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THE

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By SEVERAL HANDS.

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——' Quibus hunc lenire dolorem
' Poſſis, et magnam morbi deponere partem.'

By J. KIRKPATRICK, M. D.

Printed for R. GRIFFITHS, in Pater-noſter-row.

THE MONTHLY REVIEW

For JULY, 1755.

ART. I. *Reflections upon Theatrical Expreſſion in Tragedy.* 8vo. 1s. Johnſton.

THIS writer ſhews a more extenſive knowledge of his ſubject, and a more refined taſte for theatrical repreſentations, than are uſually to be found among the multitude of thoſe who frequent the playhouſes: were theſe truer judges, and better critics, than they commonly prove themſelves to be, it would be happy for the few good actors in particular, and add to the reputation of the ſtage in general. If crouded theatres, and violent applauſes were proofs of the town's diſcernment, we might be miſled to ſuppoſe the preſent age could boaſt a taſte ſuperior to all the paſt; but were any one to point out the many abſurdities, both in the pieces and performances that have been moſt extravagantly cried up, when they ought to have been exploded, it would probably appear, that acting, like the ſiſter-arts on which it greatly depends, is much more frequently talked of than underſtood; and has many more pretended admirers than real judges. No wonder, therefore, if, among the many, the moſt glaring faults often paſs for the greateſt beauties: to be farther explicit on this head, might prove an invidious taſk, for which, at preſent, we have neither leiſure nor inclination.—So,

'Sleep, ſleep in peace, ye monſters of the ſtage.'

Our ingenious *Reflector* obſerves, that in all countries, 'the 'profeſſion of an actor is deemed low and contemptible;' but

he alſo candidly remarks, that it is going too far, to throw an odium on a profeſſion, for the miſconduct of a few profeſſors.

But, indeed, (if we may be indulged in a reflection of our own) while the managers of any theatre indiſcriminately employ men without either breeding or manners, merely becauſe *one* may have a good pair of lungs, with a full loud voice, that can rattle the ears of an audience; or *another*, for that he's regarded at the tipling-houſes as a *droll, comical dog*, a *d——d good mimic*; and withal, perhaps, he ſings a *bloody good ſong*, or tells a looſe tale archly:—while ſuch are permitted, either through particular recommendation, or the manager's caprice, to take the lead in every play, and to ſtart forth, at once, in capital parts; without natural feelings, or, if not totally deſtitute thereof, without judgment to guide, or experience to improve them.—Under ſuch diſcouragements, how can we expect that gentlemen of birth and character will venture (however ſweet the profits may be) into the profeſſion of a player? A profeſſion ſo ſtigmatized by the world, from its being ſo frequently taken up by perſons of the lower claſſes of life, totally uneducated and unbred!—Were a reformation in this reſpect to obtain, the theatrical ſtation might become no diſhonourable one, nor beneath any gentleman whoſe circumſtances might render it convenient to him: ſince there is none that calls for more talents, both natural and acquired, than are requiſite to form the accompliſhed actor.

As this performance, tho' but a twelve-penny pamphlet, is a curious one, and the ſubject much more generally talked of than underſtood, we are inclined to extend the preſent article ſomewhat beyond the limits we uſually confine ourſelves to, when pieces of no greater bulk come under our conſideration. It is divided into ſeventeen ſections, beſides ſome introductory obſervations, and an appendix. In the firſt ſection, theatrical expreſſion in tragedy is *defined* in *general*. In ſect. 2. the author treats of the accompliſhments, perſonal and acquired, which are requiſite in a maſter of theatrical expreſſion in tragedy. In the 3d, 4th, 5th, and 6th, he conſiders the actor's *figure, voice, ear, memory*. The management of the feet and legs is the ſubject of the 7th, as that of the hands and arms is of the 8th. The 9th, 10th, and 11th, treat of the management of the head, face, and eyes. In the 12th, we have the author's reflections on that capital grace to theatrical expreſſion, SILENCE by *artificial pauſes*. Silence, when attending to the parts of other actors, is conſidered in the 13th; and the 14th and 15th are employed upon *taſte* in dreſs, and in ſcenery. In the 16 h, he ſpeaks of '*variety* in acting at different times

'the

* the ſame part;' and in the 17th, and laſt, of *behaviour* under the *cenſure* or *applauſe* of the audience. The appendix contains an addreſs to the *managers* and the *town*, on the influence each has upon theatrical expreſſion; the former by their diſpoſal of the parts, the dreſſes, the ſcenery, *&c.* the latter, by their behaviour during the repreſentations: under which laſt head, he is ſeverely, but juſtly, ſatirical.

In the firſt ſection, our reflector ſays, 'Theatrical expreſſion is of extenſive import. It does not imply elocution only,—but compriſes every attitude of every member of the human fabrick, as they are naturally put in motion by the ſeveral workings of the mind *.

'The mind,' adds he, 'has more ways to expreſs itſelf by than ſpeech; and, under ſome impreſſions, moſt emphatically indicates itſelf by abſolute ſilence. She commands the feet, the hands, the head, the face, the eyes, to communicate her emotions; and that by attitudes and movements as various as thoſe emotions, and particularly adapted to expreſs each of them.'

In his general definition of theatrical expreſſion he ſays it implies 'An exhibition upon the ſtage, in *perſonated* characters, an exact and accurate imitation of nature in *real* ones; and when confined to *tragedy*, the imitation of ſuch *real* characters as can be *perſonated* within the rules of that part of the *drama*; including a ſtrict propriety in the adventitious aſſiſtances in the dreſs and ſcenery.'

Our author rightly ſuppoſes, that 'the *delicacy* of theatrical expreſſion can never be expected from an actor who does not *feel* his part.' Here we alſo beg room for another remark. To *feel a paſſion* only, is not all; the performer muſt feel

* This deſerves the attention of our preſent players, ſince too many of them ſeem to think, if we may judge from their performances, that *expreſſion* conſiſts in making a *face*, and making a *noiſe*; ſome attend to the firſt alone, ſome to the laſt entirely; while others, again, think every thing is to be done by an *attitude*: which they take care to torture ſufficiently. Theſe performers are frequently neglectful of their deportment through a whole ſcene, till they come to the paſſage where they are to make uſe of their favourite attitude: which they ſeldom arrive at by a natural tranſition from one motion to another, but abruptly ſtart into it at once, as if they would fright their ill-judging ſpectators into an applauſe. And, indeed, they ſeldom fail of carrying their point, if they perſevere in ſtanding in it long enough to tire the audience into a clap, that ſeems given to relieve the actor from his uneaſy ſituation, and themſelves from the unedelightful view of it.

properly. It is not enough that his mind is really moved to pity, anger, love, ſcorn, *&c.* but he muſt expreſs his feelings, ſo as to become the character. A porter and a gentleman may feel every paſſion incident to human nature; but they will neither *feel* nor *expreſs alike*; their manner, their expreſſion, in voice, look, and geſture, will be as different as the ſtile they talk in, or the garments they wear: a man in low life may very well expreſs the paſſions or humours of the former; but the latter will certainly require a perſon of better breeding; one more converſant in, and obſervant of, polite life. This, as the author of theſe reflections rightly obſerves, 'requires 'education, reading, experience;' he might have added, a philoſophical turn of mind, capable of diſcerning and diſtinguiſhing mankind in general. Playing is, indeed, the ſtudy of the human ſpecies: the judicious reader may, probably, perceive, without our pointing them out, there are ſome who do this. To mention a *Garrick* were needleſs; to name any more, as the number is very ſmall, were invidiouſly to damn the unnoticed remainder: but for this conſideration, we could here take pleaſure in doing ſome juſtice to certain of our preſent performers, who, to uſe our author's words, 'critically 'diſtinguiſh and preſerve the ſpecific difference of characters *. ... 'An actor's voice muſt be tuneable, if not melodious, and his 'ear not inſenſible of cadence and harmony,' ſays our author, in ſect. 2. but it were to be wiſhed that our players would not ſeem to attend ſo much to the muſic, or ſtrength of their own voices, as ſome of them frequently appear to do; wherein they

* Somewhat appoſite to this we find in *Theo. Cibber*'s introduction to the life of *Barton Booth.* (ſome account of which was given in *Review*, vol. IX. p. 291.) 'After obſerving, that the ſame requiſites for making a good painter, are neceſſary for compleating the actor, he adds, 'It is alſo neceſſary he ſhould have a well-formed 'body, a ſenſible countenance, a happy natural eaſe, or well-acquired freedom, in his motion; a quick-feeling of the various 'paſſions; maſterly elocution; a genteel education; an early acquaintance with the polite part of the world; and a thorough 'knowledge of life: ſtudying not only books, but men and manners; their virtues, vices, foibles, humours, and all the ſeveral 'movements of the mind. He muſt duly weigh the different manner in which different characters feel and expreſs the ſame paſſion: 'ſo it is in vices and follies; every villain appears not the ſame, 'is not actuated by the ſame motives; nor is every fool, fop, or 'coxcomb alike,—or to be acted all in the ſame manner; ſince many 'of them vary as much as youth and age, or the courtier and the 'ruſtic.'

are

are ſo entirely taken up, as to neglect the circumſtances, and ſituations, of the character.

We ſhall briefly paſs what our author advances in his ſections on *figure*, *voice*, *ear*, *memory*, and *artificial pauſes*. Theſe laſt are certainly a great help to an actor, but he ought to have the utmoſt degree of judgment in the uſe of them; the eye, the countenance, the whole man, muſt *ſpeak*, when paſſion ſeems too big for utterance, or when reflection ſtops the intended ſpeech. A vacant eye at ſuch a time ſhews the imagination vague: an actor ſhould let the audience read his thought in his countenance, even when he is ſilent.

Figure is ſo neceſſary to the tragedian, that this ſingle advantage ſhall enſure to an actor of inferior ſkill, more ſucceſs, than may fall to the lot of one who far ſurpaſſes him in art and judgment; and, if a happy voice is joined, what numberleſs defects do they not often atone for!

This writer has pointed out many natural perfections that an actor ought to poſſeſs; yet his obſervations will afford the leſs advantage to the performer, as they contain not any *rules* that can be of great uſe to him. Our author has rather pointed out to the ſpectator what he ought to expect in a player: but what he will too rarely meet with.

That 'the paſſions require different modulations of the 'voice, into the ſoft, the plaintive, the ſlow, the briſk, the 'rapid, the ſtern, the exclamatory,' every body will agree with this gentleman; but to acquire, and how to uſe theſe modulations naturally, and with propriety—for this the actor muſt be beholden to nature, art, an excellent maſter, right feelings, great application, a ſtrong judgment, and much practice.

Our reflector points out the neceſſity of a competent ſkill in dancing and fencing, to direct the actor in the management of his hands and feet. There is no doubt but theſe acquiſitions will help the freedom of his motions in general; but there is (permit us the uſe of a *French* phraſe we do not often avail ourſelves of) a certain *je ne ſçay quoi*, in the manner and addreſs, that neither dancing nor fencing can give; and which we often find in men unſkilled in either: and whatever excellence a player may arrive at in thoſe garnitures of education, he will move moſt like a gentleman when he thinks leaſt of them.—To move properly, and, as this author ſays, 'to 'put on grace, dignity, eaſe, and politeneſs,' the actor muſt have 'the regular and conſtant ideas of ſuch accompliſhments 'in his memory.' If his ideas are juſt and ſtrong, there will be no awkwardneſs, meanneſs, or impropriety in his behaviour,

nay, even tho' his perſon, if not a deformed one, has not all that ſymmetry, or advantageous ſtature, which we oftener wiſh to ſee than we meet with.

Among this writer's general rules, ſome are as exceptionable as they are new. Thus, when he ſays, 'in aſtoniſhment 'and ſurprize, ariſing from terror, the left leg is drawn back 'to ſome diſtance from the other;' *&c.* he does not ſeem to have conſidered what might be the actor's caſual ſituation on the ſtage; for, if placed on the right-hand ſide of the ſtage, he would, by ſuch a poſition as the author directs, turn his back to the audience: which would prove very unpicturesque, and all expreſſion of feature would be loſt.

When he ſays, 'impatience and regret at being detected in 'an iniquitous deſign, may be heightened by ſhuffling of the 'feet, without moving from the ſpot,' he ſeems to have forgot he was ſpeaking of tragedy only; conſequently of ſerious characters, in which no ſuch movement could be made, without a caſt of the ridiculous, improper for the occaſion. Such behaviour in an *Iago*, or a *Renault*, when under the reproach of an *Othello*, or a *Pierre*, would give too comic a turn to the ſcene: might we not ſay, with the poet,

—*Non erat hic locus.*—

Yet this action is not unnatural, when properly made uſe of, as it has often very happily been, by two celebrated performers of the preſent time, in expreſſing the ſneaking fear, and aukward confuſion of an *Abel Drugger*, when introduced to the ſolemn and tremendous Dr. *Subtle*, the conjuror.

In ſect. 8. this gentleman, in treating of the management of the hands and arms, has the following remarks. 'We 'come now,' ſays he, 'to a very critical article in the actor's 'conduct. There is ſcarce a line to be uttered by *himſelf*, 'or to be attended to when ſpoken by *others*, which does not 'require a particular movement; nay even in plain narrative 'of common incidents, they muſt be *far* from *idle*.

'But as to the *expreſſion* of the *paſſions*, there is not one of 'them that does not demand the juſteſt *emphaſis* in their move-'ment and attitudes; and all of theſe are to vary according to 'the ſeveral turns the poet may give to one and the ſame 'paſſion.

'What a noble attitude may each hand and arm be thrown 'into, by a general giving his command at the head of his 'troops! The right hand extended in a direct line from the 'articulation of the ſhoulder-blade, and the truncheon placed 'by the hand into nearly the ſame direction, while the left 'ſupports his robe, half thrown back, from the ground.'

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He is certainly right as to what he delivers in the two firſt paragraphs, and his direction in the third ſhews a good taſte. But, *caveat actor!* leſt, when he chuſes that attitude, (from the want of a natural manner of coming to it, and a graceful execution in the uſe of it) inſtead of the dignity and eaſe of a hero, he afford us a ſpectacle as ſtiff, unfeeling, and lifeleſs, as the wooden layman of a painter, placed in that poſition by the artiſt, to hang a piece of drapery on; from whence he purpoſes to catch the lights and ſhades in the various foldings thereof; but from whence he will never think of drawing his *figure* *.

In the ſame ſection he recommends to actors the ſtudy of paintings, ſtatues, and prints; which that great performer, Mr. *Booth*, uſed to conſult, to very good purpoſe †. Our author, however, ſeems too particular in his directions, for the movement of the head, arms, legs, *&c.* and for the expreſſion of the face and eyes. The beſt inſtructions for graceful poſitions, *&c.* are doubtleſs to be gathered from the ſtudy of the capital drawings; whence the young actor may greatly improve his natural talents: but he muſt take care, leſt any poſitions or attitudes thus acquired ſeem too mechanical; which they certainly will, unleſs ſtrong natural feelings, and a ſound judgment, direct him in the uſe of them. In expreſſions of the face they are certainly to be conſulted with great caution. If the actor conceives properly, his expreſſion of countenance will be anſwerable: the eye will be rightly directed, if the mind is not idle, or uninformed. We have ſchool-drawings that very well expreſs the different paſſions of love, hatred, rage, fear, pity, contempt, joy, grief, pain, pleaſure, *&c.*

* Which *Hogarth*, and other deſervedly eminent profeſſors of that art, have frequently acknowledged they ſhould have been glad to have caught from the late Mr. *Booth*.

† 'Mr. *Booth*'s attitudes were all picturesque. He had a good taſte 'for ſtatuary and painting; and where he could not come at original 'pictures, he ſpared no pains or expence to get the beſt drawings 'and prints. Theſe he frequently ſtudied, and ſometimes borrowed 'attitudes from; which he ſo judiciouſly introduced, ſo finely exe'cuted, and fell into them with ſo eaſy a tranſition, that theſe 'maſter-pieces of his art ſeemed but the effect of nature.

'Let not the reader imagine, from what I have ſaid, that all his 'actions were ſtudied; tho' ſtudy improved him in many. His 'motions, in his moſt indolent and unguarded hours, were naturally 'graceful: but, on the ſtage, they were at once the reſult of na'ture, warmed by paſſion heightened by grace, and improved by 'taſte.' CIBBER's *Lives of the Actors, Part* I.

But were a man to work up his features into the ſeveral indications of them, merely from theſe copies, he would be in danger of giving us only a ſet of grimaces.—All countenances expreſs not alike; but if the player *feel* the paſſion, and *underſtand the character*, he will not fail to look and act it properly.—Some eyes, ſome tones of voice, ſome features, may be peculiarly formed to expreſs particular paſſions more happily than others; but where the mind is rightly impreſſed, tho' the actor ſhould not be ſo advantageouſly formed by nature, as another, he will, nevertheleſs, give ſatisfaction to the judicious ſpectator.

As our author obſerves, volumes might be written on this ſubject; but it is time for us to have done with it. Perhaps *his* performance will be thought the more valuable, for his having brought a great deal into a ſmall compaſs. Tho' we differ from him in a few things, we cannot, upon the whole, but recommend his pamphlet to the peruſal of men of taſte. Yet we could wiſh he had not thrown in a trite obſervation relating to the *caſt* of *parts*, which ſeems to hint at a particular actor, whoſe age renders him unfit for the youthful lover; and which, by ſome readers, may be miſtaken as an invidious reflection on his appearance on the ſtage, in general; a ſort of cruelty too much given way to, and too much indulged by managers. Where ſoftneſs and youth are not eſſential to the character, there are certainly many parts he might oftner appear in, and give not a jot leſs ſatisfaction, than ſome younger raw performers, who ſeem to have uſurped and taken them from him. His conſtitution is good, his faculties ſtrong; at his time of life, thoſe excellent actors *Wilks* and the preſent laureat, were no ways unfit for any part they had ever played. Their perſons genteel as ever; their countenances as lively; their ſpirits as much awake; their voices as ſtrong and clear; and their judgments riper. To have ſeen them in their grand climacteric, in the gay gentleman, and genteel coxcomb, would have ſhamed our preſent theatrical gentry, with all their fancied advantages, as younger men: thoſe excellent performers retained the fire of youth at thrice the young man's age.

ART.

ART. II. *An Hiſtorical Diſſertation on the Books of the New Teſtament: or, an enquiry into their authority and particular character; with a hiſtory of the methods by which theſe ſacred writings have been preſerved and conveyed down to us. Compoſed from original authors. Vol.* I. 8vo. 5s. *Printed in the year* 1755. [But without either name of place, printer, or bookſeller *.]

THE author of this diſſertation appears, from a *Latin* dedication prefixed thereto, to be one *Rob. Cockburne*; but what his profeſſion is, does not appear, tho' we have been informed, that he is a layman, and a native of *North Britain*; which ſeems to be confirmed, by ſome *peculiar* turns of *phraſeology*, now and then to be met with in the work.—In his *Introduction*, he obſerves, that 'the *Chriſtian* religion being calculated for people of the loweſt underſtandings, the evidences for it muſt be of ſuch a kind as are level to every apprehenſion; for which reaſon the proofs of its truth and certainty are founded, not on abſtracted and ſpeculative notions, but on facts of which every one is capable to form a judgment.'—'According to this view of our religion, it is certainly no improper method to recommend it to the thinking, tho' uneducated, part of mankind, to make them acquainted with that ſeries of events which introduced it into the world, and attended the firſt appearance of the ſacred books of the New Teſtament; the united teſtimony of ſo many writers, who lived at different times, and who were otherwiſe ſo much divided in their religious opinions as to agree almoſt in nothing elſe, to their genuineneſs and authority; the general and particular character of the firſt propagators of our faith; and the excellent tendency of their writings;—all theſe are matters of common and very important inſtruction.'

In order to give the reader a general view of his intended enquiry, Mr. *Cockburne* propoſes to manage it in the following method:

'1. To prove that the books of the New Teſtament have been acknowledged as the genuine writings of the apoſtles, by a conſtant and uniform teſtimony of the church in all ages.'

'2. To make ſome hiſtorical reflections on the character of the apoſtles, and on ſome marks of their divine authority and miſſion, exhibited to us in their own writings.'

'3. To repreſent in a true light ſome remarkable events which accompanied the propagation of the goſpel, and which were the means of recommeding the books of the New Teſtament to a general notice.'

* It is ſold by Mr. *Millar*, in the *Strand*.

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'4. To give the reader a ſeparate account of the particular 'deſign and import of each of theſe books, with ſome hiſtory 'of the writers, illuſtrated with ſuch remarks as may be pro- 'per to promote a ſerious and rational regard to them.

'5. To prove that theſe books, whatever changes they 'might have ſuffered by common accidents in a courſe of many 'ages, have been ſo well preſerved as to have undergone no 'material alterations.

'6. To furniſh the reader with a particular hiſtory of the 'various methods of Providence by which theſe writings have 'been preſerved and tranſmitted down to us.'

The two laſt mentioned articles of this enquiry are wholly reſerved for a ſecond volume, as well as part of the fourth.

The firſt chapter of the firſt part of this work contains a proof, that there has been a conſtant agreement among *Chriſtians*, concerning the books of [*the*] New Teſtament. For, as Mr. *Cockburne* obſerves, 'whatever differences *Chriſtians* 'might have had, concerning matters of particular belief or 'practice, it is certain, that every ſect of this profeſſion, who 'could deſerve the name, in every age of the church, have 'agreed to acknowledge a certain number of books as the ge- 'nuine writings of the apoſtles: theſe were not only allowed 'to contain an authentic account of our Saviour's life and 'doctrine, but were conſidered in a higher rank of authority, 'as being of a divine original, and compoſed under an infal- 'lible direction, and were in this character diſtinguiſhed from 'mere human productions.'—In order to prove this uniform and conſtant belief concerning the books of the New Teſta- ment, he produces evidence of it,

'1. From the deciſions of councils:

'2. From the concurrent teſtimony of particular writers, 'and thoſe moſt approved, in every age of the church.'

In producing the deciſions of councils, in confirmation of the canon of the New Teſtament, as we now receive it, our author traces the proofs thereof backwards, from the time of the reformation, through many other intermediate ones, up to the council of *Carthage*, which met *anno* 397, and is ſuppoſed to be the third of that name. This ſynod, conſiſting of 217 biſhops of the church of *Africk*, he obſerves, reckoned the books of the New Teſtament as we now receive them, but is the firſt which mentioned the *Revelation* in this number, tho' retained in all ſucceeding ones without exception.—He adds, we have the ſame catalogue of the canonical books of the New Teſtament, in the 60th canon of the council of *Laodicea*, held between the years 360 and 370, with this dif-

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ference, that the book of *Revelation* is [there] omitted.—He obſerves alſo, that the 85th of the apoſtolical canons contains the ſame account of their writings, which has been univerſally received: but as the authenticity of thoſe canons has been ſometimes ſuſpected, he lays no great ſtreſs upon their authority.—He next proceeds to conſider the private teſtimonies of particular writers, to the ſame purpoſe; and obſerves, that if we examine thoſe writers who have left us catalogues of the ſacred writings of the New Teſtament, we ſhall find, that they all agree in the main, notwithſtanding any diſtance of time and place; and that their differences in other points of religious controverſy, occaſioned no diſagreement on this article. The proof of this he makes ſufficiently clear, by going over the ſeveral teſtimonies of the antient fathers in a very accurate manner, from whence it appears, that many of them bore witneſs to all the books of the New Teſtament, agreeably to our preſent canon; tho' from the ſilence of ſome, who had not happened to mention them, in particular the epiſtle to the *Hebrews*, the epiſtles of St. *James* and St. *Jude*, St. *Peter*'s ſecond epiſtle, the two laſt epiſtles aſcribed to St. *John*, and the book of *Revelation*, had been doubted of for ſome time, tho' afterwards univerſally acknowledged as genuine; which ſhews the very great circumſpection that was uſed before the admiſſion of any writings into the canon, which was never done without the cleareſt proof of their authenticity.---Tho' it may not be eaſy to fix the preciſe time, when the books of the New Teſtament were firſt collected, and acknowledged by the univerſal approbation of the church, to be the genuine writings of inſpired men; yet our author has made thus much ſufficiently clear, *viz.* that theſe books were actually conſidered as the rule and ſtandard of *Chriſtianity*, before there was any civil or eccleſiaſtical authority erected in the church, ſufficient to impoſe them upon the common belief of *Chriſtians*;—they were thus conſidered at a time, when the powers of this world were of a different religion, and when no particular church or ſociety of *Chriſtians* had authority ſufficient to preſcribe an univerſal law in contradiction to the evidence of fact.

Thus far the firſt chapter of this work:—the ſecond contains reflections on the writers of the New Teſtament, ſhewing the truth of their hiſtory: with ſome proofs of their being genuine from internal characters, and their agreement with contemporary hiſtorians.—'It is not ſufficient,' (as Mr. *Cockburne* obſerves) 'to prove a work to be genuine, that it has 'been atteſted by many antient writers of the beſt authority; 'there is an intrinſic character, ſo neceſſary to confirm ſuch

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'teſtimonies, and to render them deciſive, that if any writing 'ſhould carry in it certain marks of contradiction to the cha-'racter and ſentiments of the perſon to whom it is aſcribed, 'or to the hiſtory of the time in which he lived, ſuch incon-'ſiſtencies would have weight enough to diſcredit the beſt at-'teſtations, for a reaſon which is ſelf-evident, that truth muſt 'ever agree with itſelf.—On the other hand, if authentic teſ-'timonies are enforced by ſuch characters of truth, as diſtin-'guiſh a genuine from a counterfeit work, we have all the 'evidence for its being genuine, which the nature of hiſtorical 'proof will admit of; nor can there be any ground to ſuppoſe 'ſuch a piece to be ſpurious, but on ſuch principles as would 'juſtify an univerſal ſcepticiſm, with reſpect to hiſtory.'—This internal evidence of the truth of the books of the New Teſtament, and their agreement with contemporary writers, are both ſufficiently made out by our author, who juſtly adds thereto, 'another characteriſtic of truth in the writers of 'the New Teſtament, *viz.* That propriety of manners and 'character, in which our Saviour, and the firſt teachers of his 'religion, are ſo fitly repreſented.' He then gives a ſketch of of our Saviour's life and character, extracted from the goſpels, and painted in ſuch juſt and lively colours, as deter us from attempting any abridgment of what will amply recompence the reader's application to the work itſelf; where he will find ſuch remarks on the character of *Chriſt*, as afford an argument that the picture drawn of it by the evangeliſts, is an original, and was taken from the life.—With regard to the general character of the writers of the New Teſtament, he ſhews, that 'whoever reads the writings of the apoſtles and evangeliſts, 'with the leaſt attention, muſt find there ſo many traces of 'the ſtricteſt regard to virtue, and ſuch ſentiments of the pu-'reſt morality, as will not allow him to ſuſpect, that writers 'of this character ſhould have formed a deſign to impoſe on 'the world under the maſk of religion.—Nor, ſecondly, were 'they chargeable with ſuch enthuſiaſm as might diſpoſe them 'to credulity, or make them liable to the artifices of impoſ-'ture.' Thirdly, Impartiality is ſhewn to make another part of the character of the evangelical writers. Fourthly, He proves, that they agree ſo well in their accounts of our Saviour's life and doctrine, as to leave no reaſon to ſuſpect the truth of their teſtimony. For, as Mr. *Cockburne* obſerves, 'it is ſcarce poſſible, that four writers of an hiſtory ſo much 'diverſified, containing ſo many facts, with a variety of cir-'cumſtances; and ſo many occaſional diſcourſes, which might 'have been diverſely reported, ſhould have agreed better, un-

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'leſs we ſhould ſuppoſe, that every word of their narratives 'had been ſuggeſted to them. If there is any ſhew of diſa- 'greement, it is either immaterial, as not affecting any part 'of their hiſtory, or proceeds from a different manner in the 'relation. Thus, if one of the evangeliſts has omitted what 'has been mentioned by others, that omiſſion cannot be 'charged as any contradiction in the hiſtory itſelf. Other dif- 'ferences in the ſtile, or order of the narrative, were unavoid- 'able, as the relators ſeem to have been left to their own 'conduct (tho' under ſome direction) in the uſe of language 'and method; nay, ſuch a diſagreement rather tends to con- 'firm the truth of their relations, as it affords an argument 'that there was no concert in compoſing the goſpels; or that 'the evangeliſts had not merely tranſcribed one from another.' —The laſt character he gives of theſe writers is, that they were divinely aſſiſted, and delivered only thoſe truths, which were ſuggeſted to them by the Holy Spirit: which immediate direction of the apoſtles ſeems to have been neceſſary to procure them a ſufficient authority, and to ſecure the ends of a divine revelation, by preventing ſuch miſtakes as illiterate men might, otherwiſe, be liable to, in the delivery of a new inſtitution.

In the 4th chapter, our author ſhews, that the notoriety of the facts related in the goſples, and acts of the apoſtles, ſufficiently diſtinguiſhes them from the pretended miracles of later date.—In the 5th chapter he treats of the predictions contained in the New Teſtament; and obſerves, that as the events therein foretold depended upon mere contingencies, or the choice of free beings, they afford undoubted proofs of a divine foreknowledge: for that, in many inſtances, the event was ſo far from having any neceſſary or probable connection with the cauſes which produced it, that it rather appeared unlikely to have happened. He inſtances in our Saviour's predictions of the manner and circumſtances of his own death, and of the tragical deſtruction of *Jeruſalem*, which ſo ſoon followed it. A third inſtance is that remarkable prediction relating to the extraordinary ſucceſs which ſhould attend the labours of the apoſtles in preaching the goſpel to all nations: and a fourth is the prediction of St. *Paul*, relating to the corruptions of religion, which ſhould be introduced in latter times, when *ſome ſhould depart from the faith, giving heed to ſeducing ſpirits and doctrines of devils, forbidding to marry, and commanding to abſtain from meats which God had created to be received with thankſgiving:* all which were remarkably fulfilled.—In the 6th chapter he proves; that the books of the New Teſtament were

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acknowledged to be the genuine writings of the perſons whoſe names they bear, by the moſt antient enemies of our religion; and that the facts contained therein were ſuppoſed by them to be true; tho' they were willing to aſcribe them to the power of magic, or any other but the real cauſe. This he proves from *Celſus*, *Porphyry*, and particularly *Julian* the apoſtate, from whom he has ſeveral quotations, to ſhew that even this bittereſt enemy of *Chriſtianity* acknowledged the books of the New Teſtament, to be the authentic records thereof, and never pretended to fix on them any ſuſpicion of forgery.—Concerning the ſtile of the ſacred writings, our author obſerves (chap. 7.) that 'it is agreed amongſt the beſt judges of language, antient and modern, that the apoſtles and evangeliſts have no pretenſions to the character of exact writers; nor is it ſtrange, that men of a low birth and profeſſion, who wrote in a language which was not their own, and had acquired habits of expreſſion peculiar to their country and their ideas of religion, ſhould not have been ſufficiently maſters of the *Greek* to write correctly; or, in other words, that their ſtile ſhould be a mixture of idioms very different from that of antient *Greece*.' And tho' the contrary opinion has been eſpouſed by *Pfochenius*, *Blackwall*, and others, yet our author thinks, 'it can be no honour to the inſpired writers to ſuppoſe that they writ with a claſſical propriety.' For, 'as it was not the deſign of the goſpel to teach men eloquence, but to correct their morals, that manner of writing muſt be conſidered as beſt, which is beſt ſuited to the nature of the ſubject, and to vulgar underſtandings.' But ſtill, as he afterwards adds, 'notwithſtanding any impropriety, or defect of ſtile, which may be charged on the ſacred writers, an impartial reader will be apt to find in them a natural eloquence, more ſignificant than mere propriety of language, or a due arrangement of periods; and that there is ſometimes a force in their expreſſions, more moving and pathetic than the moſt artificial eloquence, not animated by the ſame ſpirit.'

When treating, in the eighth chapter, of the ſucceſs of the evangelical writings, he juſtly obſerves, that 'it was ſurely an event too extraordinary to be accounted for in the courſe of natural cauſes, that the labours of a few illiterate converts, ſhould have produced ſuch ſurpriſing effects in the converſion of the world to a religious inſtitution, which had nothing but truth to recommend it.—Had the firſt converts to *Chriſtianity* ſacrificed the intereſt of their paſſions, or the prejudices of their birth, to the eaſe and conveniencies of life; or had they merely conſulted their fortunes, by diſſem-

'bling their real ſentiments; as ſuch political changes are too 'common to occaſion any ſurprize, eſpecially among men who 'have no principles of virtue, no argument could be founded 'on the greateſt revolutions of this kind. But it is certain, 'that the primitive *Chriſtians* acted from very different mo- 'tives, and had not only embraced the external forms of vir- 'tue, but were ſtrictly obſervant of thoſe rules of morality in 'their own lives, which they preſcribed to others.'

In ſupport of this part of their character, he produces the teſtimonies, not only of friends, but of enemies too, particularly of *Pliny* the younger, the emperor *Julian*, and *Ammianus Marcellinus*; and thence concludes, that 'nothing leſs than 'the force of truth could have extorted ſuch acknowledg- 'ments: and as we cannot eaſily ſuſpect theſe authorities, 'they afford us a convincing evidence, that men who govern- 'ed their lives by ſuch ſtrict rules, were [themſelves] tho- 'roughly perſuaded of the truth of their religion.'

The 9th chapter gives us ſeveral arguments for the truth of the goſpel-hiſtory, drawn from the intrepid conſtancy of the primitive martyrs.

The 10th chapter treats of ſome remarkable events following our Saviour's aſcenſion, which contributed to the propagation of the goſpel; particularly the miracles wrought by the apoſtles, and their ſucceſſors: and here the author thinks it more than probable, that ſuch extraordinary powers remained in the church after their deceaſe, notwithſtanding all the bold aſſertions of a late *free enquirer* to the contrary.

The 11th chapter (which concludes the firſt part) ſhews how the deſtruction of *Jeruſalem* became a means of propagating the books of the New Teſtament; both as it had a tendency to produce this effect, and as that cataſtrophe was accompanied with many very remarkable and intereſting circumſtances, which had been foretold in theſe books.

The ſecond part of this work contains a particular hiſtory of the ſeveral books of the New Teſtament; and firſt of St. *Matthew*'s goſpel, which Mr. *Cockburne* ſhews, from antient teſtimonies, to have been wrote in the *Hebrew* or *Syriac* language, within a few years (moſt probably about eight) after our Saviour's aſcenſion. As to the *Greek* tranſlation (if it be one) he does not pretend to fix abſolutely upon the perſon who made it, but rather ſeems to incline to an old conjecture—'That this apoſtle himſelf might have writ it in the *Greek* 'tongue as well as in *Hebrew* for more general inſtruction, as 'the laſt was a language very little underſtood.'—'The ſtile 'of this evangeliſt,' (he obſerves) 'being a mixture of *Greek*

'and

'and *Hebrew* idioms, muſt want a [ſtrict] *claſſical* propriety: 'however, as he expreſſes himſelf with a natural and unaffect-'ed ſimplicity, his language agrees with the character of an 'hiſtorian, as well as with the dignity of his ſubject; which 'was incapable of receiving any additional luſtre from the 'ornaments of language.'—As to St. *Mark*'s goſpel, there ſeems to have been a general belief, that it was compoſed with the approbation of St. *Peter*, ſoon after the publication of St. *Matthew*'s, probably about the 10th or 12th year from our Saviour's aſcenſion. And tho' ſome have pretended that it was wrote originally in *Latin*, yet our author brings ſufficient proof of its being really compoſed in the *Greek* tongue, and produces undeniable evidences of its being univerſally acknowledged as genuine and authentic by the primitive church.—In ſpeaking of St. *Luke*'s goſpel he endeavours to prove, that it was compoſed under the eye and direction of the apoſtle *Paul*, who either furniſhed the materials, or gave a ſanction, to the compoſure, by his approbation and aſſent. As to the character of his ſtile, tho' St. *Luke* is generally allowed to write more correctly than the other evangeliſts, yet Mr. *Cockburne* thinks his ſtile not leſs chargeable with *Syriac* idioms than theirs. And adds, that 'perhaps it was not poſſible to expreſs 'the ideas of the ſynagogue, or the doctrines of *Chriſtianity*, 'with a claſſical propriety.'—That this goſpel is genuine, is proved by references to ſome of the oldeſt authors of the church, who have mentioned it under that character.

The goſpel of St. *John* is ſhewn to have been wrote as a ſupplement to the other three; one reaſon for which was, to ſupply the omiſſions of the other evangeliſts;—another, 'that 'he might oppoſe the authority of an apoſtle to the hereſies 'of *Ebion* and *Cerinthus*, who had degraded our Saviour into 'a *mere man*.—For theſe reaſons, the goſpel of St. *John* may 'be juſtly conſidered as a ſupplement to the other evangeliſts, 'both as it contains a narrative of ſeveral facts, not mentioned 'in the preceding goſpels, but eſpecially as it repreſents to us 'the divinity of *Jeſus Chriſt* in the ſtrongeſt expreſſions.'—'At a time when our Lord was ſo openly attacked in his di-'vinity, this evangeliſt thought it proper to aſſert it in ſuch 'expreſs terms * as cannot be eaſily evaded, while he affirms 'that he was the author of nature, by whom all things were 'made; and that having had an exiſtence previous to his † 'appearance in the fleſh, was a partaker with his father of 'that incommunicable glory which only belonged to the Deity,'

* Vid. *John* i. 1, 2, 3.—x. 30. 38.—xii. 45.

† *John* iii. 13.—viii. 58.—xvii. 5.

'That

'That this goſpel was the genuine production of *John* the 'apoſtle, we have the teſtimony of ſome of the earlieſt writers 'of the church, as *Juſtin Martyr*, *Irenæus* *, and *Clemens* of '*Alexandria* †. In fine, *Julian* the apoſtate ‡ aſcribes it to 'St. *John*, at the ſame time that he accuſes him of introducing 'a new doctrine into the *Chriſtian* religion about the deity 'of *Chriſt*.'

After producing ſeveral arguments in ſupport of the inſpiration of the evangeliſts, our author conſiders the morality of their character; and obſerves, that if we view them in the light of moral writers, we ſhall find they have delivered the beſt leſſons of virtue in the eaſieſt manner. He concludes this part of his argument with an amiable picture of genuine religion, as drawn in the goſpels;—'Religion here ſhews nothing of that 'unbecoming appearance, which it too often receives from the 'faults and imperfections of its votaries; it is neither ſoured 'by uncharitable zeal, nor wears the aſpect of unreaſonable 'ſeverity; the features are not aggravated by rage, nor 'deadened by affectation. It neither evaporates in enthuſiaſ-'tic fervours, nor ſinks into an unnatural and ſplenetic ab-'ſtraction from the world; nor are plain truths here wrapped 'up in the puzzling and ſtudied dreſs of philoſophical 'bombaſt.'

In treating of the *Acts* of the apoſtles, our author makes ſome general obſervations on that hiſtory; ſhews, that it affords a convincing argument of the truth of our religion, and the certainty of *Chriſt*'s reſurrection.—He obſerves alſo, that this hiſtory of the apoſtles repreſents the church of *Chriſt* in a very different light from that in which it is exhibited by ſome later eccleſiaſtical writers. And laſtly, produces evidences from the moſt antient fathers, to ſhew that the *Acts* were univerſally acknowledged as genuine.

Our author next proceeds to give an hiſtorical account of St. *Paul*'s epiſtles; obſerving, that thoſe thirteen, which carry his name, have, in all ages, been owned as the genuine productions of this apoſtle, and are of univerſal uſe to *Chriſtians* in all ages, as ſeveral points of *Chriſtian* doctrine are particularly explained in them. He takes notice, that theſe epiſtles are not placed in a chronological order, nor is it eaſy now to aſcertain the particular time and occaſion of writing them. However, he enters into a general character of St. *Paul*'s writings, and has ſome remarks on the obſcurity of his ſtile: but for ſatisfaction in theſe, and ſeveral other points, we muſt

* *Iren.* lib. 3. cap. 1.
† *Clem. Alex.* apud *Euſeb.* hiſt. *Eccleſ.* lib. 6 cap. 14.
‡ Ap. *Cyrill. Alexand.* lib. 10. cont. *Julian* edit. *Spanh.*

refer to the book itself; wherein the reader will find the various opinions of different critics fairly ſtated, and clearly explained.—In ſpeaking of the ſix particular epiſtles of St. *Paul*, (treated of in this volume) he gives a ſhort view of the general tendency, and chief argument of each; in the laſt of which he ſeems rather to have collected the ſubſtance of what has been already ſaid by others, than to have advanced much that is new of his own. However, the work appears to be a judicious compendium of what has been written by authors of note upon the books of the New Teſtament, thrown into one general view, and conſequently of uſe to all who have not leiſure to conſult the numerous volumes publiſhed by others, upon the ſame ſubject.

ART. III. *The Chevalier* Goddard's *Tranſlation of* Gucciardini's *Hiſtory of the Wars in* Italy. *Vol.* V. *and* VI. [See *Review*, vol. XII. p. 200.]

SUCH readers as are delighted with accounts of ſieges and battles, and ſcenes of violence and devaſtation, may, in theſe two volumes, find ample matter for their gratification. The flames kindled by the ambition of Pope *Julius* II. and nouriſhed by his intrigues and obſtinacy, raged with unequalled impetuoſity, till they had well nigh conſumed their author: after having invited the *French* to aſſiſt him in humbling the *Venetians*, he grew equally impatient to expell the former out of *Italy*; to which purpoſe he became a friend to the latter; a friendſhip of very little ſervice to them, for it appears that their preſervation was principally owing to their own conſtancy and reſolution. *France* and her allies ſucceeded in almoſt every attempt, and even when deſerted by her confederates, obtained a ſignal victory over the united forces of *Rome*, *Spain*, and *Venice*. But this victory was attended with conſequences more unhappy to the conquerors than to the vanquiſhed; the *French* loſt a great number of men, ſeveral principal officers, and, what was more fatal to them, their commander in chief, the famous *Gaſton de Foix*, who was killed in the battle; his death ſo diſpirited the whole army, that inſtead of purſuing their ſucceſs, (which, if they had immediately followed with vigour, would probably have made them maſters of *Rome* and all *Italy*) they ſupinely ſuffered the enemy to recover from the ſurprize their defeat had cauſed, and to collect and recruit their ſcattered troops, till they were enabled to drive the late victors out of moſt of their poſſeſſions on that ſide the *Alps*, which was effected with as much rapidity on the one part, as they had been obtained on the other.

In

In the courſe of theſe tranſactions ſeveral remarkable occurrences intervened; particularly the defection of ſome cardinals from the pope. They, ſpirited up by the emperor and the king of *France*, convoked a general council at *Piſa*, with deſign to depoſe his holineſs: but no biſhops attending, except a few *French* and *Milaneſe*, this council was obliged to remove to *Milan*, where they met with but a very indifferent reception from the populace: wherefore they ſhortly after went to *Lyons*, but did nothing of moment. In the mean while, *Julius* excommunicated all the members of that council, and their adherents, and ſummoned another, that was to aſſemble at *Rome* the 1ſt of *May*, 1512; which year was alſo diſtinguiſhed by two other ſingular events: the *Medici* reaſſumed their authority in *Florence*, from whence they had been expelled in in 1494 *; and *Maximilian Sforza*, the ſon of *Ludovico* †, was put in poſſeſſion of the ducal dignity of *Milan*.—In the preceding year our noble hiſtorian entered on his firſt public employment, being appointed by the republic of *Florence* ambaſſador to *Ferdinand*, king of *Arragon*.

The *French* having retired out of *Italy*, the confederates diſagreed among themſelves; old alliances were diſſolved, and new ones made. The pope's thirſt of power was inſatiable; he meditated no leſs than the dominion of all *Italy*, and the conqueſt of the kingdom of *Naples*; however, death interrupted the execution of his projects, on the 22d of *February*, 1513. His character is thus drawn by our judicious author:—'He 'was a prince of ineſtimable courage and conſtancy, but im'petuous and boundleſs in his conceptions; which would have 'carried him headlong to his own ruin, had he not been ſuſ'tained more by the reverence of the church, the diſcord of 'princes, and the condition of the times, than by his own 'moderation or prudence. He would certainly have been 'worthy of the higheſt honour, had he been a ſecular prince, 'or employed the ſame ardour and vigilance, with which he 'proſecuted the advancement of the church in temporal great'neſs by the force of arms, in promoting her progreſs towards 'purity and ſpiritual perfection, by the milder arts of peace. 'His memory, however, is moſt dear and honoured, above 'that of all his predeceſſors; eſpecially by thoſe who, having 'loſt the true nature of things, and confounded the diſtinction 'that ariſes from weighing them in a juſt balance, think it 'more the duty of pontiffs to increaſe the empire of the apoſ'tolic ſee by arms and the blood of *Chriſtians*, than to ſtrive

* See *Review*, vol. I. p. 25. † *Ibid.* p. 104.

'and labour, by the example of a good life, and by correcting 'and healing a degeneracy and corruption of manners, to 'promote the ſalvation of thoſe ſouls, for whoſe benefit they 'boaſt that *Chriſt* has conſtituted them his vicars upon earth.'

Julius was ſucceeded in the papacy by the Cardinal *de Medici*, who aſſumed the name of *Leo* X. Tho' he was promoted to this dignity at a very early age, being no more than thirty-ſeven years old; yet his election gave a general ſatisfaction to all *Europe*, as he had the reputation of being chaſte, liberal, and good-natured: nevertheleſs, in moſt of his conduct he appears irreſolute, inſincere, and continually temporizing; ever engaging in new negotiations, and ſteady to none. The *Venetians* had been deſerted by his predeceſſor, and were driven to the utmoſt diſtreſs by the emperor; neceſſity induced them to enter into a confederacy with *Lewis* XII. who made an attempt to reinſtate himſelf in *Italy*, and in the ſpace of one month both won and loſt the whole dutchy of *Milan*. But notwithſtanding this diſappointment, he was not leſs intent upon recovering his *Italian* territories; wherefore, having concluded a peace with our *Henry* VIII. (who had been prevailed on by the intrigues of his father-in-law, *Ferdinand*, to invade *France*) he made great preparations for that purpoſe, but did not live to carry his deſign into effect: his death happened on the firſt day of the year 1515, when he was ſucceeded in his kingdom by *Francis* I. who alſo aſſumed the title of Duke of *Milan*; which dutchy he effectually reduced, after having defeated, in a pitched battle, the *Swiſs*, till then deemed, in a manner, invincible. *Sforza* was forced to reſign his perſon and pretenſions to the will of the conqueror; this event was followed by a general peace, to which the deceaſe of *Ferdinand*, king of *Arragon*, contributed not a little; this prince died in *January* 1516, at *Madrid*, then an obſcure village. Our author aſcribes to him 'moſt excellent wiſdom and va-'lour;' and further obſerves, 'that if he had made conſcience 'of keeping his promiſes, he would hardly have left room for 'cenſure.' Indeed his little regard to good faith was expeperienced by all who had any concerns with him, and by no one more than his ſon-in-law.—By this peace the *Venetians* regained their former poſſeſſions.

In this ſummary view of the ſubſtance of theſe two volumes (the laſt of this work yet publiſhed) we have avoided entering into a minute detail of the incidents, which are very numerous, and ſome of them really intereſting; but, at the ſame time, they are ſo intimately connected with others of leſs moment, that to have taken notice of all would have extended this

this article greatly beyond the limits we could afford it; and to attempt diſentangling ſome from the reſt, would be to render them very little entertaining.

ART. IV. *The Life of* Hugh Latimer, *Biſhop of* Worceſter. *By* William Gilpin, *M. A. Maſter of a Boarding-School at* Cheam, *near* Epſom *in* Surry. 8vo. 2s. *Rivington.*

THIS work comes doubly recommended to the favourable regards of the public; it preſents us with an account of the life of one of thoſe illuſtrious martyrs who introduced the reformation amongſt us, one eminently diſtinguiſhed by the plainneſs and ſimplicity of his manners, by honeſty and ſincerity of heart, by a noble firmneſs of mind, and a truly apoſtolic zeal in the cauſe of religion. The account too is drawn up with judgment and elegance, in a manner both inſtructive and entertaining: our readers, we hope, will not be diſpleaſed with a ſhort abſtract of it.

Hugh Latimer, our ingenious biographer tells us, was born at *Thirkeſſon* in *Leiceſterſhire*, about the year 1470. His father was a yeoman of good reputation; had no land of his own, but rented a ſmall farm, on which, in thoſe frugal times, he maintained a large family, ſix daughters and a ſon. Mr. *Latimer*, in one of his court ſermons, in King *Edward*'s time, inveighing againſt the oppreſſion then exerciſed in the country, by the nobility and gentry, and ſpeaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, 'That upon a farm of four pounds a year at the utmoſt, his 'father tilled as much ground as kept half a dozen men; that 'he had it ſtocked with an hundred ſheep, and thirty cows; 'that he found the king a man and horſe, himſelf remembring 'to have buckled on his father's harneſs, when he went to '*Black-heath*; that he gave his daughters five pounds a-piece 'at marriage; that he lived hoſpitably among his neighbours; and was not backwards in his alms to the poor.

'We meet with nothing about Mr. *Latimer* worth relating' continues Mr. *Gilpin*, 'till we find him a maſter of 'arts, in prieſt's orders, at *Cambridge*. Here his youth had 'been wholly employed on the divinity of the times. He 'read the ſchoolmen and the ſcriptures with the ſame reverence, and held *Thomas a-Becket* and the apoſtles in equal 'honour; in a word, he was a zealous papiſt.

'Many of the reformed opinions, which were then fermenting in *Germany*, had by this time diſcovered themſelves in *England*. The legiſlature had not yet interfered; but the watchful prieſts had taken the alarm, and the danger of the church was already become the popular cry. Mr. *Latimer*, among others, heard, with high indignation, theſe novel teachers: zeal wrought the ſame effect in him that intereſt did in the many; and while others were apprehenſive that their temporals might be in danger, he was concerned for the ſouls of men. The laſt times, he thought, were now approaching: impiety was gaining ground apace. What lengths might not men be expected to run, when they began to queſtion even the infallibility of the pope?

'As his well-meant zeal was thus inflamed, it of courſe broke out into all the effects of bigotry. He inveighed publicly and privately againſt the reformers. If any read lectures in the ſchools ſuſpected of their tenets, Mr. *Latimer* was ſure to be there to drive out the ſcholars; and having an opportunity, when he commenced batchelor of divinity, to give an open teſtimony of his diſlike to their proceedings, he made an oration againſt *Melanchon*, whom he treated with great ſeverity for his impious innovations in religion. His zeal was ſo much taken notice of in the univerſity, that he was elected into the office of croſs-bearer in all public proceſſions; an employment which he accepted with reverence, and diſcharged with becoming ſolemnity.'

Mr. *Gilpin* goes on to inform us, that Mr. *Latimer* ceaſed from being a zealous papiſt, and became a zealous proteſtant, by converſing frequently with *Thomas Bilney*, a very religious man, and the moſt conſiderable perſon at *Cambridge*, of all thoſe who, at this time, favoured the reformation. As Mr. *Latimer* had nothing of that natural coolneſs in his temper, which the *Athenian* law-giver diſcouraged in a commonwealth, he was very active in ſupporting and propagating the reformed opinions; endeavoured, with great aſſiduity, to make converts; preached in public; exhorted in private; and every where preſſed the neceſſity of a holy life, in oppoſition to thoſe outward performances which were then thought the eſſentials of religion. A behaviour of this kind was immediately taken notice of; and as *Cambridge* was then the ſeat of ignorance, bigotry, and ſuperſtition, Mr. *Latimer* ſoon perceived how obnoxious he had already made himſelf.

'The firſt remarkable oppoſition he met with from the popiſh party,' ſays our author, 'was occaſioned by a courſe of ſermons he preached during the holidays of *Chriſtmas*, be-

fore

'fore the univerſity; in which he ſpoke his ſentiments with 'great freedom upon many opinions and uſages, maintained 'and practiſed in the *Romiſh* church. In theſe ſermons he 'ſhewed the impiety of indulgences, the uncertainty of tra-'dition, and the vanity of works of ſupererogation: he in-'veighed againſt that multiplicity of ceremonies with which 'true religion was encumbered, and the pride and uſurpation 'of the *Romiſh* hierarchy. But what he moſt inſiſted upon was, 'that great abuſe of locking up the ſcripture in an unknown 'tongue; giving his reaſons without any reſerve, why it 'ought to be put in every one's hands.

'Few of the tenets of popery were then queſtioned in *Eng-'land*, but ſuch as tended to a relaxation of morals. Tran-'ſubſtantiation, and other points, rather ſpeculative, ſtill 'held their dominion. Mr. *Latimer* therefore chiefly dwelt 'upon thoſe of immoral tendency. He ſhewed what true re-'ligion was; that it was ſeated in the heart; and that, in 'compariſon with it, external appointments were of no va-'lue.

'Great was the outcry occaſioned by theſe diſcourſes. Mr. '*Latimer* was then a preacher of ſome eminence, and began 'to diſplay a remarkable addreſs in adapting himſelf to the ca-'pacities of the people. The orthodox clergy obſerving him 'thus followed, thought it high time to oppoſe him openly. 'This taſk was undertaken by Dr. *Buckenham*, prior of the 'black friers, who appeared in the pulpit a few *Sundays* after; 'and, with great pomp and prolixity, ſhewed the dangerous 'tendency of Mr. *Latimer*'s opinions: particularly he in-'veighed againſt his heretical notions of having the ſcriptures 'in *Engliſh*; laying open the ill effects of ſuch an innovation. 'If that hereſy, ſaid he, ſhould prevail, we ſhould ſoon ſee 'an end of every thing uſeful among us: the ploughman 'reading, that if he put his hand to the plough, and ſhould 'happen to look back, he was unfit for the kingdom of God, 'would ſoon lay aſide his labour; the baker likewiſe reading, 'that a little leven will corrupt his lump, would give us very 'inſipid bread; the ſimple man likewiſe finding himſelf com-'manded to pluck out his eyes, in a few hours we ſhould 'have the nation full of blind beggars.

'Mr. *Latimer* could not help liſtening, with a ſecret plea-'ſure, to this ingenious reaſoning. Perhaps he had acted as 'prudently, if he had conſidered the prior's arguments as un-'anſwerable; but he could not reſiſt the vivacity of his tem-'per, which ſtrongly inclined him to expoſe this ſolemn 'trifler.

'The whole univerſity met together on *Sunday*, when it 'was known Mr. *Latimer* would preach. That vein of plea-'ſantry and good humour, which ran through all his words 'and actions, would have here full ſcope; and, to ſay the 'truth, the preacher was not a little conſcious of his own ſu-'periority. To complete the ſcene, juſt before the ſermon 'began, prior *Buckenham* himſelf entered the church, with 'his coul about his ſhoulders, and ſeated himſelf with an air 'of importance before the pulpit.

'Mr. *Latimer*, with great gravity, recapitulated the learned 'doctor's arguments, placed them in the ſtrongeſt light, and 'then rallied them with ſuch a flow of wit, and, at the ſame 'time, with ſo much good humour, that, without the ap-'pearance of ill-nature, he made his adverſary in the higheſt 'degree ridiculous. He then, with great addreſs, appealed 'to the people; deſcanted upon the low eſteem in which their 'holy guides had always held their underſtandings; expreſſed 'the utmoſt offence at their being treated with ſuch contempt; 'and wiſhed his honeſt countrymen might only have the uſe 'of the ſcripture till they ſhewed themſelves ſuch abſurd inter-'preters.'

Mr. *Gilpin* tells us, that the meekneſs, gravity, and unaf-fected piety of *Bilney*, the chearfulneſs, good humour, and eloquence of *Latimer*, wrought greatly upon the junior ſtu-dents at *Cambridge*, and increaſed the credit of the proteſtant party in that univerſity; that the orthodox clergy was greatly alarmed; that frequent convocations were held; tutors ad-moniſhed to have a ſtrict eye over their pupils; and academi-cal cenſures of all kinds inflicted. But academical cenſures were found inſufficient: Mr. *Latimer* continued to preach, and hereſy to ſpread; upon which the true ſpirit of popery be-gan to exert itſelf, and to call aloud for the ſecular arm. The heads of the popiſh party applied to their dioceſan Dr. *Weſt*, biſhop of *Ely*, who ſilenced Mr. *Latimer*. Dr. *Barnes*, of the Auſtin-friers, however, whoſe monaſtry was exempt from epiſ-copal juriſdiction, being a great admirer of Mr. *Latimer*, boldly licenſed him to preach: and the late oppoſition having greatly excited the curioſity of the people, the friers chapel was ſoon unable to contain the crowds that attended. Among others, 'tis ſaid, that the biſhop of *Ely* was often one of his hearers; and had the ingenuity to declare, that Mr. *Latimer* was one of the beſt preachers he had ever heard.

'The credit to his cauſe,' ſays our author, 'which Mr. *La-'timer* had thus gained by preaching, he maintained by a ho-'ly life. Mr. *Bilney* and he did not ſatisfy themſelves with

'acting unexceptionably, but were daily giving inſtances of 'goodneſs, which malice could not ſcandalize, nor envy miſ-'interpret. They were always together concerting their 'ſchemes. The place where they uſed to walk, was long 'after known by the name of the *Heretics-hill*. *Cambridge* 'was full of their good actions: their charities to the poor, 'and friendly viſits to the ſick and unhappy, were then com-'mon topics.

'But their good lives had no merit with their adverſaries. 'With them it mattered not what a man's life was, if his 'opinions were orthodox. They could give great allow-'ances for the former; but the leaſt miſtake in the latter was 'unpardonable. Such is the true ſpirit of bigotry and prieſt-'craft; that phariſaical ſpirit, which, inverting the tables of 'the law, places points of leaſt importance uppermoſt.

'More of this ſpirit never reigned than at this time in *Cam-'bridge*. The popiſh party, among whom every ſpark of 'charity ſeemed extinguiſhed, were now inflamed to the ut-'termoſt. The good actions of their adverſaries ſerved only 'as fuel to increaſe the heat of perſecution. Impotent them-'ſelves, and finding their dioceſan either unable or unwilling 'to work their purpoſes, they determined at length upon an 'appeal to the higher powers. Here at leaſt they expected 'countenance. Heavy complaints were accordingly carried 'to court of the increaſe of hereſy; and formal depoſitions 'againſt the principal abetters of it.'

Mr. *Gilpin* now proceeds to give a ſhort account of the ſituation of things, and of the moſt conſiderable perſons in power, at the time when complaints came from *Cambridge* of the daily increaſe of hereſy. He likewiſe briefly relates the ſufferings and death of *Bilney*; and tells us that Mr. *Latimer* began now to exert himſelf more than he had yet done, and ſucceeded to that credit with his party, which Mr. *Bilney* had ſo long ſupported. Among other inſtances of his zeal and reſolution in the cauſe he had eſpouſed, we are told, that he had the courage to write to the king againſt a proclamation then juſt publiſhed, forbidding the uſe of the bible in *Engliſh*, and other books on religious ſubjects. The king, tho' naturally of a haſty and impetuous temper, and impatient of controul, was no way diſpleaſed with the freedom of his addreſs, received it not only with temper, but with great condeſcenſion, and graciouſly thanked him for his well-intended advice.

Our biographer goes on, after this, to inform us, that Mr. *Latimer*, by the intereſt of the great Lord *Cromwell*, obtained a benefice in *Wiltſhire*; that he thoroughly conſidered the of-

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fice of a clergyman, and diſcharged it in the moſt conſcientious manner, not confining his labours to his own pariſh only, but extending them throughout the county; that he was greatly diſtreſſed and perſecuted by the orthodox clergy; and that, upon the recommendation of *Ann Boleyn* and *Cromwell*, he was raiſed to the biſhopric of *Worceſter*.

'How he diſcharged his new office,' ſays he, 'may eaſily 'be imagined. An honeſt conſcience, which was his rule of 'conduct in one ſtation, might be ſuppoſed ſuch in another. 'But we are not left to conjecture. All the hiſtorians of theſe 'times mention him as a perſon remarkably zealous in the 'diſcharge of his duty. In overlooking the clergy of his dio'ceſe, which he thought the chief branch of the epiſcopal 'office, exciting in them a zeal for religion, and obliging 'them, at leaſt, to a legal performance of their duty, he was 'uncommonly active, warm, and reſolute. With the ſame 'ſpirit he preſided over his eccleſiaſtical court; and either 'rooted out ſuch crimes as were there cognizable, or prevent'ed their becoming exemplary, by forcing them into corners. 'In viſiting, he was frequent and obſervant; in ordaining, 'ſtrict and wary; in preaching, indefatigable; in reproving 'and exhorting, ſevere and perſuaſive.

'Thus far he could act with authority: but in other things 'he found himſelf under difficulties. The ceremonies of the 'popiſh worſhip gave him great offence; and he neither durſt, 'in times ſo dangerous and unſettled, lay them entirely aſide; 'nor, on the other hand, was he willing to retain them. In 'this dilemma his addreſs was admirable. He inquired into 'their origin; and when he found any of them, as ſome of 'them were, derived from a good meaning, he took care to 'inculcate the original meaning, tho' itſelf a corruption, in 'the room of a more corrupt practice. Thus he put the peo'ple in mind, when holy bread and water were diſtributed, 'that theſe elements which had long been thought endowed 'with a kind of magical influence, were nothing more than 'appendages to the two ſacraments of the Lord's ſupper, and 'baptiſm; the former, he ſaid, reminded us of Chriſt's death; 'and the latter, was only a ſimple repreſentation of our be'ing purified from ſin. By thus reducing popery to its prin'ciples, he improved, in ſome meaſure, a bad ſtock, by lop'ping from it a few fruitleſs excreſcences.'

While this good biſhop's endeavours to reform were thus confined within his own dioceſe, he was called upon to exert them in a more public manner, having received a ſummons to attend

attend the parliament and convocation in the year 1536. As he did not diſtinguiſh himſelf in the debates of this convocation, for debating was not his talent, Mr. *Gilpin* does not enter into a detail of the ſeveral tranſactions of it. The reformation was daily gaining ground; the bible was tranſlated into *Engliſh*, and recommended to a general peruſal; and the biſhop of *Worceſter*, highly ſatisfied with the proſpect of the times, repaired to his dioceſe, having made no longer ſtay in *London* than was abſolutely neceſſary. His talents were thoſe of a private ſtation; and within that he was determined to confine them. If he behaved in his dioceſe like a true chriſtian biſhop, and did all in his power to root out ſuperſtition, and encourage the practice of piety and virtue, he was ſatisfied in his conſcience, that he did all towards the ſettlement of religion that could be expected from him. His whole ambition was, to diſcharge the paſtoral functions of a biſhop, neither aiming to diſplay the abilities of a ſtateſman, nor thoſe of a courtier. The following ſtory ſhews, indeed, that he was but poorly qualified to ſupport the latter of theſe characters.

It was the cuſtom in thoſe days for the biſhops, upon the coming in of the new year, to make preſents to the king; and many of them would preſent very liberally, proportioning their gifts to their expectances. Among the reſt, the biſhop of *Worceſter*, being at this time in town, waited upon the king with his offering: but, inſtead of pure gold, which was the common oblation, he preſented a new teſtament, with a leaf doubled down in a very conſpicuous manner, to this paſſage, *Whoremongers and adulterers God will judge.*

After having been about two years reſident in his dioceſe, he was called up again to town in the year 1539, to attend the buſineſs of parliament: a parliament which was productive of great events. As a new ſpirit had now infuſed itſelf into the counſels of thoſe times, Mr. *Gilpin* briefly traces it, from its firſt efforts, into thoſe violent workings and agitations which it ſoon produced. He lays open the character and dark deſigns of *Gardiner*, biſhop of *Wincheſter*; gives an account of the act of the ſix articles drawn up by the duke of *Norfolk*; and informs us, that the biſhop of *Worceſter*, as he could not give his vote for the act, thought it wrong to hold any office in a church where ſuch terms of communion were required, reſigned his biſhopric, and retired into the country.

The popiſh party now triumphed, and the proteſtants, of courſe, were perſecuted. During the heat of this perſecution Biſhop *Latimer* reſided in the country, where he thought of nothing, for the remainder of his days, but a ſequeſtered life.

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He knew the ſtorm which was up could not ſoon be appeaſed; and he had no inclination to truſt himſelf in it. In the midſt of his ſerenity, however, an unhappy accident carried him again into the tempeſtuous weather that was abroad. He received a bruiſe by the fall of a tree, and the contuſion was ſo dangerous that he was obliged to look out for better aſſiſtance than could be affoſded him by the unſkilful ſurgeons in thoſe parts. With this view he repaired to *London*, where he found the proſpect ſtill more gloomy, and had the mortification to ſee his great patron, the Lord *Cromwell*, in the hands of his enemies. Several cauſes conſpired in the ruin of this great patriot; but this affair, together with many others, which were directed by the dark counſels of *Gardiner*, as our author obſerves, is ſtill involved in obſcurity.

Upon *Cromwell*'s fall the perſecution againſt the proteſtants broke out in earneſt, under the direction of the duke of *Norfolk*, and the biſhop of *Wincheſter*, who were now at the head of the popiſh party, the ſword was preſently unſheathed, and ſuch a ſcene of blood was opened, as *England* had not yet ſeen. Mr. *Latimer*, among others, felt the loſs of his great patron. *Gardiner*'s emiſſaries ſoon found him out in his concealment, for he was ſtill in *London*; and ſomething that ſome body had ſome where heard him ſay to ſomebody, againſt the ſix articles, being alledged againſt him, he was ſent to the *Tower*. Into what particulars his accuſation was afterwards digeſted, or whether into any, Mr. *Gilpin* ſays he has met with no account, and thinks it probable, that nothing formal was brought againſt him, as he does not find that he was ever judicially examined. He ſuffered, however, through one pretence or other, a cruel impriſonment during the remainder of King *Henry*'s reign.

Upon the death of King *Henry*, and the acceſſion of his ſon to the throne, the proteſtant intereſt revived; the act of the ſix articles was repealed; images were removed out of the churches; the liturgy was amended; and all miniſters were confined to their pariſh churches. Mr. *Latimer* had now lived above ſix years in the *Tower*, in the conſtant practice of every chriſtian virtue that becomes a ſuffering ſtate. Immediately, upon the change of the government, he was ſet at liberty, and received by his old friends, who were now in power, with every mark of affection. An addreſs was made by the parliament, to the protector, to reſtore him to his biſhopric: the protector was very well inclined to gratify the parliament, and propoſed the reſumption of his biſhopric to Mr. *Latimer*, who thought himſelf now unequal to the weight of it, had no

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inclination to incumber himſelf with it, and accordingly refuſed to accept of it.

Having rid himſelf entirely of all entreaty on this head, he accepted an invitation from his friend Archbiſhop *Cranmer*, and took up his reſidence at *Lambeth*, where his chief employment was to hear the complaints, and to redreſs the injuries of poor people: and his character for ſervices of this kind was ſo univerſally known, we are told, that ſtrangers, from every part of *England*, would reſort to him, vexed either by the delays of public courts and offices, which were ſurely at that time exceedingly out of order, or harraſſed by the oppreſſions of the great. Thus employed he ſpent more than two years; interfering as little as poſſible, during that time, in any public tranſaction.

During the three firſt years of King *Edward*, he was appointed to preach the lent-ſermons before the king. The choice of ſuch a preacher was approved by all good men; great irregularities were known to prevail, and Mr. *Latimer* was acknowledged to be as fit a man as any in the nation to detect and cenſure them. King *Edward*'s court, and indeed the whole frame of his government, was in as great diſorder as almoſt any court or any government could be, in the worſt of times. Inſatiable avarice, and a licentiouſneſs of manners, prevailed beyond the example of former times. Never was juſtice worſe adminiſtered: never were the diſpenſers of it more venal. The gentry in the country practiſed thoſe arts of avarice and rapine, which they had learned at court; and taught the people all thoſe vices to which indigence gives birth. The clergy, inſtead of qualifying, in ſome degree, this corrupt maſs, by a mixture of piety and devotion, incorporated with it, and even increaſed its malignity, by an addition of as bad, if not of worſe ingredients.

Such was the ſtate of practical religion in the nation, when Mr. *Latimer* was called to the office of a court-preacher. In regard to his ſermons, which are ſtill extant, they are far, as Mr. *Gilpin* obſerves, from being exact pieces of compoſition; elegant writing being then little known. His ſimplicity, however, and low familiarity, his humour, and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceeding popular. His manner of preaching too was very affecting: and no wonder, ſays our author, for he ſpoke immediately from his heart. What particularly recommends him, is, that noble and apoſtolic zeal which he exerts in the cauſe of truth. No one had an higher ſenſe of what became his office, was leſs influenced

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by any ſiniſter motive, or durſt with more freedom reprove vice, however dignified by worldly diſtinctions.

Mr. *Gilpin* gives ſeveral inſtances, in Mr. *Latimere's* own words, of that ſpirit with which he laſhed the courtly vices of his time. Some of theſe we ſhall lay before our readers, as many of them may not have chanced to ſee the ſermons themſelves. In his ſecond ſermon he laſhes the clergy.

'It is a marvel,' ſays he, 'if any miſchief be in hand, if a 'prieſt be not at one end of it.—I will be a ſuitor to your 'grace, to give your biſhops charge ere they go home, upon 'their allegiance to look better to their flocks; and if they be 'found negligent, out with them. I require it in God's be-'half, make them *Quandoms*, all the pack of them; your 'majeſty hath divers of your chaplains, well learned men, 'and of good knowledge, to put in their place: and yet you 'have ſome that are bad enough, hangers on of the court: I 'mean not theſe. But if your majeſty's chaplains, and the 'lord protector's be not able to furniſh their places, there is 'in this realm, thanks be to God, a great ſight of laymen, 'well learned in the ſcriptures, and of a virtuous and godly 'converſation, better learned than a great ſight of us the cler-'gy. This I move of conſcience to your grace. And let 'them not only do the function of biſhops, but live of the 'ſame: and not, as in many places, that one ſhould have the 'name, and another the profit. What an enormity is this, 'for a man to ſerve in a civility, and have the profit of a 'provoſtſhip, and a deanery, and a parſonage. But I will 'tell you what is like to come of it; it will bring the clergy 'ſhortly into very ſlavery.—But I fear one thing, that for 'ſaving a little money, you will put chantry prieſts into bene-'fices. *Chriſt* bought ſouls with his blood; and will you ſell 'them for gold and ſilver? I would not have you do with 'chantry-prieſts as was done with abbots. For when their 'enormities were firſt read in the parliament, they were ſo 'abominable, that there was nothing but, Down with them: 'but within a while after, the ſame abbots were made bi-'ſhops, as there be ſome of them yet alive, to ſave their pen-'ſions. O Lord! think you that God is a fool, and ſeeth it 'not?'

Afterwards, warning the king againſt flatterers, he tells him, that God ſays, if the king ſhall do his will, he ſhall 'reign long, he and his children. 'Wherefore,' ſays he, 'I would have your grace remember this, and when any of 'theſe flatterers, and flibber-gibbers another day ſhall come, 'and claw you by the back, and ſay, Sir, trouble not your-'ſelf:

'ſelf: what ſhould you ſtudy for? why ſhould you do this or 'that? your grace may anſwer them thus: what, ſirrah? I 'perceive you are weary of us: doth not God ſay in ſuch a 'place, that a king ſhould fear God, that he may reign long? 'I perceive now, that thou art a traytor. Tell him this tale 'once, and I warrant you he will come no more to you.'

In his fourth ſermon he taxes the biſhops. 'Thou ſhalt 'not,' ſays he, addreſſing himſelf to the king, 'be partaker 'of other mens ſins. So ſaith St. *Paul*. And what is it to be 'a partaker of other mens ſins, if it be not ſo to make un-'preaching prelates, and to ſuffer them to continue ſtill in 'their unpreaching prelacy? If the king ſhould ſuffer theſe 'things, and look through his fingers, and wink at them, 'ſhould not the king be a partaker of other mens ſins? And 'why? is he not ſupreme head of the church? What? is 'the ſupremacy a dignity, and nothing elſe? is it not ac-'countable? I think, verily, it will be a chargeable dignity, 'when account ſhall be aſked of it.—If the ſalt is unſavoury, 'it is good for nothing. By this ſalt is underſtood preachers. 'And if it is good for nothing, it ſhould be caſt out. Out 'with them then; caſt them out of their office. What ſhould 'they do with cures, that will not look to them?—Oh, 'that a man might have the contemplation of hell; that the 'devil would allow a man to look into it, and ſee its ſtate, 'as he ſhewed all the world when he tempted *Chriſt* in the 'wilderneſs. On yonder ſide, would the devil ſay, are pu-'niſhed unpreaching prelates. I think verily a man might ſee 'as far as a kenning, as far as from *Calais* to *Dover*, I war-'rant you, and ſee nothing but unpreaching prelates.—As for 'them, I never look to have their good words as long as I 'live: yet will I ſpeak of their wickedneſs, as long as I ſhall 'be permitted to ſpeak. No preacher can paſs it over in ſi-'lence. It is the original root of all miſchief. As for me, I 'owe them no other ill-will, but to pray God to amend them. 'I would have them do their duty. I owe them no other ma-'lice than this, and this is none at all.'

In his fifth ſermon he laſhes the judges, and patrons of liv-ings. 'If a judge,' ſays he, 'ſhould aſk me the way to hell, 'I would ſhew him this way: firſt, let him be a covetous 'man; then let him go a little farther, and take bribes; and 'laſtly, let him pervert judgment. Lo, here is the mother 'and the daughter, and the daughter's daughter. Avarice 'is the mother; ſhe brings forth bribe-taking, and bribe-'taking perverting of judgment. There lacks a fourth thing 'to make up the meſs, which, ſo God help me, if I were

'judge,

'judge, ſhould be a *Tyburn* tippit. Were it the judge of the 'king's-bench, my lord chief-judge of *England*, yea, were it 'my lord chancellor himſelf, to *Tyburn* with him.—But one 'will ſay, peradventure, you ſpeak unſeemingly, ſo to be 'againſt the officers for taking of rewards; you conſider not 'the matter to the bottom: their offices be bought for great 'ſums; now how ſhould they receive their money again, but 'by bribing? You would not have them undone: ſome of 'them gave two hundred pounds, ſome five hundred, ſome two 'thouſand; and how can they gather up this money again, 'but by helping themſelves in their office.—And is it ſo 'trow ye? are civil offices bought for money? Lord God! 'who would have thought it! Oh! that your grace would 'ſeek through your realm for men meet for offices; yea, and 'give them liberally for their pains, rather than that they 'ſhould give money for them. This buying of offices is a 'making of bribery: for he that buyeth, muſt needs ſell. 'You ſhould ſeek out for offices, wiſe men, and men of acti-'vity, that have ſtomachs to do their buſineſs; not milk-ſops, 'nor white-livered knights; but fearers of God; for he that 'feareth God, will be no briber.—But, perhaps, you will 'ſay, we touch no bribes. No, marry? but my miſtreſs, 'your wife, hath a fine finger; ſhe toucheth it for you; or 'elſe you have a ſervant who will ſay, if you will offer my 'maſter a yoke of oxen, you will fare never the worſe: but 'I think my maſter will not take them. When he has offer-'ed them to the maſter, then comes another ſervant, and 'ſays, if you will carry them to the clerk of the kitchen, you 'will be remembered the better. This is a frierly faſhion: 'they will receive no money in their hands, but will have it 'put upon their ſleeves.'

Theſe ſpecimens are ſufficient to give our readers a juſt idea of this preacher's ſpirit and freedom, and ſhew what a noble zeal he exerted, upon all occaſions, in the cauſe of truth and religion. While he was thus diſcharging the duty of a court-preacher, a ſlander paſt upon him, which being taken up by a low hiſtorian of thoſe times, hath found its way into theſe. The matter of it was this; that after the lord high admiral's attainder, and execution, Mr. *Latimer* publicly defended his death, in a ſermon before the king; that he aſperſed his character; and that he did it merely to pay a ſervile compliment to the protector. The firſt part of the charge, Mr. *Gilpin* admits, is true; but he is at ſome pains to ſhew, that the ſecond and third are falſe.

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After the protector's death, he informs us, that he meets with no accounts of Mr. *Latimer* during the remainder of King *Edward*'s reign, and thinks it probable that he retired into the country, and made uſe of the king's licence as a general preacher, in thoſe parts where he thought his labours might be moſt uſeful.

In the beginning of Queen *Mary*'s reign, while a ſevere enquiry was carrying on in *London* againſt the reformed clergy, Mr. *Latimer* was in the country, where he continued preaching in his uſual manner, unaffected by the danger of the times. But he did not long enjoy this liberty. The biſhop of *Wincheſter* ſent a meſſenger to cite him before the council: he ſet out immediately for *London*; and, as he paſſed through *Smithfield*, where heretics were uſually burnt, he ſaid chearfully, *This place hath long groaned for me.* The next morning he waited upon the council; who having loaded him with many reproaches, ſent him to the *Tower*.

This was but a repetition of a former part of his life, only his treatment now was much more ſevere, and he had more frequent occaſions to exerciſe his reſignation; a virtue which he poſſeſſed in a larger meaſure than almoſt any other man. Notwithſtanding this, the uſual chearfulneſs of his diſpoſition did not now forſake him; of which we have one inſtance ſtill remaining. A ſervant leaving his apartment, Mr. *Latimer* called after him, and bid him tell his maſter, *That unleſs he took better care of him, he would certainly eſcape him.* Upon this meſſage, the lieutenant, with ſome diſcompoſure in his countenance, came to Mr. *Latimer*, and deſired an explanation of what he ſaid to his ſervant. *Why, you expect, I ſuppoſe, ſir,* replied Mr. *Latimer*, *that I ſhould be burned; but if you do not allow me a little fire, this froſty weather, I can tell you, I ſhall firſt be ſtarved.*

In the mean time the biſhop of *Wincheſter*, and his friends, held frequent councils on public affairs; and endeavoured to impoſe upon the world, by making it believed, that reaſon as well as power was on their ſide. Accordingly it was given out, that the controverſy between the papiſts and proteſtants ſhould be finally determined in a ſolemn diſputation to be held at *Oxford*, between the moſt eminent divines on each ſide. And ſo far the papiſts acted honeſtly: for *Cranmer*, *Ridley*, and *Latimer*, who were confeſſedly the moſt eminent divines of their party, and were deſigned for this employment, by the expectation of all men who wiſhed well to truth, were appointed to manage the diſpute on the part of the proteſtants. They were, accordingly, taken out of the *Tower*, where they had all been

impriſoned, and were ſent to *Oxford*, where they were cloſely confined in the common priſon; deprived of every comfort but what their own breaſts could adminiſter. How free the diſputation was likely to be, they might eaſily imagine, when they found themſelves denied the uſe even of books, and pen and ink. Their priſon-hours, however, were not ſpent in vain lamentations; their religion raiſed them above all human ſufferings, and all mortal fears.

'Their chief reſource,' ſays Mr. *Gilpin*, 'was in prayer, 'in which exerciſe they ſpent great part of every day. Mr. '*Latimer*, particularly, would often continue kneeling till he 'was not able to riſe without help. The principal ſubject of 'his prayers was, that God would enable him to maintain the 'profeſſion of his religion to the laſt; that God would again 'reſtore his goſpel to *England*, and preſerve the princeſs *Eliza-* 'beth to be a comfort to this land.'

Mr. *Fox* has preſerved a conference, afterwards put into writing, which was held at this time between *Ridley* and *Latimer*. Some paſſages from this conference Mr. *Gilpin* inſerts, which ſhew with what noble fortitude, and with what exalted ſentiments, theſe two great reformers of religion were inſpired. After this he gives a ſhort account of the diſputation, and of what followed upon it; to which, however, we muſt refer our readers.

After informing us that *Latimer* went through his laſt ſufferings with that compoſure and firmneſs of mind, which nothing but a ſound faith, and a good conſcience could produce, Mr. *Gilpin* concludes thus: 'Such was the life of *Hugh Latimer*, 'biſhop of *Worceſter*, one of the leaders of that glorious ar- 'my of martyrs, who introduced the reformation into *Eng-* 'land. He had a happy temper, formed on the principles of 'chriſtian philoſophy. Such was his chearfulneſs, that none 'of the accidents of life could diſcompoſe him. Such was his 'fortitude, that not even the ſevereſt trials could unman him. 'He had a collected ſpirit, and on no occaſion wanted a re- 'ſource. He could retire within himſelf, and bold the world 'at defiance.

'And as danger could not daunt, ſo neither could ambition 'allure him. Though converſant in courts, and intimate 'with princes, he preſerved to the laſt, a rare inſtance of 'moderation, his primeval plainneſs.

'In his profeſſion he was indefatigable: and that he might 'beſtow as much time as poſſible on the active part of it, he 'allowed himſelf only thoſe hours for his private ſtudies, when

'the

'the buſy world is at reſt; conſtantly riſing, at all ſeaſons of 'the year, by two in the morning.

'How conſcientious he was in the diſcharge of the public 'parts of his office, we have many examples. No man could 'perſuade more forcibly: no man could exert, on proper oc- 'caſions, a more commanding ſeverity. The wicked, in 'whatever ſtation, he rebuked with cenſorian dignity; and 'awed vice more than the penal laws. He was not eſteemed 'a very learned man, for he cultivated only uſeful learning; 'and that, he thought, lay in a very narrow compaſs. He 'never engaged in worldly affairs, thinking that a clergyman 'ought to employ himſelf only in his profeſſion. Thus he 'lived rather a good, than what the world calls a great man. 'He had not thoſe commanding talents, which give ſuperio- 'rity in buſineſs: but for honeſty and ſincerity of heart, for 'true ſimplicity of manners, for apoſtolic zeal in the cauſe of 'religion, and for every virtue, both of a public and private 'kind, that ſhould adorn the life of a *Chriſtian*, he was emi- 'nent and exemplary beyond moſt men of his own, or of any 'other time; well deſerving that evangelical commendation, "With the teſtimony of a good conſcience, in ſimplicity and "godly ſincerity, not with fleſhly wiſdom, but by the grace "of God, he had his converſation in the world."

ART. V. *Concluſion of the Natural Hiſtory of* Norway, *continued from the* Review *for* June, 1755, *and the* Appendix *to our twelfth volume.*

HITHERTO our natural hiſtorian had treated of ſuch animals only, as we may readily ſuppoſe to exiſt, and acquieſce in his account of them; tho' a few of 'em may vary in ſome reſpects, or be differently circumſtanced, from thoſe we ordinarily ſee, or converſe about. But in his chapter concerning uncommon ſea-animals, there will be occaſion, we apprehend, for many readers to extend their imagination to *conceive*, and to abſtract their judgment from ſome prepoſſeſſions and limitations, in order to *admit*, the reality of thoſe animated beings; which, we confeſs, all circumſtances conſidered, we think we have ſome juſt grounds for ſubſcribing to ourſelves. And here, had our bounds permitted us, we could gladly have preſented the curious with the greateſt part of this chapter, in its neceſſary amplitude, and with all its cogency of evidence: but the number of other writers rendering this extremely inconvenient, we muſt content our-

ſelves with giving a contracted deſcription of thoſe ſtrange and vaſt animated bodies; and with tranſcribing ſome part of thoſe teſtimonies concerning them, which ſtrongly inclined our aſſent. We ſhall premiſe, however, preparatorily, from our own reflection, that common ſenſe at once accedes to the great probability of the vaſt inſcrutable ocean's containing many animals and ſubſtances, which neither chance nor inveſtigation has hitherto preſented to the eye of man.

The *hav-manden* and *hav-fruen*, the mer-man and mer-maid, are propoſed as the firſt ſea-monſters, which, in our author's, or his tranſlator's, words, are *often ſeen* in the north ſea. Many fables, from different authors, concerning them, he quotes, and judiciouſly rejects; not doubting but the abſurdities related of them have contributed to make ſenſible people deny their very exiſtence. To thoſe who admit a pretty general analogy between terreſtrial and marine animals, but ſuppoſe man, from the image after which he was formed, to be peculiarly exempted from this reſemblance in the ocean, he recommends the conſideration of the *wild man in the woods*, which we call the *Ouran-outan* of *Aſia*, or the *Chimpenzie* of *Afric*; but which our author, from *Dapper*'s deſcription of the latter, terms *Quoyas Morrow*, perhaps the name of it in *Angola*, where it is not unfrequent, and from whence we have ſeen this grave and ſurpriſing reſemblance or mimick of the human form, not without ſome ſtriking reſemblance of the human faculties alſo. The biſhop, however, to compound with ſuch readers as may find their pride wounded, perhaps, by the nominal affinity, is content if they will allow his mer-man, which the *Norwegians* call *Haſtromber*, to be a ſea-ape. This being adjuſted, he informs us, that in the dioceſe of *Bergen*, and manor of *Nordland*, are ſeveral hundred perſons of credit and reputation, who affirm, with the ſtrongeſt aſſurance, that they have ſeen this creature ſometimes at a diſtance, and at other times cloſe to their boats, erect and formed like a human creature down to the middle; the reſt they could not ſee. Our author has examined ſeveral of the witneſſes with all poſſible precaution, and found them agree invariably with the deſcription publiſhed by *Jablonſky* and *Kircher*. He brings an evidence, who had ſeen one out of the water, and handled it, *viz.* the rev. Mr. *Peter Angel*, miniſter at *Sundmoer*, living when this hiſtory was wrote, and who declares, that in 1719, being then twenty years old, himſelf and ſeveral other inhabitants ſaw a mer-man, dead, on a point of land, with ſeveral ſea-animals. Its length was three fathoms, its colour grey, the lower part like a fiſh, with a porpoiſe's tail. The face reſembled

ſembled a man's, with a mouth, forehead, eyes, *&c.* the noſe was flat and preſſed down to the face, in which the noſtrils were very viſible. The breaſt was near the head, the arms, which ſeemed to hang by the ſide, were joined by a thin membrane, and the hands, to appearance, were like the paws of a ſea-calf. Mr. *Strom*, another clergyman, informed him, that at *Neroe*, in *Numedalen*, a mer-man and a ſea-calf were both found dead on a rock, all bloody, from whence it was conjectured they had killed each other. It is, indeed, analogous enough, that a ſea-man ſhould covet a repaſt of ſea-veal. Mr. *Randulf*, rector of the place, endeavoured to preſerve the mer-man, but the peaſants had unluckily cut both to pieces for the fat. In regard to ſize they differ remarkably, according to the fiſhermen, from that called *mar-male*, or *marmæte* (the different ſexes) which our author calls a well-known ſea-animal, and thinks it may be a dwarf of the ſame ſpecies. This is often caught on hooks, is of different ſizes, from that of a child of one year old to three; and the biſhop thinks, till it is further enquired into, it may be ſuppoſed, tho' he does not affirm it to be, the infant of the former. But the ſtrongeſt and lateſt proof of the mer-man's exiſtence happened in *Denmark*, and may properly conclude this article. On *September* 20, 1723, three ferrymen, *viz. Peter Gunnerſen*, *Nicholas Jenſen*, and *Jappe Jenſen*, were, by his majeſty's orders, examined upon oath before *Fred. Van Gram*, privy-counſellor, and depoſed in ſubſtance, That two months before, being towing a ſhip arrived from the *Baltic*, at the diſtance of a quarter of a *Norway* mile, they rowed up to ſomething floating like a dead body. When they came within ſeven or eight fathoms, it appeared as at firſt, for it had not ſtirred, but ſunk at that inſtant, and came up again immediately almoſt at the ſame place. Frightned at this, they lay ſtill, and letting the boat float, the monſter, by the help of the current, came ſtill nearer to them. He turned his face, and ſtared at the men, which gave them a good opportunity of examining him narrowly. He ſtood in the ſame place for half a quarter of an hour, and was ſeen above the water down to his breaſt. At laſt, apprehending ſome danger, they began to retire, on which he blew up his cheeks, and made a kind of roaring noiſe, and dived, without riſing in their ſight. He appeared to them like a ſtrong-limbed, broad-ſhouldered old man, his head ſmall in proportion, with ſhort curled black hair, with a black beard, that looked like a cut one, his eyes deep in his head, his ſkin coarſe, and very hairy. *Gunnerſen* added (which the others did not obſerve) that about the body downwards he was quite pointed like a

fiſh; and depoſed, at the ſame time, that about twenty years before, he had ſeen near *Kulleor*, a mer-maid, with long hair and large breaſts. The weather was fine and calm. That this examination was taken in the moſt regular and exact manner, is atteſted by *Andrew Buſſæus*.

The *Soe-ormen*, or ſea-ſnake, is, indeed, an amazing and terrible ſea-monſter, to procure credit to which, our author gives many general teſtimonies of its exiſtence, previous to the deſcription which muſt ſuppoſe it. He acknowleges it is ſeldom ſeen, even on the coaſt of *Norway*, tho' he ſuppoſes that the only place in *Europe*, or indeed in the known world, where this great peculiar ſea-ſnake is ſeen at all; this he infers from the ſilence of all thoſe travellers about it, who have taken notice of other ſea-monſters. Its rare appearance he juſtly ſuppoſes to have confirmed ſome people's incredulity of it, and acknowledges his former doubt of it, till it was removed by the full evidence of many hundred creditable and experienced fiſhermen and ſailors in *Norway*, who can teſtify that they have annually ſeen them. He adds, that in all his enquiry about them, he has hardly ſpoke with any intelligent perſon, born in the manor of *Nordland*, who was not able to give a pertinent anſwer concerning, and ſtrong aſſurances of, the exiſtence of this fiſh; and ſome of thoſe traders, coming yearly to *Bergen*, think it as ridiculous to queſtion its exiſtence, as that of an eel or cod. To give a ſtill more recent and authentic teſtimony of this monſter, which, at the ſame time, exhibits ſome deſcription of it, we have that of Capt. *Laurence de Ferry*, a commander in the navy, who doubted of it, till he was convinced by ocular demonſtration. His letter follows at length, and contains in ſubſtance, that in a very calm, hot day in *Auguſt*, 1746, being in his boat with eight rowers at *Jule-neſs*, and reading, he heard a noiſe among the men, and obſerved the helms-man keep off from the land. On enquiring the occaſion, he was informed a ſea-ſnake was before them. He ordered them to come up with it, which they did, tho' afraid. The ſnake paſſed by them, and they tacked to get nearer to it. As it ſwam faſter than they could row, the captain diſcharged a gun at it, on which the ſnake immediately ſunk without riſing; and as the water about it appeared thick and red, and the diſtance was ſmall, the captain thinks it might be wounded. The head, which it held more than two feet above water, reſembled a horſe's; it was grey, with a quite black, and very large, mouth; had black eyes, and a long white mane, hanging from the neck to the ſurface of the water. Beſides the head and neck, they ſaw ſeven or eight

folds

folds of the ſnake, which were very thick, and, as far as they could gueſs, there was the diſtance of a fathom between each fold. To witneſs the truth of this, two of the rowers, *Nicholas Pederſen Kopper*, and *Nicholas Nicholſon Anglewigen*, inhabitants of *Bergen*, depoſed in court, in due form, before the king's chief advocate in *Bergen*, the recorder, and nine ſworn burghers, on the 22d of *February*, 1751. A copy of the atteſtation, under their hands and ſeals, being granted by the recorder to Mr. *Reutz*, the procurator for Capt. *de Ferry*, from whom the letter had been addreſſed to him.

'Tho' one,' ſays our author, 'cannot have an opportunity 'of taking the exact dimenſions of this creature, yet all that 'have ſeen him are unanimous in affirming, as well as they 'can judge at a diſtance, it appears to be 600 *Engliſh* feet 'long; that it lies on the ſurface of the water (when it is very 'calm) in many folds, and that there are, in a line with the 'head, ſome ſmall parts of the back to be ſeen above the wa'ter, when he moves or bends. Theſe at a diſtance appear 'like ſo many hogſheads floating, with a conſiderable diſtance 'between each. Five and twenty folds are the greateſt num'ber which are well atteſted. The forehead is broad and high. 'The whole animal is of a dark brown colour, but variegated 'with light ſtreaks, or ſpots, that ſhine like tortoiſe-ſhell. 'The eyes are ſaid to be very large, bluiſh, and to reſemble a 'couple of bright pewter-plates. The ſpecies in the *Norwe'gian* ſea does not ſpout up the water like a whale, but puts 'it, by its motion, into a great agitation, and makes it run 'like the current of a mill. The ſkin of it is as ſmooth as 'glaſs, without the leaſt wrinkle, except about the neck, from 'whence the mane ariſes.' That there is another monſtrous kind of ſea-ſnake, and particularly about *Greenland*, appears in ſome paſſages cited by the biſhop; but particularly by an extract from the rev. Mr. *Egede*'s journal, who was appointed to the miſſion there, and who affirms, 'That on the 6th of *July* '1734, there appeared a very large and frightful ſea-monſter, 'which raiſed itſelf ſo high out of the water, that its head 'reached above the main-top. It had a long ſharp ſnout, 'ſpouted water like a whale, and had very broad paws. The 'body ſeemed to be covered with ſcales, the ſkin was uneven 'and wrinkled, and the lower part was formed like a ſnake. 'After ſome time it plunged backwards into the water, and 'then turned its tail up above the ſurface, a whole ſhip-length 'from the head.' A drawing of this monſter is annexed, with a three-maſted veſſel near it, doubtleſs to give ſome idea of its amazing proportion. Mr. *Egede* adds, in the 48th page

of his journal, that the body was as thick and big as the ſhip he ſailed in, whoſe tonnage, however, he does not ſpecify: but Mr. *Bing*, another miſſionary, who took the drawing, affirmed the eyes were red, and like burning fire. The reader will find a conſiderable diverſity between this and the former ſea-ſerpent. In a diſcuſſion whether, and how, this monſter injures mankind, the biſhop mentions the opinion of *Bernſen*, in his *Account of Norway*, and the accounts of ſome traders informing him, that it ſnapped a ſingle man out of a boat; and has ſunk even a veſſel of ſome hundred tons burthen, by throwing itſelf acroſs it. He does not ſeem to credit theſe rumours much himſelf, ſaying it is not certain it is a fiſh of prey. Yet, as the very appearance of it muſt be terrible, he relates the methods which the fiſhermen uſe for their ſecurity; one of which, when they cannot row away into ſhallow water from him, is to row againſt ſome of the folds above water; or, to throw any ſcuttle ſo as to touch him, on which he generally dives, or takes another courſe. If they imagine themſelves purſued by it, they tack their boat ſo, that the ſnake muſt face the ſun in his purſuit, which his eyes cannot bear. They affirm a little caſtor, or juniper ſhavings, will drive him away as effectually as they are ſaid to do the *Trold* whale. Beſides, the leaſt wind is ſaid to drive him to the bottom, *July* and *Auguſt* being the only months in which he riſes to the ſurface; at which time his excrements (the ſtench of which is thought poiſonous) have been ſeen floating on the water like a fat ſlime. Our author juſtly remarks, that if *Bochart* had known of this animal, he probably would not have taken the whale to be the *Leviathan*. Indeed, this fat ſlime, and the violent agitation and courſe of the waters occaſioned by his progreſſion, ſtrongly remind us of the 31 and 32 verſes in the 41 chapter of *Job*, the ſerpent of the ocean being alſo mentioned by *Amos*, ch. ix. ver. 3. However theſe authorities concerning this ſpecies of ſea-monſters may affect our readers, the author had declared, page 38, 'that tho' he once conſidered them as chimeras, he is now 'fully convinced that they are found in the north-ſea, as ſure 'as any other fiſh;' and his ſecond preface aſſures us, he had guarded as much as poſſible againſt too eaſy a credulity.

But a much greater, and indeed the moſt enormous, animal that has ever been mentioned, with expectation of gaining a ſerious aſſent, is the KRAKEN, as we are told it is named by way of eminence, whence it probably ſignifies *the Creature*. By others it is called *Krabben*, from its ſuppoſed reſemblance to a crab, being round, flat, and full of arms or branches. As this immane monſter is likely to exerciſe the reader's faith and imagination,

imagination, ſtill more than the ſea-ſerpent, we could wiſh the evidence of it had been at leaſt as particular and cogent, which is not the caſe; ſince the moſt rare and aſtoniſhing productions of nature ſeem to require the moſt authentic and irreſiſtable atteſtation. Now as a full grown *Kraken* has never been ſeen in all its parts and dimenſions, an accurate ſurvey of which muſt employ ſome time, and not a little motion, it is impoſſible to give a compleat deſcription of one. Nevertheleſs we ſhall ſubmit the probability of its exiſtence on the beſt information our author could collect, which ſeems to have fixed his own belief of it: tho', at the ſame time, he acknowleges the account is very defective, and ſuppoſes a further information concerning the creature may be reſerved for poſterity.

'Our fiſhermen,' ſays the author, 'unanimouſly and invariably affirm, that when they are ſeveral miles from the land, particularly in the hot ſummer days, and by their diſtance, and the bearings of ſome points of land, expect from eighty to a hundred fathoms depth, and do not find but from twenty to thirty; and more eſpecially if they find a more than uſual plenty of cod and ling, they judge that the *Kraken* is at the bottom: but if they find by their lines, that the water in the ſame place ſtill ſhallows on them, they know he is riſing to the ſurface, and row off with the greateſt expedition, till they come into the uſual ſoundings of the place; when, lying on their oars, in a few minutes the monſter emerges, and ſhews himſelf manifeſtly, tho' his whole body does not appear. Its back, or upper part, which ſeems an *Engliſh* mile and a half in circumference, (ſome have affirmed more) looks at firſt like a number of ſmall iſlands, ſurrounded with ſomething that floats like ſea-weeds. At laſt ſeveral bright points or horns appear, which grow thicker the higher they emerge, and ſometimes ſtand up as high and large as the maſts of middle-ſized veſſels. In a ſhort time it ſlowly ſinks, which is thought as dangerous as its riſing, as it cauſes ſuch a ſwell and whirlpool, as draws every thing down with it, like that of *Maleſtrom*,' deſcribed in our laſt month's *Review*. The biſhop juſtly regrets the omiſſion of, probably, the only opportunity, that ever has, or may be preſented of ſurveying it alive, or ſeeing it entire when dead. This, he informs us, once did preſent, on the credit of the Rev. Mr. *Friis*, miniſter at *Nordland*, and vicar of the college for promoting *Chriſtian* knowledge; who informed him, that in 1680 a *Kraken* (perhaps a young and careleſs one, as they generally keep ſeveral leagues from land) came into the waters that run between the rocks and cliffs near *Alſtaboug*; where,

where, in turning about, ſome of its long horns caught hold of ſome adjoining trees, which it might have eaſily torn up, but that it was alſo entangled in ſome clifts of the rocks, whence it could not extricate itſelf, but putrified on the ſpot. Our author has heard of no perſon deſtroyed by this monſter, but relates a report of the danger of two fiſhermen, who came upon a part of the water full of the creature's thick ſlimy excrements (which he voids for ſome months, as he feeds for ſome other): they immediately ſtrove to row off, but were not quick enough in turning to ſave the boat from one of the *Kraken*'s horns, which ſo cruſhed the head of it, that it was with difficulty they ſaved their lives on the wreck; tho' the weather was perfectly calm, the monſter never appearing at other times. His excrement is ſaid to be attractive of other fiſh, on which he feeds; which expedient was probably neceſſary, by reaſon of his ſlow unwieldy motion, to his ſubſiſtence: as this ſlow motion again may be neceſſary to the ſecurity of ſhips of the greateſt force and burthen, who muſt be overwhelmed on rencountering ſuch an immenſe animal, if his velocity was equal to his weight; the *Norwegians* ſuppoſing, that if his arms, (on which he moves, and with which he takes his food) were to lay hold of the largeſt man of war, they would pull it down to the bottom.

In confirmation of the reality of this animal, our learned author cites *Debes*'s deſcription of *Faroe*, for the exiſtence of certain iſlands, which ſuddenly appear, and as ſuddenly vaniſh. Many ſea-faring people, he adds, give accounts of ſuch, particularly in the north-ſea, which their ſuperſtition has either attributed to the deluſion of the devil, or conſidered as inhabited by evil ſpirits. But our honeſt hiſtorian, who is not for wronging the devil himſelf, not unreaſonably ſuppoſes ſuch miſtaken iſlands to be nothing but the *Kraken*, called by ſome the *Soe-trolden*, or ſea-miſchief: in which opinion he was greatly confirmed by the following quotation of Dr. *Hierne*, a learned *Swede*, from Baron *Grippenhielm*; and which is certainly a very remarkable paſſage, *viz.* "Among the "rocks about *Stockholm* there is ſometimes ſeen a tract of land, "which at other times diſappears, and is ſeen again in ano-"other place. *Buræus* has placed it as an iſland in his map. "The peaſants, who call it *Gummars-ore*, ſay, that it is not "always ſeen, and that it lies out in the open ſea, but I could "never find it. One *Sunday* when I was out amongſt the "rocks, ſounding the coaſts, it happened that, in one place, "I ſaw ſomething like three points of land in the ſea, which "ſurpriſed me a little, and I thought I had inadvertently paſ-

'ſed

" ſed them over before. Upon this I called to a peaſant, to " inquire for *Gummars-ore*; but, when he came, we could " ſee nothing of it: upon which the peaſant ſaid, all was " well, and that this prognoſticated a ſtorm, or a great quan- " tity of fiſh."—To which our author ſubjoins, ' Who can- ' not diſcover that this *Gummars-ore*, with its points, and ' prognoſtications of fiſh, was the *Kraken*, miſtaken by *Bu-* ' *ræus* for an iſland, who may keep himſelf [frequently] about ' that ſpot where he riſes.' He cloſes this marvellous chapter with affirming, he could add much more concerning this and other *Norwegian* monſters, whoſe exiſtence he does not take upon him to deny; but that he does not chuſe, by a mixture of uncertain relations, to make ſuch accounts appear doubtful, as he believes to be true and well atteſted. He takes the *Kraken*, doubtleſs from his numerous *Tentaculi*, which ſerve him as feet, to be of the polype kind; and the contemplation of its enormous bulk, led him to adapt a paſſage from *Eccleſ.* xliii. 31, 32. to it. Whether by it may be intended the dragon that is in the ſea, mentioned *Iſaiah* xxvii. 1. we refer to the conjecture of the reader.

Tho' we do not judge it incumbent on us to enforce the evidence adduced by our author, for thoſe ſtrange and enormous ſea-monſters, we may be indulged, perhaps, in a few of the reflections which they have naturally excited: and theſe we are the more inclined to, as the doubt or rejection of any extraordinary ſtupendous objects, propoſed to our belief, but not ſubjected to our ſenſes, is generally ſuppoſed the moſt philoſophical management, and huſbanding, as it were, of our conceſſions. It muſt be confeſſed, indeed, that our natural propenſity to the marvellous, and the frequent profuſion of writers in gratifying this propenſity, does often render a certain regulation and continence of aſſent both prudent and delicate. This delicacy, however, is not without its proper limitations; and a competent inquirer will determine of every ſurpriſing relation, by the force and conſiſtence of the evidence; by the harmony or diſcordance of the various circumſtances reſpecting it; and by the analogy of the object related with leſs rare and aſtoniſhing appearances in nature. In the preſent inſtances, and particularly in that of the *Kraken* (not the moſt digeſtible of them) after paying but a juſt reſpect to the moral character, the reverend function, and diligent inveſtigations of our author, we muſt admit the poſſibility of its exiſtence, as it implies no contradiction: tho' it ſeems to encounter a general prepoſſeſſion of the whale's being the largeſt animal on, or in, our globe; and the eradication of any long

long prepoſſeſſion is attended with ſomething irkſome to us. But were we to ſuppoſe a ſalmon, or a ſturgeon, the largeſt fiſh any number of perſons had ſeen or heard of, and the whale had diſcovered himſelf as ſeldom, and but in part, as the *Kraken*, it is eaſy to conceive, that the exiſtence of the whale had been as indigeſtible to ſuch perſons then, as that of the *Kraken* may be to others now. Some may incline to think, ſuch an extenſive monſter would encroach on the ſymmetry of nature, and be over-proportionate to the ſize of the globe itſelf: as a little retroſpection will inform us, that the breadth of what is ſeen of him, ſuppoſing him nearly round, muſt be full 2600 feet (if more oval, or crab-like, full 2000) and his thickneſs, which may rather be called altitude, at leaſt 300; our author declaring, he has choſen the leaſt circumference mentioned of the animal, for the greater certainty. Theſe immane dimenſions, nevertheleſs, we apprehend, will not argue concluſively againſt the exiſtence of the animal, tho' conſiderably againſt a numerous increaſe or propagation of it. In fact, the great ſcarcity of the *Kraken*, his confinement to the north ſea, and perhaps to equal latitudes in the ſouth; the ſmall number propagated by the whale, who is viviparous; and by the largeſt land animals, of whom the elephant is ſaid to go near two years with young, all induce us to conclude, from analogy, that this creature is not numerous; which coincides with a paſſage in a manuſcript aſcribed to *Svere*, king of *Norway*, as it is cited by *Ol. Wormius*, in his *Muſæum*, p. 280, in *Latin*, which we ſhall exactly tranſlate.—'There remains one 'kind, which they call *Hafgufe*, whoſe magnitude is un-'known, as it is ſeldom ſeen. Thoſe who affirm they have 'ſeen its body, declare, it is more like an iſland than a beaſt, 'and that its carcaſe was never found; whence ſome imagine, 'there are but two of the kind in nature.' Whether the vaniſhing iſland, *Lemair*, of which Capt. *Rodney* went in ſearch, was a *Kraken*, we ſubmit to the fancy of our readers. In fine, if the exiſtence of the creature is admitted, it will ſeem a fair inference, that he is the ſcarceſt as well as largeſt in our world; and that if there are larger in the univerſe, they probably inhabit ſome ſphere or planet more extended than our own. Such we have no pretence to limit; and that fiction can deviſe a much greater than this is evident, from the cock of *Mahomet*, and the whale in the *Bava Bathra* of the *Talmud*, which were intended to be credited; and to either of which our *Kraken* is a very ſhrimp in dimenſions.

With this chapter of monſters the author had propoſed to finiſh his hiſtory; but thinking the rational inhabitants ſhould not

not be entirely paſt over, he has added two chapters concerning them and their cuſtoms; after premiſing that he is no *Norwegian*. The enquiry into the firſt inhabitants of *Norway* we ſhall entirely omit, as a ſubject full of obſcurity; and as this article has unavoidably exceeded our deſigned bounds, we ſhall, to contract the ſequel, particularize very little they have in common with ourſelves.—The inhabitants of the mountains, particularly, do the work of horſes, for nine ſucceſſive hours, ſinging all the time; and throw themſelves every half hour on the ſnow, tho' in a profuſe ſweat, ſucking it to ſlake their thirſt, and without the leaſt apprehenſion of a cold or fever. All the peaſants are, in general, handy and ingenious, having no tradeſmen among them, nor buying any things made up in the towns; as the farmers ſay, no boy can ever make a good man without being his own taylor, ſhoemaker, weaver, ſmith, carpenter, *&c. &c.* tho' without derogating from their ingenuity, it is moſt probable that neceſſity is, in a great meaſure, the parent of it, as the produce of their ſoil would be unequal to the employment of ſuch a number of tradeſmen. They ſeem, however, to excel in carving with their *Toll-knive* (a broad ſhort one) ſome of the greateſt artificial curioſities in the royal muſæum, conſiſting of their carvings in wood. They do not fall ſhort, he ſays, of the *French* in politeneſs, whom he thinks them to reſemble moſt of any people; their peaſants being politer than the *Daniſh* burghers; notwithſtanding he credits them with fidelity afterwards. Their character for valour appears not ill founded, on the ſettlement their progenitors forced in *France*, from whence many of their poſterity came over into *England* with *William* ſtiled the conqueror: but he thinks the mountaineers, from the difficulties and dangers of their country, and from the cuſtom of bearing arms very early, to defend themſelves againſt beaſts of prey, have ſome advantage on this point. Quarrelſomeneſs and brutality, however, reſult from this quality among them; the peaſants have buckled themſelves together by the belts, and fought with their ſhort knives till one was mortally wounded: ſo that till the middle of the laſt century, ſays our author, when a peaſant's family was invited to a wedding, the wife generally took her huſband's ſhroud with her. He attributes the litigiouſneſs of the preſent *Normans* to the ſame ſpirit in their *Norwegian* predeceſſors. He allows them to be very obſtinate; but adds, their pride, even in their peaſantry, inclines them to keep or get out of debt; which, undoubtedly, is making a good uſe of a bad quality; and which is alſo a principal cauſe of the great reſpect they pay to others. Hence many

ny in the cities, he obſerves, have ruined themſelves by attempting, with unequal abilities, to imitate the ſplendor and expence of the *Engliſh*. 'Not to ſuppreſs a reflection on ourſelves, he adds, tho' they imitate us in that, in being conceited, and having a great opinion of their own country and nation, [which his character of them, by the way, has little tendency to moderate] they are very unlike us with regard to friendſhip and hoſpitality. Poſſibly our author may have picked up this ſarcaſm from ſome of our own ſatiriſts or papers, who are often lamenting the decay of old *Engliſh* hoſpitality: but we find in the ſequel he acknowleges, that one reaſon why a traveller is ſeldom ſuffered to pay for his lodging there, proceeds from the ſmall number that viſit them; the very reverſe of which being the caſe in *England*, will naturally account for a different conduct. Beſides, as far as our experience and reflection have inſtructed us, thoſe countries that are the moſt thinly ſettled (ſuppoſing no want of the neceſſaries of life) are generally the moſt hoſpitable, whatever people inhabit them; in ſhort, entertainment, the price or condition of ſociety, as in other things, is regulated by the plenty or ſcarcity of it. However, if there be any juſtice in the biſhop's ſatire, let us defeat it henceforward, as juſtly as we can, and ſo oblige him for ſhame to expunge it in his next edition. The truth is, our author is no *Antigallican*, as he treats our neighbours, more than once, with more complaiſance than ourſelves; but we ſhould not forget, his nation is an ally or penſioner to that complaiſant people.

There is nothing very extraordinary in the inſtances he gives of the *Norwegians* longevity, if we except that one of a biſhop of *Havanger*, who is ſaid to have attained two hundred and ten years, which he does not think certain himſelf. He had ſaid before, he believed a greater number of them exceed a hundred years than of any other nation; but this belief concludes nothing, without his giving us ſome calculation of the number of the inhabitants. Their diſeaſes are chiefly ſcorbutical, and leprous, and particularly that ſpecies of the *Lepra* called *Elephantiaſis*. He ſays moſt people on the mountains die of old age, without having experienced ſickneſs. But in the years 1630, and 1684, *Chriſtiana*, ſituated in this fine air, was viſited by the plague. They have no agues, nor tertian or quartan fevers; nor are the rickets known there. The ſmall-pox, which is annual in *Denmark*, viſits them once in ſeven years at *Bergen*; further north, at *Tronheim*, every tenth or twelfth; in *Nordland* ſeldom more than every ſixteenth, when

it makes great havock with young and old. This ſlow northerly progreſſion of this diſeaſe reminds us of ſome writer, who affirms, that it viſits *Iceland* every twenty years, which we mention for the contemplation of our medical readers.

The farmers do not uſe rye in their bread but at weddings and entertainments, oats being their general corn; and in a ſcarcity of grain they add a little oatmeal to a greater quantity of the bark of fir powdered, which makes a bitteriſh and leſs nutritive bread; but which, however, they accuſtom themſelves to in plentiful ſeaſons, to be prepared againſt a time of ſcarcity. Indeed, in 1743, and 1744, they improved their bread by ſubſtituting elm bark, which was better taſted. In parts where there were great fiſheries, they attempted to mix cod-roes with oatmeal, but this gave ſome the bloody-flux. It ſeems odd to us, that they chuſe to let their fiſh ſour before they ſalt it. They make a ſtock of ſtrong ale againſt *Chriſtmas*, chriſtenings, *&c.* but at other times regale on *Mungat*, a very bad ſmall-beer, milk and water, or water and ſour whey. Our grave author moralizes here with a *Quæ virtus et quanta—— diſcite*; and doubtleſs it is very right and prudent to be content with the beſt we *can* get; but we are at a loſs to diſcover that exalted virtue which is founded merely in neceſſity. They are great lovers of tobacco, expending annually ſeveral thouſand dollars in it, which makes our author, as a patriot, wiſh for its perfect production there; ſnuff they properly enough call *Næſe-meel.* The *Strile* farmers have their breeches and ſtockings all of a piece; and the peaſants of almoſt every pariſh in the province are known by the particular colours of their cloaths: the biſhop is leſs acquainted with the womens domeſtic cloaths, but at church, *&c.* they have cloſe laced jackets, and leather girdles ornamented with ſilver: they have a ſilver chain triple or quadruple round their necks, with a gold medal depending from it. Their handkerchiefs and caps are covered as thick with ſmall plates of ſilver, braſs, tin, and with buttons and rings, as we can ſuppoſe an *Indian Squaw* to be with beads and ſhells. To theſe rings they hang others, which jingle and glitter as they move; and a young bride, who is particularly loaded with them, is acknowledged to make a very groteſque figure.

Their houſes are commonly built of whole trunks of pine and fir-trees, chopped ſo as to make them lie cloſe, and joined by mortiſes. They are covered firſt with birch bark, and over that three or four inches thick with turf, wherein ſervice-trees, and good graſs grows, whence many a farmer mows a pretty load of hay from the top of his houſe. They are often let to three,

three, four, or five families; and have a *Staubaret* for all their proviſion at a diſtance, for fear of fire. Even the rich farmers have ſeldom any windows, but a ſky-light, called *Liur*, at top of the houſe, over which they place the midriff (ſays our author) of ſome animal, in a frame, to keep out the rain. The membrane is ſtrong and tranſparent as a bladder; it is called *Siaa*, and lifted on or off with a pole; which pole, every perſon, coming on important buſineſs, and eſpecially on courtſhip, muſt touch before they utter a word. The ſmoke paſſes through the *Liur*; and kings, till the eleventh century, lived in ſuch houſes. The maſter of the houſe, with all his politeneſs, always ſits at the upper end of the table on the *Hoy-Sædet*, [high ſeat] where he has a little cupboard to lock up his valuable things. They burn the roots of thoſe fir-trees that have been cut down ſeveral years, for tar. As a great part of their livelihood is obtained from the water, many ſpend half their time on that element, and die in it; and tho' their bodies are ſeldom found, they have a funeral ceremony and ſermon, called *Gravfæſtelſe*. A miniſter at *Karſund* affirmed, that during fifty years of his reſidence, there had not died above ten grown men on ſhore; and at *Chriſtianſand* they ſay moſt of the women have had five or ſix huſbands.—Our author is very fond of ſuppoſing the *Norwegians* diſcovered the *Weſt-Indies* ſome ages before the *Spaniards*, and preſumes very ſtrongly, that the *Eſkimaux Indians* are deſcended chiefly from a *Norwegian* colony. This, however, does not ſeem to us more probable, than the ſtory in their Chronicles, of their diſcovering land, without the compaſs, by taking ravens out with them, and letting them fly; as they ſuppoſed the raven always turns itſelf towards the neareſt land, and returns not, like *Noah*'s dove, if he finds it.—Every perſon is at liberty to purſue the game, eſpecially in the mountains, which is no unfair preſumption of the thinneſs of inhabitants, in proportion to the extent of the kingdom.—In mentioning their nobility, of which few are left, he ſays a nobleman's eſtate has not the privileges belonging to the demeſnes of the nobility, longer than he reſides on it. An alphabetical liſt follows of all the ancient and noble *Norwegian* families. A ſecond contains the names of ſuch *Daniſh* families as were ſent and preferred there about the time of *Frederic* I. and the laſt liſt enumerates the names of the *Norwegian* families ennobled ſince the ſovereignty of *Denmark*.

This hiſtory concludes with ſome political obſervations on the freeholds and freeholders of *Norway*, called *Odels-gaard* and *Odels-mand*, the word *Odel* implying *property*; a ſignification

tation very similar to our *Anglo-Saxon*, *Eadel*, signifying *noble*, at a time when almost all real property, not in the crown, was confined to the nobility. And this is the more probable, as their freeholders are very proud of this tenure, and reckon themselves as good as noble by *Odel*, or right of inheritance. The author, indeed, expressly acknowleges it preferable to the freehold of *Denmark*, both as it is better secured to their families by right of redemption, and as they possess with it the privileges of a nobleman in *Denmark*, the *Odels-gaard* being subject only to the crown.—How may an *English* freeholder exult then, whose freehold is not subject to the crown, but to the laws he concurs to make, and to the arbitrement of his fellow freeholders!

Thus have we made a connected and regular kind of abridgment of this work; tho' a selection of the most exotic appearances, and the most novel relations it contains, requires considerable freedom in the execution of it. The author appears to have a strong propensity to natural history, which, from its graphical descriptive nature, may prove more amusing; while a relation of the great events and revolutions, occurring to any neighbouring people, may impress us more. His qualifications for the work are considerable, his purpose in it very good, and his great industry is at least equal to his genius. He is no stranger to some of our good physiological writers; but, on the whole, appears rather more conversant with the *French*. When we observe, that several particulars in the book, at large, appear sufficiently minute and trivial to ourselves, we are to make allowance for the natives of that country he describes; to whom he must design to render it agreeable and useful; and this will, in a great measure, qualify his heightening such advantages, and extenuating such defects, either of the place, or of the people, as an intelligent reader must discern to be oftner implied than affirmed. As it is translated from the *Danish*, and probably by a gentleman better acquainted with that language than our own, candor will pardon a little incorrectness in some places, since the whole is very intelligible; and the frequent surprize and imagery occurring in the performance may well atone for lesser inaccuracies of idiom or language, especially as the subject does not require its highest embellishment. This circumstance reminds us, that the bishop says nothing professedly concerning the language of *Norway*, which he, or his translator, terms a dialect, [of the *Danish*, we suppose]. It is easy, however, to discern in those words of both, which we have purposely retained in our abridgment, that they often differ from each other; and that both are shoots from the old *German* or *Teutonic* stock.

ART. VI. *Converſations on Polite Life. Exemplified and illuſtrated with eaſtern and other ſtories; tending to form in the minds of youth ſentiments becoming that ſtation of life which gentlemen are educated to adorn. Tranſlated from the* French. 12mo. 3s. L. Davis.

WHAT *Horace* * has obſerved ought to be the principal aim of every good writer, our author appears to have attempted in this performance; wherein entertainment and inſtruction are ſo intimately blended, that there are few readers, except thoſe of the moſt refined taſte, but may, we apprehend, receive *ſome* pleaſure from the peruſal of it. With reſpect to the form of this work, it conſiſts of twelve dialogues, between an uncle and his nephew, a young gentleman of family and fortune, and deſtined to a military life: the former undertakes to inſtruct the latter in the duties of that profeſſion, and the qualifications neceſſary to the attainment of ſolid glory; their converſations therefore are turned on topics ſuitable to this purpoſe.—The 1ſt dialogue treats of heroiſm and heroes. —2. Of virtue and vice.—3. Of inclinations and paſſions.—4. and 5. Of the prejudices of infancy and of education.—6. Of ſtudies and exerciſes.—7. Of entering upon the world, and of love.—8. Of the virtues and qualities of a ſubaltern officer. 9. Of the virtues and qualities of a general.—10. and 11. Of riches, their acquiſition and uſe.—12. Of the hero's reward. The ſtrict philoſopher, or ſevere critic, may not, perhaps, be pleaſed with the manner in which ſeveral of theſe ſubjects are conſidered; but our preceptor profeſſes himſelf an old ſoldier: as ſuch his maxims appear in character; they are delivered with a manly freedom; his ſentiments are often juſt, and ſuch as might be, to no little advantage, frequently carried into practice. His documents are enforced by exemplary tales, appoſite to their reſpective intentions, and not diſagreeably told: the reaſon why he has not taken his examples from the hiſtory of his own country, he acquaints his pupil, is, 'that it would be dangerous to prejudice him againſt 'names borne by perſons whom he muſt reſpect, who really 'deſerve his eſteem: the tender relation,' he continues, 'who 'with reſpect to you [the diſciple] often ſuppoſes himſelf a 'man of another age, will endeavour to amuſe you in obſerv-'ing on perſons of another world.'

* Omne tulit punctum, qui miſcuit utile dulci,
Lectorem *delectando* pariterque *monendo*.

As

As a ſpecimen of this work, we ſhall lay before our readers this martial-tutor's inſtructions concerning love: a paſſion univerſally allowed the moſt delicate in itſelf, and at the ſame time the moſt difficult to be conducted with prudence.

'All gentle virtues are acquired,' ſays the old ſoldier to the young one, 'and grow up to perfection, by frequenting the 'fair ſex, who poſſeſs them: cheriſh therefore the converſa- 'tion of the ladies, which will give you that ingenuous and 'graceful politeneſs, from whence affability ſprings, without 'which even a man of quality is an intolerable ruſtic. Ano- 'ther motive, equally cogent, muſt attach you to the ladies: 'a man obtains at court the preference over his equals, by 'captivating the good-will of thoſe who are in credit, and the 'ladies have a great deal there.—Court the favour of the fair 'when you begin to appear in the world: extract from them 'that ſweetneſs of temper, that complaiſance, that generous 'good nature, without which the greateſt captain is nothing 'but a fierce barbarian: take from them the firſt leſſons of 'the ſtrict obedience to which your ſtation ſubjects you. In 'humouring them in their innocent caprices, and little oddi- 'ties, learn agreeably the great art of yielding to circumſtan- 'ces, and over-ruling your own inclination and judgment, in 'order to accommodate yourſelf to the times.—But ſurren- 'der your heart to her only whom you ſhall perceive to be 'ſenſible to pleaſure and commendable glory. The ſenti- 'ments with which ſhe will inſpire you will not depend upon 'time: they will conſtantly afford you true pleaſures, and 'help you to attain your end. The lover of ſo accompliſhed 'a miſtreſs will ſoon become a hero. A woman, whoſe heart 'is both tender and noble, eſteems no lover worthy of her, 'but he that excels: her choice ſhe would have envied and 'applauded, and would be juſtified in the preſent ſhe has 'made of her heart by the general voice.'

Theſe doctrines are illuſtrated by the following ſtory, under the title of a *Perſian Anecdote*.—'Among the dancers of the 'palace, in the reign of *Abbas* the great, king of *Perſia*, there 'was a young maid, named *Idris*, whom the maſter of the 'revels, on the report of her charms, had ſent for from *Caſ- 'bin* to *Iſpahan*. Her mother being of the ſame profeſſion, 'ſhe had followed the ſame way of life: but as ſhe honour- 'ably diſtinguiſhed herſelf from her female companions, ſhe 'demonſtrated that virtue is practicable in every ſituation of life, 'however ſlippery or dangerous it may be.

'Scarcely had *Idris* appeared on the theatre of the capital, 'but ſhe found herſelf beſet by the grandees, who ſtrove to 'pleaſe her by the ſame means that had won many others in that 'ſtation. One exhauſted all his rhetoric in commending her 'ſhape and manner, another extolled the form of her face, her 'complexion and the regularity of her features. A third, to 'give weight to the encomiums he had beſtowed on her voice, 'repeated an air he had heard her ſing, and declared his diſ-'traction to arrive at that grace with which ſhe gave life to 'the words. A fourth, boaſting his ſkill and preciſion in 'dancing, exhibited inſtantly ſome of the attitudes he had 'learnt of her. A firſt-rate Sir *Fopling* gave her a liſt of the 'pretty women he had deſerted from the moment he firſt ſaw 'her. A young *Iman*, by birth entitled to become a mollah, 'ſilently diſplayed his figure and his dreſs. An old fingerer 'of the public money dazzled her eyes with a diamond of the 'firſt water, and offered it beſides, the perquiſites of contracts, 'which it was his cuſtom to beſtow upon his miſtreſs. An 'officer of the crown made a pompous deſcription of the pre-'ſents with which he had recompenſed the friendſhip of the 'little *Zaki*. In fine, every one exerted his faculties and ad-'dreſs, in order to gain a preference over his rivals.

'But *Idris* was not to be caught by ſuch baits. At the 'palace, at aſſemblies, in the public walks, and in all places 'the diſcourſe turned upon the new dancer: every one talked 'of her beauty, her wit, and her engaging behaviour; and, 'which was more than they had ever ſaid of any other of 'her profeſſion, they agreed in acknowledging her to be very 'virtuous. It is the property of none but the moſt exalted 'virtue, to gain reſpect and admiration among young cour-'tiers. *Mahmut* conceived an high opinion of *Idris*'s virtue, 'from the extraordinary effect it produced.

'*Mahmut* bore, among the young lords of the court, the 'ſame character which *Idris* maintained among the dancers 'of her ſex; proof againſt the defects of his equals, and the 'vices of his ſtation. As ſoon as he began to appear in the 'world, he became ſenſible of the ridiculouſneſs of that noiſy, 'obſtreperous giddineſs, which moſt young people of quality 'affect; and being happily prejudiced againſt that idle life he 'ſaw them lead, he took care not to follow their example, 'yet without ſeeming to condemn them. While their days 'were divided between the toilet, the table, viſits, ladies bed-'chambers, and gaming, he ſpent the morning in his cloſet 'among his books, or with thoſe whoſe converſation could 'inſtruct him better. In the afternoon he frequented the ma-

'nufactories,

'nufactories, and working places about the palace; talked 'with the ableſt hands in the ſeveral arts; and obſerved with 'the utmoſt attention how they proceeded in their works. 'In the evening he was at the play, or other public entertain-'ments, which he enjoyed with that moderation that is ever 'inſeparable from taſte and diſcernment: after which he re-'paired to ſome of the moſt brilliant aſſemblies of *Iſpahan*, 'as well to avoid a ſingularity that would have rendered him 'odious, as to acquire a greater ſhare of the complaiſance and 'politeneſs which reigned in them. *Mahmut*'s wit, and the 'uſe he made of it, rendered him ſuperior to thoſe who were 'his equals in birth; and beſides the advantage of a good fi-'gure, and a graceful air, he diſtinguiſhed himſelf no leſs 'among them by his natural and acquired talents. *Idris* 'could not behold this amiable *Perſian* without emotion: ſhe 'immediately ſhunned all her importunate ſuitors; and com-'placently fancying him free from all their faults, ſhe ſecretly 'wiſhed that the beauty which they had ſo highly extolled 'might make an impreſſion on him. Her wiſhes were met 'more than half-way: *Mahmut* ſoon let her know that he 'loved her paſſionately, and her anſwer to his declaration, on 'account of its ſingularity, deſerves to be given entire.

"Doubtleſs you give the name of love," (ſaid ſhe with a 'charming ſmile) "to that which is only an effect of your "taſte for novelty. I will not, my lord, go farther at pre-"ſent on this head: 'tis your buſineſs to fix my judgment. "I will ingenuouſly confeſs, tho' it will give you an unfa-"vourable opinion of me, if you are not the man I take you "to be, that I am not diſpleaſed at your liking me. But if "ever I ſee occaſion to alter the idea I have conceived of you, "hope not that I ſhall in the leaſt indulge my inclination. I "ſhall not take it ill, if you give your heart to a woman more "virtuous than I; therefore do not complain of your lot, if "I diſpoſe of mine in favour of any man whom I may find "ſuperior to you in virtue."

'*Mahmut*, ſtruck with admiration, and overflowing with 'joy, laboured to riſe to ſuch a pitch as might oblige *Idris* to 'be conſtant to him. He applied himſelf with freſh vigour to 'acquire the arts and ſciences neceſſary for a man in his ſta-'tion. He made it his buſineſs to relieve indigent merit, and 'unfortunate virtue. His humanity, generoſity, capacity and 'modeſty, were equally conſpicuous, and *Idris* abundantly 'rewarded him for all the pains he took to pleaſe her. Praiſe 'grounded on truth, and coming from the mouth of ſo charm-'ing a perſon, filled the tender *Mahmut*'s heart with joy and

'ſatisfaction. He read in the eyes of his charming miſtreſs, 'how dear he was to her; he talked of his paſſion, and de-'ſcribed its violence: *Idris* liſtened to him with pleaſure, 'vowed ſhe would make him a juſt return, and thus animated 'him to give her no occaſion to repent her engagement. In 'theſe overflowings of their hearts, which none but true lo-'vers can know, and feel all the ſweetneſs of, they laid open to 'each other the moſt ſecret receſſes of their ſouls. *Mahmut* was 'grieved whenever he took leave of *Idris*; nor could ſhe bear 'his abſence without a viſible concern: they always parted 'under the greateſt impatience to meet again.

'Between two neighbours ſo powerful as the grand ſeignor 'and the king of *Perſia*, there can be no long peace: a war 'ſoon broke out, and *Mahmut* was obliged to ſet out for the 'army. He waited upon *Idris*, to deplore with her the dire 'neceſſity that forced them aſunder: but while he lay at her 'feet, he durſt not diſcloſe to her all his grief; the fortitude 'of the fair-one daunted him; he was afraid of leſſening him-'ſelf in her eſteem, by diſcovering any weakneſs. *Idris* per-'ceived the ſore conflict in his breaſt, and loved him for it 'the more intenſely.

'*Mahmut* had not been gone a month when he gave way 'to his deſire of an interview with *Idris*. He ſlipped away 'privately from the army, and with the help of *relays*, which 'he had got ready on the road, he was at the gates of *Iſpahan* 'before they miſſed him in the camp. Alighting at the houſe 'of one of his old ſervants, he diſguiſed himſelf in the ap-'parel of a peaſant, that he might not be known in the city; 'and impatient of an interview with *Idris*, he flew to her 'houſe.

'The charming maid was ſitting at her balcony as *Mahmut* 'was advancing, and knew him, notwithſtanding his diſ-'guiſe. Grieved to ſee him thus neglect his glory and his 'duty, ſhe ran directly to her cloſet, charging her ſlave to 'admit no viſitor whatever. She melted into tears at the 'weakneſs of her lover; but ſoon recovered herſelf, and wrote 'him the following billet.

'Idris *to the Peaſant.*

"Friend, I know that thou art to be forthwith at the army. "Call upon *Mahmut*, and tell him from me, that I deſire him "to remember the conditions on which the heart of *Idris* is "to be ſecured."

'*Mahmut* was too much confounded with theſe few words to 'aſk any queſtions of the ſlave that delivered him the billet.

He

'He went back to his domeſtic's houſe, to put off his diſ-
'guiſe, and fluctuating between admiration, grief, and fear,
'he repaired again to the army, with as much haſte as he had
'travelled up to *Iſpahan*. His chief ſtudy being to make
'amends for the fault he had committed, he behaved with ſo
'much ardor, bravery, and conduct, that he was deſervedly
'promoted to a higher poſt, which the king conferred on him
'with the moſt honourable eulogies at the head of the army.
'*Idris* wrote him a congratulatory letter on his promotion, in
'which, without mentioning his weakneſs, ſhe gave him to
'underſtand, that ſhe had forgiven him.

'*Mahmut*, tranſported with joy, haſtened back to *Iſpahan*,
'as ſoon as the army was ordered into winter-quarters; and
'liſtened to no other conſideration, but his eſteem for this
'virtuous girl: he entreated her to complete his happineſs, by
'becoming his wife. Your wife, my lord! anſwered *Idris*,
'with a kind of ſurprize, mixed with indignation: what!
'would *Mahmut* forget himſelf ſo far! In diſpoſing of your
'heart, you may indeed conſult nothing but your inclination;
'but when the queſtion is to chooſe a partner in your dignity
'and fortune, you are accountable to thoſe of whom you
'hold both. I that am ready to ſacrifice my life, were it
'neceſſary, to preſerve your glory, ſhall not be inſtrumental
'myſelf in ſullying it.

'Sentiments like theſe made the paſſionate *Mahmut* only
'more preſſing. What are thoſe things, ſaid he, which create
'ſo great a diſparity between us? An inſtant may deprive
'me of them; but the dowry which you will bring me,
'charming *Idris*, is a bleſſing that depends not on men nor
'fortune. In uttering theſe words, his countenance began
'to be clouded with grief: freſh denials drove him to deſpair,
'he drew his poignard, and was going to plunge it into his
'breaſt. The tender *Idris* could hold out no longer: Ah!
'*Mahmut*, cried ſhe, ſtop your hand, and live: to-morrow
'I ſhall be yours; grant me this ſhort reſpite. She could not
'utter more; tears put an end to her ſurprize, and ſtopped
'her breath. Aſhamed of her weakneſs, ſhe broke looſe from
'her lover's arms, and withdrew to her cloſet, where ſhe ſoon
'repented the promiſe ſhe had made.

'In the mean while *Mahmut* was deſperate enough to re-
'ſolve on death, if ſhe denied his requeſt: and the maid, wa-
'vering between tender paſſion, and her concern for the glory
'of her lover, ſoon hit upon a device that would ſalve both.
'While ſhe was free, notwithſtanding the meanneſs of her
'condition, ſhe could not give herſelf to him upon any other

' terms than marriage, and conſidering the diſtance which for-
' tune had put between them, ſhe was ſenſible ſhe could not re-
' ceive the title of wife, without diſgracing her admirer. She re-
' ſolved then to remove thoſe obſtacles to her *Mahmut*'s hap-
' pineſs, at the expence of what was moſt dear to her.
' Wrapping herſelf up therefore in a long mantle, ſhe left her
' houſe in the duſk of the evening, and went to ſell herſelf to
' a dealer in ſlaves: after this ſhe wrote the following letter
' to *Mahmut*.

" My Lord,

" You have not thought me unworthy to be your wife,
" and I have the deepeſt ſenſe of gratitude for this ſingle teſ-
" timony of your eſteem. I think my heart and ſentiments
" would not have diſgraced that honourable quality: but
" what would your relations ſay? What would all *Perſia* ſay,
" whoſe eyes are upon you, and who ſee nothing in me, but
" the mean profeſſion I was bred to? I allow, that in one
" moment you may be deprived of every thing that makes the
" diſparity between us: but if ever you ſhould be borne down
" by adverſe fortune, the whole world would be forced to ac-
" knowledge the injuſtice, and to pity and admire you. You
" love *Idriſe*: you are reſolved to die, if ſhe does not make
" herſelf yours: come then, and take her out of the houſe of
" the maſter to whom ſhe has ſold herſelf, in order that your-
" ſelf may become her maſter. She is not qualified to be-
" come your wife: take her then as your ſlave."

The original of this work has not fallen in our way, but we imagine it deſerves a better tranſlation: with regard to our author's talent of ſtory-telling, tho' he has been pleaſed to call his tales eaſtern, there appears nothing of the *Aſiatic* genius, or mode of expreſſion, in them: to this remark we muſt add another, of more conſequence, *viz.* that, notwithſtanding we have admitted ſeveral of his inſtructions to be uſeful, there are ſome, we think, far from deſerving the ſame approbation; particularly, we would not recommend to a *Britiſh* Hero to draw from hence his notions of religion *.

* Speaking of modes of religious worſhip, our author adviſes his young gentleman, ' to ſide with the party which his ſovereign, at ' the head of the majority, makes, or declares to be beſt.'

ART.

ART. VII. *Wicked Chriſtians, practical Atheiſts; or, Free Thoughts of a plain Man on the Doctrines and Duties of Religion in general, and of Chriſtianity in particular; compared and contraſted with the Faith and Practice of Proteſtants of every Denomination; ſo far as either have come under the Obſervation, or to the Knowledge, of the Author,* Anthony Fothergill, *a Huſbandman in the County of* Weſtmorland. 8vo. 4s. Payne.

WE have read this piece with peculiar pleaſure. The author appears to be an honeſt and candid enquirer after truth; he ſhews a laudable zeal for promoting the intereſts of liberty, virtue, and religion; and a becoming indignation againſt vice and folly, however dignified or diſguiſed. He expreſſes himſelf, tho' not with accuracy or elegance, yet in a clear, and often in a ſpirited, manner; his ſentiments are generally juſt, and his obſervations natural and pertinent. Subjects of a religious nature he ſeems to have thought much upon, and to have underſtood, and properly digeſted, what he has read; no traces of a blind and implicit attachment to party-principles, or the peculiar notions of any ſect, appear in his work; but, on the contrary, many marks of the impartiality and candour of this honeſt PLOWMAN. In a word, there runs a plainneſs and ſimplicity of manner through the whole performance, that cannot but be agreeable to every ingenuous reader; and we meet with ſo many obvious marks of the author's good underſtanding, and good heart, as will abundantly compenſate for any improprieties of language, or want of elegance, preciſion, or coherence, that may be found in his book.

He gives us his thoughts on a great variety of ſubjects;—on the love of God, and the love of our neighbour; on faith; repentance; prayer; the origin of evil; divine rectitude; moral obligation; the uſe of reaſon in religion; infant baptiſm; juſtification; lineal deſcent; the church of *England* clergy; and ſeveral other important ſubjects; of which, tho' he does not enter into a large or accurate diſcuſſion, yet what he ſays upon them is generally to the purpoſe. As a ſpecimen, we ſhall lay before our readers what this worthy Farmer ſays on the origin of evil.

'Our ſchoolmen,' ſays he, 'in former times, have been 'very much puzzled to find out the origin of evil; for, as 'they conceived God to be a Being of eſſential goodneſs and 'holineſs, they could not imagine how evil ſhould come into 'the world. But this difficulty will be eaſily ſolved, if we

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ſeriouſly examine thoſe natural powers God has beſtowed upon us; for tho' he has given us an underſtanding faculty, whereby we can diſcover our duty and our intereſt; yet he has alſo given us a will, which is not ſubject to the judgment of the underſtanding; by which he has put it in our power to act in direct oppoſition to our known duty. He has alſo implanted paſſions and appetites in our natures, which frequently riſe up in rebellion againſt the judgment; and, notwithſtanding our reaſon, often incline the judgment to give way to their impetuoſity, which leaves the will at liberty either to be determined by the judgment, or to comply with the violent demands of the appetites and paſſions; which two laſt often prevail againſt the determination of the judgment, and this produces what we call MORAL EVIL; ſo that the LIBERTY OF THE WILL is the real ſource from whence evil flows. On this account many men have thought, that it had been happy for mankind, if God had not given them this power of liberty of choice; or, which is the ſame thing, a ſelf-determining power. And tho' the wills of angels or men (whoſe wills are not entirely ſubjected to the judgment of their underſtandings) are the real and fundamental cauſes of their ſin, yet had neither angels nor men been free in their choice, either to act, or refuſe to act, they could have been nothing more than conſcious inſtruments in the hands of the deity; nothing more than mere machines. The creation would have been viſibly imperfect, and the powerful and all-wiſe governor of the univerſe muſt have had no other than paſſive ſubjects, if ſuch can at all be called ſubjects, who are utterly incapable of all active obedience; which ſtate and incapacity would have rendered mankind far leſs worthy of the care and ſuperintendence of infinite wiſdom, than their being created free agents, and beings capable of chuſing and acting upon rational principles: and tho' it is true that liberty capacitates men to offend, and conſequently renders them liable to be miſerable; yet it is as plain, that it is not the liberty, but the abuſe of that liberty, which is the real cauſe both of that ſin, and the miſery conſequential upon it. But he that will ſay every thing is an imperfection in the creation, by the abuſe whereof a creature may become more miſerable, or more unhappy, than if God had never given it that power at all, muſt alſo ſay, that a ſtone is a more excellent creature than a man, becauſe it is not capable of making itſelf miſerable as man is. And by the ſame argument, reaſon and knowledge, yea, and life itſelf, might be proved imperfections in the creation; becauſe

if

'if man had been created without theſe, it would have been 'impoſſible for him to be miſerable. The truth therefore is, 'it is not liberty, but the abuſe of it, that is, the corruption 'and depravation of that without which no creature could be 'either virtuous or happy, which is alone the cauſe of their 'miſery: for liberty itſelf is a great perfection of the rational 'nature, and the more perfect any creature is, the more 'perfect is its liberty; and the moſt perfect liberty is that 'which cannot be corrupted or biaſſed from what is the proper 'object of free choice, that is the greateſt good. WITHOUT 'LIBERTY OF CHOICE there can be NO VIRTUE; for virtue 'conſiſts not in being RIGHTLY acted upon, but in CHUSING 'AND ACTING what is right: if men had not been created 'with this liberty, it would have been impoſſible for them to 'be virtuous, becauſe it would have been impoſſible for them 'to chuſe it. And if men have a power to uſe this their li-'berty, or natural freedom of will, to the beſt purpoſes, they 'have alſo a power to abuſe it to the worſt: and every ſuch 'abuſe of it is morally evil: ſo that I cannot diſcover any 'means for the effectual prevention or baniſhment of vice, but 'which would be equally effectual for the prevention or baniſh-'ment of virtue.

'But to return from this digreſſion, and reſume the argu-'ment: it is aſſerted by many pious, learned, great and wor-'thy divines, and others, that all mankind ſinned in *Adam*; 'and if ſo, they ſinned for want of conformity unto, or by 'tranſgreſſion againſt, ſome law given unto them, (as the aſ-'ſembly's catechiſm excellently expreſſes it): for ſin is the 'tranſgreſſion of a law, and where no law is, there is no tranſ-'greſſion. Now the poſterity of *Adam* could not be guilty of 'breaking that law which prohibited eating the forbidden fruit, 'for as there is not now any earthly paradiſe, and, conſe-'quently, no fruit, which we of the preſent age can poſſibly 'come at, which is prohibited by that law, men cannot at all 'be ſuppoſed to be any way affected at preſent by any ſuch law, 'as it is, on all accounts, impoſſible for them to tranſgreſs. 'And to ſuppoſe that all mankind ſinned in *Adam*, and were 'therefore puniſhable by a juſt and merciful God; a God who 'always acts upon principles of equity and perfect rectitude; 'would be to repreſent the father of mercies, and the father 'of our ſpirits, not as a being who has any paternal affection 'for us, but as a moſt cruel tyrant, which muſt fill our minds 'with the moſt frightful apprehenſions of him: we could not 'addreſs him as our father, nor as a being gracious and mer-'ciful, but as one altogether arbitrary and ſevere. For, if

'mankind were entirely paſſive in their deſcent from the loins 'of *Adam*, as to be ſure they were; if they could not poſſibly 'avoid coming into a ſtate of exiſtence, nor poſſibly avoid 'thereby being involved in a ſtate of ſin and guilt, by his 'tranſgreſſion; it is (as to their caſe) equally ſinful in them 'to deſcend from *Adam*, as to be obnoxious to everlaſting pu-'niſhment by his ſin: for according to this doctrine, they 'are born ſinners; a term which is a glaring contradiction to 'human reaſon at firſt view, and an high and audacious im-'peachment of the attributes of the great, gracious, merciful, 'and juſt God. If this doctrine ſets the ſtate and condition of 'mankind in its juſt light, ſuch conſequences will attend it, 'as appear to me very difficult to account for; if we are born 'ſinners, and obnoxious to everlaſting puniſhment by *Adam*'s 'tranſgreſſion, many caſes may happen, in which it is an ut-'ter impoſſibility for us to eſcape it, even by the covenant of 'grace; nay, I add, if we give a cloſe attention to the terms 'and conditions of that covenant, as laid down in the New 'Teſtament, and allow ourſelves in a damnable eſtate by '*Adam*'s ſin, I cannot diſcover any ſolid foundation of hope '(even for the ſincere believer himſelf) by that moſt gracious 'covenant of redeeming love; for the terms of our acceptance 'in and through the glorious redeemer, are faith, repentance, 'and ſincere obedience, not ſeparately, but conjunctly; ſo that 'the want or defect of any one of them deprives us of our co-'venant-title to heaven. Now, as a child, for a long time 'after it is born, is incapable of exerciſing its rational powers 'and faculties, and a much longer before the principles of the '*Chriſtian* religion can be inſtilled into its mind; if that child 'dies under the damnable guilt of *Adam*'s ſin, and altogether 'incapable of believing, is not that child unavoidably con-'demned for ever by this doctrine? And if an adult muſt be 'for ever excluded from heaven, except he repents, and cannot 'in any wiſe repent of what another perſon acted before he had 'a being; he likewiſe muſt be unavoidably deprived of all 'claim or benefit by the covenant of grace. I know it has 'been anſwered to this in general, that *Chriſt*, by the merit of 'his obedience, has taken away all ſin, without any conditions 'to be performed on our part; and that any ſuch conditions 'would very much eclipſe the glorious grace and mercy of the 'covenant itſelf: but I muſt own I ſee it in another light, 'and look upon the terms as conditions every way becoming 'a rightful legiſlator, to ſuch of his ſubjects as have broken 'his equitable laws, and rebelled againſt his government: for 'it would argue weakneſs inſtead of favour in a prince, if he

'ſhould

'ſhould pardon rebels before they had laid down their arms, 'and engaged for their future obedience; and it would be an una'niable inſtance of infatuation in a prince, if he ſhould re'ceive ſuch rebels into his houſhold and family; nay, adopt 'them for his dearly beloved children, while they ſhould diſ'believe all he ſhould ſay and aſſure them of; that upon ſuch 'terms as he ſhould preſcribe, and no other, they ſhould be 'for ever happy in his favour; but that if they refuſed to ac'cept pardon upon theſe terms, or if they neglected to per'form theſe conditions, he would certainly puniſh them ac'cording to their juſt deſerts: ſo that conditions of faith, re'pentance, and obedience, are not arbitrary impoſitions, nor 'unneceſſary conditions; but really natural and proper qualifi'cations for our acceptance with our heavenly Father.'

This ſpecimen, we apprehend, is fully ſufficient to juſtify the character we have given of the work, and to excite the reader's deſire of a farther acquaintance with it.

ART. VIII. *A Syſtem of Moral Philoſophy, in three Books; written by the late* Francis Hutcheſon, *L. L. D. Profeſſor of Philoſophy in the Univerſity of* Glaſgow. *Publiſhed from the original Manuſcript, by his Son* Francis Hutchenſon, *M. D. To which is prefixed, ſome Account of the Life, Writings, and Character of the Author, by the Rev.* William Leechman, *D. D. Profeſſor of Divinity in the ſame Univerſity. 4to. 2 Vol. 1 l. 1 s.* Millar.

FEW, if any, of our modern writers have cultivated the ſcience of morals with ſo much ſucceſs, as the very ingenious author of the work now before us. A moderate acquaintance with his writings is ſufficient to ſhew, that he had taken a very accurate ſurvey of our internal ſtructure, and marked, with great exactneſs, the ſeveral diſpoſitions and principles of our nature, with their various connections and dependencies. Human nature was his favourite ſtudy: he entertained high thoughts of its original dignity, and was perſuaded, that even in this corrupt ſtate, it was capable of great improvements, by proper inſtruction and aſſiduous culture. And, indeed, human nature, according to his repreſentation of it, is an amiable and engaging form, and appears in its genuine charms, actuated by more diſintereſted principles than ſome philoſophers will allow; formed with ſocial and public affections, and diſpoſitions to promote the general good.

The

The peculiarities of his ſcheme are well known: but whatever corrections or improvements it may be ſuppoſed to admit of, the reſult of his obſervations and reaſonings, as Mr. *Leechman* remarks, muſt meet with entire approbation, as it places the higheſt virtue and excellence of a human character, where all ſound philoſophy and divine revelation have placed it, *viz.* 'In ſuch an habitual and prevailing exerciſe of all theſe good 'affections to God and man, as will reſtrain all other appe-'tites, paſſions, and affections within juſt bounds, and carry 'us out uniformly to purſue that courſe of action, which will 'promote the happineſs of mankind, in the moſt extenſive 'manner to which our power can reach.'

But before we proceed to give an account of the ſyſtem with which the public is here preſented, we ſhall lay before our readers part of what is ſaid in the preface to it, concerning the life and character of the author.

Dr. *Francis Hutcheſon* was born on the 8th of *Auguſt*, 1694. His father, Mr. *John Hutcheſon*, was miniſter of a diſſenting congregation in the north of *Ireland*; a perſon of good underſtanding, conſiderable learning, and reputation for piety and virtue. His ſon *Francis*, when about eight years of age, was ſent to be educated with his elder brother, under the eye and direction of his grandfather, Mr. *Alexander Hutcheſon*, who was alſo a worthy diſſenting miniſter in the ſame part of the country, and was ſecond ſon of an ancient and reputable family in the ſhire of *Ayr* in *Scotland*.

A ſuperior capacity, an ardent thirſt for knowledge, and the ſeeds of the fineſt diſpoſitions, ſoon began to ſhew themſelves in *Francis*; particularly a ſingular warmth of affection and diſintereſtedneſs of temper, for which he was diſtinguiſhed through his whole life, appeared in many inſtances in this early period of it. His amiable diſpoſition, great capacity, and application to his ſtudies, ſoon procured him a diſtinguiſhing place in his grandfather's affections: but ſuch was his love for his brother, that his grandfather's fondneſs gave him no joy while his brother did not equally ſhare it; nay, the preference that was ſhewn him, gave him real concern, and put him upon employing all means and innocent artifices in his power, to make his brother appear equally deſerving of his grandfather's regard. And when his grandfather, in his laſt will, had made an alteration of a prior ſettlement of his family-affairs in his favour, tho' many arguments were uſed by his relations to prevail with him to accept of it, he peremptorily refuſed, and inſiſted that the firſt ſettlement ſhould take place.—A promiſing preſage this, of remarkable diſintereſtedneſs in more advanced years.

When

When he had gone thro' the common courſe of ſchool education, he was ſent to an academy at ſome diſtance from his parents, where he was taught the ſcholaſtic philoſophy which was in vogue in thoſe days, and to which he applied himſelf with uncommon aſſiduity and diligence. In the year 1710 he removed from the academy, and entered a ſtudent in the natural philoſophy claſs in the univerſity of *Glaſgow*; and at the ſame time renewed his ſtudy of the *Latin* and *Greek* languages; making ſuch proficiency in every part of literature, to which he applied himſelf, as might be expected from a genius like his, cultivated with great care and diligence.

After he had finiſhed the uſual courſe of philoſophical ſtudies, his thoughts were turned towards divinity, which he propoſed to make the peculiar ſtudy and profeſſion of his life. In proſecution of which deſign he continued ſeveral years more at the univerſity of *Glaſgow*, ſtudying theology under the direction of the learned profeſſor *Simſon*.

'Among the manifold theological inquiries,' continues Mr. *Leechman*, 'which occurred to him as deſerving his moſt 'ſerious examination, he choſe to begin with the grand fun-'damental one concerning the being, perfections, and provi-'dence of God. The Rev. Dr. *Clark*'s learned and ingeni-'ous book on this ſubject, publiſhed a ſhort time before, fell 'into his hands. Tho' he moſt heartily approved of all the 'doctor's concluſions, and had the higheſt ſenſe of his ſingu-'lar abilities and virtues, yet after the moſt ſerious and atten-'tive conſideration of his arguments, he did not find that con-'viction from them which he wiſhed and expected. In order 'to procure more ſatisfaction on this ſubject, and particularly 'with regard to the force and ſolidity of the arguments *a pri-'ori* (as they are commonly called) he wrote a letter to him 'about the year 1717, urging his objections, and deſiring a 'further explication. Whether the Doctor returned any an-'ſwer to this letter, does not appear from Dr. *Hutcheſon*'s pa-'pers. After all the inquiry he could make, he ſtill continued 'extremely doubtful of the juſtneſs and force of all the meta-'phyſical arguments by which many have endeavoured to de-'monſtrate the exiſtence, unity, and perfections of the Deity. 'He not only thought that theſe kind of arguments were not 'adapted to the capacity of the bulk of mankind, but even 'that they could afford no ſolid and permanent conviction to 'the learned themſelves. It was his opinion, in this early 'part of his life, and he never ſaw cauſe to alter it, that as 'ſome ſubjects, from their nature, are capable of a demon-'ſtrative evidence, ſo others admit only of a probable one;

'and

'and that to ſeek demonſtration where probability can only 'be obtained, is almoſt as unreaſonable, as to demand to ſee 'ſounds, or hear colours. Beſides, he was perſuaded, that 'attempts to demonſtration on ſuch ſubjects as are incapable 'of it, were of very dangerous conſequence to the intereſts 'of truth and religion: becauſe ſuch attempts, inſtead of 'conducting us to the abſolute certainty propoſed, leave the 'mind in ſuch a ſtate of doubt and uncertainty, as leads to 'abſolute ſcepticiſm: for if once we refuſe to reſt in that kind 'of evidence, which the nature of the ſubject only admits of, 'and go on in purſuit of the higheſt kind, ſtrict demonſtra-'tion, we immediately conclude there is no evidence, be-'cauſe we do not meet with that kind of it which we expect-'ed: and thus the mind remains in a ſtate of abſolute uncer-'tainty, imagining there is no evidence, when all that the 'nature of the caſe admits of, is laid before it, and enough 'to ſatisfy every one whoſe underſtanding is not diſordered 'with an unnatural thirſt for ſcientifical knowledge on all ſub-'jects alike. This opinion of the various degrees of evi-'dence adapted to various ſubjects, firſt led Dr. *Hutcheſon* to 'treat morals as a matter of fact, and not as founded on the 'abſtract relations of things.'

After he had ſpent ſix years at the univerſity of *Glaſgow* he returned to *Ireland*, was licenſed to preach among the diſſenters, and was juſt about to be ſettled in a ſmall diſſenting congregation in the north of *Ireland*, when ſome gentlemen about *Dublin*, who knew that his abilities and virtues qualified him to be more extenſively uſeful than he could poſſibly be in that remote congregation, invited him to take up a private academy there. He complied with the invitation, and had not been long fixed at *Dublin* when his ſingular merit and accompliſhments made him generally known: men of all ranks, who had any taſte for literature, or eſteem for learned men, ſought his acquaintance and friendſhip. Among others, he was honoured with a place in the eſteem and friendſhip of the late Lord Viſcount *Moleſworth*, who took pleaſure in his converſation, and aſſiſted him with his criticiſms and obſervations to improve and poliſh the inquiry into the ideas of beauty and virtue, before it came abroad. The reverend Dr. *Synge* too, now lord biſhop of *Elphin*, reviſed his papers, and aſſiſted him in the general ſcheme of the work.

The firſt edition came abroad without the author's name; but the merit of the performance would not ſuffer him to be long concealed: ſuch was the reputation of the work, and the ideas it had raiſed of the author, that Lord *Granville*,

who was then lord-lieutenant of *Ireland*, ſent his private ſecretary to inquire at the bookſeller's for the author; and when he could not learn his name, he left a letter to be conveyed to him; in conſequence of which he ſoon became acquainted with his excellency, and was treated by him, all the time he continued in his government, with the moſt diſtinguiſhing marks of familiarity and eſteem.

From this time, we are told, his acquaintance began to be ſtill more courted by men of diſtinction, either for ſtation or literature, in *Ireland*. He was held in great eſteem by Archbiſhop *King*, whoſe friendſhip was of great uſe to him in an affair which might otherwiſe have been very troubleſome to him, and perhaps ended in putting an entire ſtop to his uſefulneſs in that place. There were two ſeveral attempts made, in the archbiſhop's court, to proſecute him for daring to take upon him the education of youth, without having qualified himſelf by ſubſcribing the eccleſiaſtical canons, and obtaining a licence from the biſhop. Both theſe attempts were effectually diſcouraged by his grace, with expreſſions of hearty diſpleaſure againſt the perſons who were ſo forward as to commence them. And at the ſame time he aſſured him, that he needed be under no apprehenſion of diſturbance from that quarter, as long as it continued in his power to prevent it. He had alſo a large ſhare in the eſteem of the late Primate *Boulter*, who, thro' his influence, made a donation to the univerſity of *Glaſcow*, of a yearly fund for an exhibitioner to be bred to any of the learned profeſſions.

After he had taught the private academy in *Dublin* for ſeven or eight years, with great reputation and ſucceſs, in the year 1729, he was called to *Scotland*, to be a profeſſor of philoſophy in the univerſity of *Glaſgow*. His eſtabliſhed reputation for literature and worth, was the only conſideration that induced the univerſity to elect him into the place vacant by the death of the learned and worthy Mr. *Gerſham Carmichael*. The public approved of their choice; and the event abundantly juſtified the wiſdom of it. The profeſſors were ſoon ſenſible, that his admiſſion into their body had good effects, both upon the reputation and intereſt of the ſociety. Several young gentlemen went along with him from the academy; and his juſt fame drew many more both from *England* and *Ireland*.

'But,' continues Mr. *Leechman*, 'it will probably be rather matter of ſurprize to the reader, that he accepted of the 'place, than that the univerſity, unſollicited, made him the offer of it. If any one ſhould aſk, as it is natural to do, how

'it came to paſs, that a man of Dr. *Hutcheſon*'s accompliſh-
'ments and virtues, and who could count ſuch liſts of honour-
'able perſons, and many of them of great authority and in-
'fluence in the number of his friends, ſhould continue to
'teach a private academy for ſeven or eight years in the heart
'of a country where there were ſo many beneficial places pro-
'per to be beſtowed on men of genius and merit? Or if any
'one ſhould aſk, how it came to paſs, that he was permitted
'to leave his country, break off all connections with his re-
'lations and friends, and in the midſt of life remove to ano-
'ther kingdom, to accept a place in an univerſity, far from
'being lucrative, and very laborious? It is ſufficient to an-
'ſwer to theſe queſtions, that it was not the want either of
'inclination or power in his friends to ſerve him, that was
'the ſtop to his preferment. He had private reaſons which
'determined him neither to ſeek promotion, nor to encourage
'the moſt probable ſchemes propoſed to him for obtaining it.
'It is but juſtice to his character to ſay, that he was uſeful
'and contented in that ſtation in which it had pleaſed Divine
'Providence to fix him; and that neither the love of riches,
'nor of the elegance or grandeur of human life, prevailed ſo
'far in his breaſt as to make him offer the leaſt violence to his
'inward ſentiments. To which it may be added, that the
'ſilent and unſeen hand of an all-wiſe Providence, which
'over-rules all the events of human life, and all the reſoluti-
'ons of the human will, conducted him to that ſtation in
'life, which tho' far from being the higheſt in external di-
'ſtinction, yet was, perhaps, of all others the moſt ſuited to
'the ſingular talents with which he was endowed, and gave
'him the opportunity of being more eminently and extenſive-
'ly uſeful than he could have been in any other.'

After his ſettlement in the college, he was not obliged, as when he kept the academy, to teach the languages, and all the different parts of philoſophy, but had leiſure to turn his chief attention to his favourite ſtudy, human nature. The profeſſion of moral philoſophy was the province aſſigned him; in the cultivation of which ſcience he ſet aſide all reſearches into the abſtract relations, and eternal fitneſs and unfitneſs of things, and directed his inquiries into what is more obvious and immediately known from obſervation and experience, *viz.* What is in fact the preſent conſtitution of human nature; what is that diſpoſition of mind, and courſe of life, which is moſt correſpondent to the whole frame. He was convinced that a true ſcheme of morals could not be the product of genius and invention, or of the greateſt preciſion of thought in metaphy-

ſical

ſical reaſonings, but muſt be drawn from proper obſervations upon the ſeveral powers and principles which we are conſcious of in our own boſoms, and which muſt be acknowleged to operate in ſome degree in the whole human ſpecies; and that therefore one proper method at leaſt to be followed in the moral ſcience, is to inquire into our internal ſtructure, as a conſtitution or ſyſtem compoſed of various parts; to obſerve the office and end of each part, with the natural ſubordination of thoſe parts to one another, and from thence to conclude what is the deſign of the whole, and what is the courſe of action for which it appears to be intended by its great author. He thought there was ground to hope, that from a more ſtrict philoſophical inquiry into the various natural principles, or natural diſpoſitions of mankind, in the ſame way that we inquire into the ſtructure of an animal body, a more exact theory of morals may be formed than has yet appeared; and a theory too, built upon ſuch an obvious and firm foundation, as would be ſatisfactory to every candid inquirer.

The ſtudy of morals, however, did not engroſs his whole time and attention; an ardent love of knowledge was natural to him; he loved truth, and ſought after it with impartiality and conſtancy. In the earlier part of his life he entered deeply into the ſpirit of the antients, and was ſoon ſenſible of, and admired that juſtneſs and ſimplicity, both of thought and expreſſion, which has preſerved and diſtinguiſhed their writings to this day. He read the hiſtorians, poets, and orators of antiquity, 'tis ſaid, with a kind of enthuſiaſm, and, at the ſame time, with a critical exactneſs. He had read the poets, eſpecially, ſo often, that he retained large paſſages of them in his memory, which he frequently and elegantly applied to the ſubjects he had occaſion to treat in the courſe of his prelections. His knowledge and taſte in *Latin*, appears from what he has wrote in it. His ſynopſis of metaphyſics, pneumatics, natural theology, and his compend of ethics, are written with a ſpirit and purity of ſtile ſeldom to be met with in modern *Latin* compoſitions.

'He had ſtudied,' ſays Mr. *Leechman*, 'all the parts of 'philoſophy with ſuch care, as to have attained clear and 'comprehenſive views of them. He compoſed a ſmall treatiſe of logic, which tho' not deſigned for the public eye, 'yet gives ſufficient proof how much he was maſter of that 'ſcience. It appears from his treatiſe of metaphyſics, that 'he was well acquainted with the logomachies, meaningleſs 'queſtions, and trivial debates of the old ſcholaſtics, which 'had thrown a thick darkneſs on that part of philoſophy. He

'has ſet that branch of knowledge in a clear light, and ren-
'dered it inſtructive and entertaining. He underſtood natural
'philoſophy as it is now improved by the aſſiſtance of mathe-
'matics and experiments, and applied his knowledge of it, to
'the noble purpoſes of eſtabliſhing the grand truths of the ex-
'iſtence, the perfections, and government of God. He was
'was well acquainted with the hiſtory of the arts and ſciences:
'he had careſully traced them from their origin, thro' all their
'various improvements, progreſſes, interruptions, and revo-
'lutions; and marked the characters of the moſt remarkable
'philoſophers, and the diſtinguiſhing doctrines, and peculiar
'genius of their philoſophy. Beſides, he knew the civil and
'eccleſiaſtical hiſtory both of ancient and modern times, with
'an exactneſs that was ſurpriſing in one ſo much converſant in
'deeper and ſeverer ſtudies. He had ſtudied, too, the original
'language of the Old Teſtament, and tho' his other neceſſary
'ſtudies had not permitted him to become a critic in it him-
'ſelf, yet he knew the moſt important criticiſms of the learn-
'ed in that way.

'His great capacity appeared in the ſtrongeſt light in his
'converſation with his friends; there he diſcovered ſuch a
'readineſs of thought, clearneſs of expreſſion, and extent of
'knowledge, on almoſt every ſubject that could be ſtarted,
'as gave delight to all who heard him. There are ſome men
'who have amaſſed great ſtores of learning, but it is repoſit-
'ed, as it were, in ſome corner of the mind, and requires
'time to recollect it and bring it forth. In others you ſee
'their great erudition ſeems to darken their conceptions, and
'diſturb their views of things, by the different ideas which
'croud into their minds at once. But the whole compaſs of
'his knowlege lay, as it were, always before him, and was
'at his command at all times; and he ſaw at once whatever
'was connected with his preſent ſubject, and rejected what
'did not belong to it. He ſpoke on the moſt difficult and ab-
'ſtruſe ſubjects without any labour, and with a degree of
'perſpicuity which would have coſt other men of no mean
'parts, repeated efforts without equal ſucceſs: he expoſed
'and took to pieces deceitful reaſonings with the greateſt fa-
'cility; and diſtinguiſhed at once, betwixt true learning and
'falſe; betwixt ſubjects which admit of demonſtration, and
'ſuch as do not; and betwixt queſtions which are uſeful and
'important, and ſuch as are only curious and amuſing. He
'gave an habitual attention to the real uſes to which know-
'lege could be applied in life. He did not chuſe to amuſe
'with inſignificant ſpeculations, but in all his inquiries hav-
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'ing the real good and utility of mankind in view, he took 'occaſion, even from metaphyſical diſputes, (of which no 'other uſe could be made) to repreſs that pride and vanity 'that is apt to puff up young minds from a notion of their ſu-'perior knowledge, by ſhewing how uncapable the acuteſt of 'mankind are of penetrating into the intimate nature and eſ-'ſences of things.

'Theſe ſingular abilities and talents were united in Dr. '*Hutcheſon*, with the moſt amiable diſpoſitions, and moſt 'uſeful virtues. The purity of his manners was unſpotted 'from his youth; as he always expreſt the higheſt indigna-'tion againſt vice, he kept at the greateſt diſtance from it, 'avoiding even the ſmalleſt indecencies of conduct: but this 'ſeverity of virtue was without any thing of that ſourneſs, 'ſtiffneſs, or unſociableneſs, which ſometimes accompanies 'it, and renders characters, otherwiſe valuable, in ſome re-'ſpects diſagreeable, and prevents the good effects that the ex-'ample of their virtues might produce upon others. His inte-'grity was ſtrict and inviolable: he abhorred the leaſt appear-'ance of deceit, either in word or action: he contemned 'thoſe little artifices which too frequently paſs in the world 'for laudable arts of addreſs, and proofs of ſuperior prudence: 'his nature was frank, and open, and warmly diſpoſed to 'ſpeak what he took to be true. You ſaw, at firſt ſight, his 'ſincere and upright ſoul; and in all further intercourſe with 'him, you found him always the ſame. He was all benevo-'lence and affection; none who ſaw him could doubt of it; 'his air and countenance beſpoke it: it was to ſuch a degree 'his prevailing temper, that it gave a tincture to his writings, 'which, perhaps, were as much dictated by his heart as his 'head; and if there was any need of an apology for the ſtreſs, 'that in his ſcheme, ſeems to be laid upon the friendly and 'public affections, the prevalence of them in his own tem-'per, would at leaſt form an amiable one. His heart was 'finely turned for friendſhip; he was ſparing, indeed, of the 'external profeſſions of it, but liberal of its moſt important 'offices: he was the refuge of his friends, for advice and aſ-'ſiſtance, in all caſes of perplexity and diſtreſs. The ardour 'of his affection for his friends, got the better of a natural 'reluctance he had to aſk favours, which no regard for his 'own intereſts could have overcome: his kind offices were 'far from being confined to the circle of his particular friends 'and relations; his heart overflowed with good-will to all a-'round him, and prompted him to embrace every opportunity 'of doing kind and obliging things. Tho' there are but few

'to be found who had such a keen thirst for knowledge, or 'who pursued it with such unremitting attention and vigour, 'yet even this taste yielded, on all occasions, to the more im- 'portant one of doing good. Among many other acts of be- 'neficence, he took a particular delight in assisting worthy 'young men, in straitned circumstances, to prosecute their 'studies, with his money; and admitting them to attend his 'colleges without paying the accustomary fees.

'A remarkable degree of rational enthusiasm for the inte- 'rests of learning, liberty, religion, virtue, and human hap- 'piness, which animated him at all times, was a distinguishing 'part of his character: he was visibly moved by some of these 'noble principles in whatever he said or did: they had such 'an ascendency over him, as gave a peculiar cast to his whole 'conversation and behaviour, and formed in him a public spi- 'rit of a very extensive kind. Public spirit in him was not 'a vague and undetermined kind of ardor, for something un- 'known, or not distinctly understood, but it was an enlight- 'ned and universal zeal for every branch of human happiness, 'and the means of promoting it. His love of valuable know- 'ledge, his unabating activity in pursuing it, and spreading a 'taste for it, fitted him, in a very singular manner, for that 'station which Providence had assigned him; and, perhaps, 'very few men, in similar stations, have discovered equal 'zeal, or had equal success in promoting a taste for true lite- 'rature: but his zeal was not confined to what peculiarly be- 'longed to his own profession, but extended to every thing 'that could contribute to the improvement of human life. 'When he spoke, you would have imagined that he had been 'employed in almost all the different stations in society, so 'clearly did he appear to understand the interests of each, 'and such an earnest desire did he express for promoting them. 'His benevolent heart took great delight in planning schemes 'for rectifying something amiss, or improving something al- 'ready right, in the different orders and ranks of mankind. 'These schemes were not airy and romantic, but such as were 'practicable, and might have deserved the attention of those 'whose power and influence in society could have enabled 'them to carry them into execution. This warm zeal for 'public good appeared uppermost in his thoughts, not only in 'his more serious, but also in his gayer hours. But while he 'abounded in projects for the interests of others, none ever 'heard of one which centered in himself. It has already been 'observed, that in the earlier part of life, when the taste for 'external enjoyments is commonly strongest, he did not listen

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'to propoſals which offered proſpects of riſing to wealth and 'preferment: in a more advanced age, but when he was ſtill 'in ſuch a vigorous ſtate of health that he might have hoped 'for many more years of life, he had offers made of re-'moving him to the univerſity of *Edinburgh*, to be profeſſor 'of moral philoſophy there, which might have been a more 'lucrative place to him, and given him better opportunities of 'forming connections with people of the firſt rank and diſtinc-'tion in this country; but he was contented with his preſent 'ſituation, and diſcouraged all attempts to change it.

'Theſe ſingular accompliſhments and moral endowments 'rendered his converſation, eſpecially among his friends, ſo 'entertaining and inſtructive, that it was a ſchool of wiſdom 'to thoſe who had the happineſs to enjoy it. It muſt have 'been an undiſcerning company which did not receive both 'pleaſure and improvement from him. A remarkable viva-'city of thought and expreſſion, a perpetual flow of cheer-'fulneſs and good-will, and a viſible air of inward happineſs, 'made him the life and genius of ſociety, and ſpread an en-'livening influence every where around him. He was gay 'and pleaſant, full of mirth and raillery, familiar and com-'municative to the laſt degree, and utterly free from all ſtate-'lineſs or affectation. No ſymptoms of vanity or ſelf-con-'ceit appeared in him: he ſought not after fame, nor had he 'any vain complacency in the unſought poſſeſſion of it. While 'he was viſibly ſuperior to others about him, he was the only 'one that was quite inſenſible of it. His own talents and en-'dowments were not the objects on which his thoughts were 'employed; he was always carried away from attending to 'himſelf, by the exerciſe of kind affections, zeal for ſome 'public generous deſigns, or keen inquiries after truth. This 'was ſuch an acknowledged part of his character, that even 'thoſe who were leaſt diſpoſed to think well of him, never 'inſinuated that he was proud or vain: the natural modeſty of 'his temper was heightned and refined by his religious ſenti-'ments.

'He had a full perſuaſion and warm ſenſe of the great truths 'of natural and revealed religion, and of the importance of 'juſt and rational devotion to the happineſs of human life, 'and to the ſtability and purity of a virtuous character. The 'power of devout ſentiments over his mind appeared in his 'converſation; in his public prelections he frequently took 'occaſion from many hints, which his ſubject afforded him, 'as well as when it was the direct ſubject itſelf, to run out at 'great length, and with great ardor, on the reaſonableneſs

'and advantage of habitual regard to God, and of referring 'all our talents, virtues, and enjoyments to his bounty. Such 'habitual references appeared to him the ſureſt means of 'checking thoſe emotions of pride, vain complacency, and 'ſelf applauſe, which are apt to ſpring up in the minds of 'thoſe, who do not ſeriouſly and frequently reflect that they 'did not make themſelves to differ from others, and that they 'have nothing but what they received. Such ſentiments, 'deeply rooted in the mind, he looked upon as the proper 'foundation of that ſimplicity of heart and life, which is the 'higheſt perfection of a virtuous character.

'Such abilities, ſuch diſpoſitions, and ſuch ſtores of know-'lege, as have been mentioned, accompanied with a happy 'talent of ſpeaking with eaſe, with propriety and ſpirit, ren-'dered him one of the moſt maſterly and engaging teachers that 'has appeared in our age. He had a great fund of natural 'eloquence, and a perſuaſive manner: he attended, indeed, 'much more to ſenſe than expreſſion, and yet his expreſſion 'was good: he was maſter of that preciſion and accuracy of 'language which is neceſſary in philoſophical inquiries. But 'he did not look upon it as his duty, either in his prelections, 'or in his writings, upon moral and religious ſubjects, to 'keep up ſtrictly at all times to the character of the didactive 'teacher, by confining himſelf to all the preciſion requiſite 'in accurate explication and ſtrict argument. He appre-'hended that he was anſwering the deſign of his office as ef-'fectually, when he dwelt in a more diffuſive manner upon 'ſuch moral conſiderations as are ſuited to touch the heart, 'and excite a reliſh for virtue, as when explaining, or eſta-'bliſhing any doctrine, even of real importance, with the 'moſt philoſophical exactneſs: he regarded the culture of the 'heart, as a main end of all moral inſtruction: he kept it 'habitually in view; and he was extremely well qualified for 'ſucceeding in it, ſo far as human means can go. He had an 'uncommon vivacity of thought, and ſenſibility of temper, 'which rendered him quickly ſuſceptible of the warmeſt emo-'tions upon the great ſubjects of morals and religion: this 'gave a pleaſant unction to his diſcourſes, which commanded 'the attention of the ſtudents, and at the ſame time left 'ſtrong impreſſions upon their minds. He filled their hearts 'with a newer and higher kind of pleaſure than they had any 'experience of before, when he opened to their view, in his 'animated manner, large fields of ſcience, of which hitherto 'they had no conception: when, for inſtance, he pointed out 'to his pupils, in his lectures on natural theology, the num-

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'berleſs evidences of wonderful art and kind deſign, in the 'ſtructure of particular things; and the ſtill more aſtoniſhing 'evidences of the wiſeſt contrivance, and of the moſt benign 'intention, in the whole material ſyſtem, conſidered as one 'thing, it is eaſy to conceive that their tender minds, warm 'with the love of knowledge, would be greatly ſtruck. Such 'views of nature were new diſcoveries to them, which filled 'them with delight and aſtoniſhment, and gave them, at the 'ſame time, the moſt joyful and ſatisfying conviction of the 'being and perfections of the great author of all. In like 'manner, when he led them from the view of the external 'world, to the contemplation of the internal one, the ſoul of 'man, and ſhewed them like inſtances of divine wiſdom and 'benignity, in the contrivance of its moral conſtitution, they 'were filled with freſh delight and wonder, and diſcerned new 'and increaſing proofs of the glorious perfections of the Fa-'ther of our ſpirits. And when he deſcribed the ſeveral vir-'tues exerciſed in real life, as beautiful in themſelves, as the 'nobleſt employment of our rational and moral powers, as 'the only ſources of true dignity and happineſs to individuals, 'and to communities, they were charmed with the lovely 'forms, and panted to be what they beheld. The pleaſure 'ſpringing from the light of truth and beauty of virtue, 'breaking in upon ingenious and well-diſpoſed minds, exci-'ted ſuch a keen deſire for knowledge, and ſuch an ardor of 'purſuing it, as ſuſpended for a time thoſe impulſes of youth-'ful paſſions which are apt to hurry young men away, in that 'period of life. But that it may not be imagined, that theſe 'ſtrong effects are entirely to be aſcribed to the charms of no-'velty, it deſerves to be taken notice of, that ſtudents ad-'vanced in years and knowledge, chuſed to attend his lectures 'on moral philoſophy, for four, five, or ſix years together, 'ſtill finding freſh entertainment, tho' the ſubject, in the 'main, was the ſame every ſeaſon.'

Mr. *Leechman* goes on to inform us, that it was a great addition to the uſefulneſs of Mr. *Hutcheſon*'s leſſons, that they were not confined to high ſpeculations, and the peculiarities of a ſcheme, but frequently deſcended to common life; ſometimes pointing out and expoſing faſhionable vices and follies in the upper part of the world, departures from real juſtice and equity in the buſy and commercial part of it, and the dangerous rocks on which youth is apt to ſplit and make ſhipwreck both of virtue and happineſs. The grand maxims he dwelt upon, and laboured to inſtil into the minds of his pupils, were to rejoice above all things in the firm perſuaſion of the univerſal providence

providence of a Being, infinitely wiſe and good, who loves all his works, and cannot be conceived as hating any thing he hath made: this he conſtantly inculcated in the warmeſt manner, as a ſteady foundation of entire truſt and confidence in him, and chearful ſubmiſſion to his will in all events.

As he had occaſion every year, in the courſe of his lectures, to explain the origin of government, and compare the different forms of it, he took peculiar care, while on that ſubject, to inculcate the importance of civil and religious liberty to the happineſs of mankind: as a warm love of liberty, and manly zeal for promoting it, were ruling principles in his own breaſt, he always inſiſted upon it at great length, and with the greateſt ſtrength of argument, and earneſtneſs of perſuaſion: and he had ſuch ſucceſs on this important point, that few, if any, of his pupils, whatever contrary prejudices they might bring along with them, ever left him without favourable notions of that ſide of the queſtion which he eſpouſed and defended.

We are further told, that he was extremely fond of well-diſpoſed youth, entered into their concerns, encouraged and befriended them on all occaſions, by which means he gained their eſteem and affection in a very high degree. The influence he had over them, he employed to the excellent purpoſes of ſtamping virtuous impreſſions upon their hearts, and awaking in them a taſte for literature, fine arts, and every thing that is ornamental or uſeful to human life. He ſpread ſuch an ardor for knowledge, and ſuch a ſpirit of inquiry every where around him, that the converſation of the ſtudents, at their ſocial walks and viſits, turned with great keenneſs upon ſubjects of learning and taſte, and contributed greatly to animate and carry them forward in the moſt valuable purſuits. His attention was not confined to the pupils immediately under his care; he laid himſelf out to be uſeful to the ſtudents in all the different faculties, whenever any opportunity offered: and he was eſpecially ſollicitous to be ſerviceable to the ſtudents of divinity, endeavouring, among other important inſtructions, to give them juſt notions of the main deſign of preaching. High ſpeculations on diſputable points, either of theology or philoſophy, he looked upon as altogether improper for the pulpit; at leaſt on all ordinary occaſions. He particularly inſiſted upon the uſeleſſneſs and impropriety of handling in the pulpit ſuch ſpeculative queſtions, as, whether human nature is capable of diſintereſted affections; whether the original of duty or moral obligation is from natural conſcience, or moral ſenſe, from law, or from rational views of intereſt; and ſuch like inquiries. Tho' ſuch diſquiſitions might be proper, and even neceſſary

neceſſary in a ſchool of philoſophy, yet, in his view of things, they did not fall within the province of the preacher, whoſe office is not to explain the principles of the human mind, but to addreſs himſelf to them, and ſet them in motion.

'The general plan of preaching which he recommended,' ſays the very judicious author of the account of his life, 'was to 'this purpoſe: As mankind are weak, ignorant, guilty crea-'tures, altogether inſufficient for their own happineſs, and every 'moment expoſed to many unavoidable calamities, let them be 'called upon to reflect upon themſelves as ſuch, and let thoſe 'doctrines of natural and revealed religion, which will impart 'conſolation to them under theſe humbling views of them-'ſelves, be ſet before them in the ſtrongeſt light: as they are 'apt to be ſeduced, both from their duty and happineſs, by 'ſelfiſh and ſenſual paſſions, let both the awful doctrines of 'religion, which may ſtrike a dread, and check the impulſes 'of bad paſſions, and the joyful ones, which may excite and 'encourage to the practice of purity, ſincerity, and all good-'neſs, be diſplayed before them in all their force. And as 'they are prone to reſt in the general knowledge of their du-'ty, without ſeriouſly applying it to the government of their 'hearts and lives, let the religious inſtructor take care not to 'dwell too much upon ſuch general topics, as the beauty, 'excellency, and reaſonableſs of the divine laws, but com-'monly deſcend, in a minute and particular manner, to di-'rect their conduct in all the relations and ſtations of life, 'even the loweſt, and in the ordinary buſineſs and intercourſes 'of it. And let all theſe things be done without laboured 'elevation of language, in that plain and ſimple manner 'which touches the heart, and brings things home to the con-'ſcience and immediate feeling of every one.

'To all which it is but juſt to add, that he was a moſt va-'luable member of the univerſity in all other reſpects, as well 'as that of an inſtructor of youth, his great talents qualifying 'him and his unwearied zeal prompting him, on all occaſi-'ons, to promote all its civil as well as literary intereſts.

'Such was the life of this worthy perſon, ſpent in a courſe 'of aſſiduous, but not painful ſtudy, in continually doing 'good to the utmoſt of his power, and propagating truth, 'virtue, and religion among mankind. To conclude, he 'had uncommon abilities, uncommon virtues, and ſmall fail-'ings, and theſe ariſing from good qualities; if he he was at 'any time too much, or too ſoon heated, it was owing to the 'quickneſs of his parts, and ſenſibility of his temper; if his 'indignation was ſtrong, it was only provoked by ſuch baſe-

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'neſs or malignity as his heart abhorred; if at any time he 'was open, when reſerve might have been more proper, it 'proceeded from an honeſty and ſincerity of heart, unaccuſ-'tomed to diſſemble. Some were diſpleaſed with his honeſt 'freedom; ſome might emulate his reputation; ſome traduce 'him thro' prejudice, ſome by bigotry; but his parts, his ſpi-'rit, and his worth, will be remembered, when any preju-'dices that were raiſed againſt him will be entirely forgotten.

'A firm conſtitution, and a pretty uniform ſtate of good 'health, except ſome few ſlight attacks of the gout, till ſome 'months before his death, ſeemed to promiſe the world much 'longer enjoyment of ſo valuable a life; but it pleaſed all-'wiſe Providence to cut him off, after a few months of an 'uncertain ſtate of health, and a few days of a fever, in the 'fifty-third year of his age, and about ſixteen years after his 'coming to *Glaſgow*: to the great regret of the lovers of learn-'ing and virtue, and the irreparable loſs of the ſociety of which 'he had been a moſt excellent member, and of all who were 'connected with him, either by blood, friendſhip, or ac-'quaintance.

'He was married, ſoon after his ſettlement in *Dublin*, to 'Mrs. *Mary Wilſon*, daughter of *Francis Wilſon*, Eſq; a 'gentleman of eſtate in the county of *Longford*, who diſtin-'guiſhed himſelf at the revolution as a captain in the ſervice 'of the late King *William*, of glorious and immortal me-'mory. He ſhewed the ſame liberal and generous principles 'in this tranſaction, which appeared in all the other ſteps of 'his life. He had an abhorrence of that ſpirit of traffic which 'often mingles ſo deeply in forming this alliance: he was de-'termined ſolely by the good ſenſe, lovely diſpoſitions, and 'virtuous accompliſhments of the lady: and the uniform hap-'pineſs of their whole conjugal ſtate, juſtified the wiſdom 'and virtue of his choice. He has left behind him one ſon, '*Francis Hutcheſon*, doctor of medicine, who gave early 'marks of genius, and is the publiſher of this work. If any 'one ſhould wiſh to know any thing about Doctor *Hutcheſon*'s 'external form, it may be ſaid, it was an image of his mind. 'A ſtature above middle ſize; a geſture and manner negligent 'and eaſy, but decent and manly, gave a dignity to his ap-'pearance. His complexion was fair and ſanguine, and his 'features regular. His countenance and look beſpoke ſenſe, 'ſpirit, kindneſs and joy of heart. His whole perſon and 'manner raiſed a ſtrong prejudice in his favour at firſt ſight.'

We could not reſiſt the temptation of giving a full view of the character of ſo great and good a man as Dr. *Hutcheſon*, eſpecially

eſpecially as many of our readers may not have an opportunity of ſeeing the work. As to the account of his life, we need ſay nothing: the extracts we have given ſufficiently ſpeak its character, and ſhew in how ſenſible and judicious a manner it is drawn up.

*** An account of Dr. *Hutcheſon*'s ſyſtem will be given in our next.

MONTHLY CATALOGUE *for* JULY, 1755.

MEDICAL.

I. *Tentamen de Inoculanda Peſte. Auctore Stephano Weſprèmi, Pannonio.* 8vo. 6d. Bizet.

This *Latin* eſſay, concerning the inoculation of the plague, is comprized in thirty pages; which we only mention, as the firſt twenty-ſix are employed in an enquiry about *Sexton*'s powder, St. *Quintin*'s inoculation of cattle, the univerſality and efficacy of nitre, the powers of ſubterraneous and animal fire, the influence of the ſun and moon, the action of mercury, the minuteneſs and variety of *effluvia*, *&c. &c.* with very little mention of the plague. Hence the author might, with equal propriety, have named his pamphlet after any of theſe ſubjects, or have called it, *A Medley*, after all of them. But at laſt, about the bottom of the 26th page, he ſays, it is probable the inoculation of the plague may be as ſucceſsful as that of the ſmall-pox. In page 28 he obſerves, it may be objected to the practice, that ſome have been ſaid to have had the plague twice: but to this he oppoſes the perſonal experience of an acquaintance in his own country, who informed him, that he had the plague there, with tumours in the *axilla*, in 1712; and when it returned again, in 1739, 1740, that he attended the funerals of ſeveral dying of it, without receiving a ſecond infection. Our author whimſically ſuppoſes thoſe who have taken it twice, to have been more ſuſceptible of it, by reaſon of their adult age when they were firſt infected; and therefore propoſes that children and youth ſhould chiefly be inoculated for the plague; referring the further conſideration of this extraordinary practice to Dr. *Hales*.—This is the ſum total of what he ſays on his profeſſed ſubject. And here it will be very obvious, that the certainty of four patients, at leaſt, mentioned by *Hodges* and *Diemerbroeck*, as having had the plague twice, muſt preponderate againſt the inſtance of Mr. *Weſprèmi*'s friend's eſcaping it; to ſay little of the abſurdity of extending the infection of the moſt fatal and contagious diſtemper hitherto experienced. Indeed, the only tolerable argument againſt the inoculation of the ſmall-pox is the certainty of its extending the diſeaſe to more than the inoculated. It is very poſſible, however, this gentleman was under no apprehenſion that his advice would ever be purſued here; nor is it quickly like to reach *Turkey*, where the ex-

experiment might be less hurtfully repeated. It seems as if he wrote to have the opportunity of complimenting several of his physical acquaintance, whom he names; and to shew his own reading, and his *Latin* stile, which is very intelligible, and pretty current and easy, without being excellent.

II. *De Affectibus Animi et Morbis inde Oriundis* Dissertatio habita Cantabrigiæ in scholis publicis 5°. *kalend. Februarias*, 1755. *A Georgio Baker, M. D.* 4to. 1s. 6d. Whiston; &c.

In productions of this sort, ornament is, generally, more studied than precision, and they often serve to evince the author's learning than his judgment. With respect to the performance before us, Dr. *Baker* appears rather in the character of the orator than the physician. He has displayed extensive reading; his diction is idiomatical, and not inelegant, but frequently figurative. However, tho' his observations are, for the most part, pertinent, they seem to contribute little towards the information of an intelligent reader.

III. *A Dissertation on Sea-water*, with the regimen proper to be observed in the use of it: together with some practical hints on drinking the *Spaw* or any other medicinal waters. In a letter from a physician in the country to his friend in town. 8vo. 1s. *Russel.*

Tho' this very stupid pamphlet contains nothing new, or important, relative to its professed subject, it serves to acquaint the public, that the author is possessed of a remedy, superior, in his opinion, to sea-water; it is distinguished by the name of *Le grand Ceinturon*, or *Zona medicabilis*; also of a 'dissolvent 'for the stone, by injection into the bladder, otherwise called '*The grand lithontriptic.*' The virtues of the latter are to furnish another publication, with which he *threatens* his readers.

IV. *A Treatise of the Causes and Symptoms of the Stone, and of the chief Remedies now in use to cure it.* Containing an history of Mrs. *Stephens*'s medicines, and her receipt. Observations upon them. Answers to the objections made against, and cautions to those who use them. An examination of lime-water and soap, and cases concerning them. Of Dr. *Jurin*'s *lithontripticum*, or soap-lye, and remarks relating thereunto. Of soap. Of the liquid-shell, and other nostrums. Of forcing and softening medicines. Cases of persons who have taken Mrs. *Stephens*'s medicines in a solid form, with the sequel of a few printed before. By *D. d'Escherny*, brother-in-law to Mrs. *Stephens.* 8vo. 2s. *Griffiths*, &c.

The long title of this performance makes it unnecessary to be more particular in a detail of its contents. Three very brief disquisitions concerning the causes of the stone, the signs of it in the kidneys, and in the bladder, are not badly put

together, Mr. *d'Eſcherny* acknowleging, at the end of his book, he has extracted ſeveral things relating to the diſeaſe from ſeveral authors he names, and joined his own ſentiments and experience to them. The drift of the whole, which is greatly laboured, is to perſuade all the ſubjects of the diſeaſe, that Mrs. *Stephens*'s medicines are ſuperior to all others in the ſtone and gravel; and, indeed, in more places than one he ſpeaks too detractingly even of lime (water) and ſoap, which comprize all that is eſſentially valuable in her compoſitions. As their preparation has been long publiſhed, in conſequence of its full reward paid her; and as the quantity and continuance of it ordered by her were inſupportable to many, doubtleſs each ſkilful phyſician has a right to modify and regulate the exhibition of it, and to obviate its extreme effects, by any ſuch appropriate variation in the form and doſe, as may beſt ſuit the caſe and conſtitution of the individual: which muſt have been one motive for their adjudging her the reward. Mr. *d'Eſcherny* is very declamatory on the ſelf intereſtedneſs of others, which too often militates with our own; but if he is conſcious that is not his caſe, doubtleſs he has a right to throw the ſtone; and there is no ſcarcity of notable marks at which to level it. He ſays, page 29, 'If there is no ſtone, or the caſe is doubtful, what 'danger can there be to begin our medicines, ſince they are as 'harmleſs as common food?' This is very crude indeed, ſince a great part of our food is rather aceſcent; and a medicine that can render the human *ſerum* acrid enough to diſſolve a ſtone, muſt act on the blood in ſome proportion, and often on the membranes; and this extreme quality of it muſt render it moſt improper in ſome habits and diſtempers, where its continuance would even be mortal. After much pains to anſwer the ſeveral objections made to her medicines; and ſome, not unjuſt, reflections on different ſtone *noſtrum-mongers*, as he terms them, we have the caſes of about thirty patients, (moſt of them pretty modern) who took the medicines, under their preſent form in rolls, all, or moſt of all, recovering. He confeſſes, indeed, in his preface, 'that thoſe, in which the medicines had not the de-'ſired effect, ſhould have been mentioned likewiſe; but as he 'is deprived of the caſes of ſeveral, in whom they ſucceeded, he 'thinks it would have been impoſſible to have formed a right 'judgment without every individual.' Upon the whole, this performance is founded on ſome ſenſe and experience, and conſtructed with ſuch a degree of artifice, as may anſwer the writer's apparent purpoſe in it. It concludes with a liſt of nine tracts he recommends, in order to a thorough acquaintance with Mrs. *Stephens*'s medicines.

POLITICAL.

V. *Policy and Juſtice:* an eſſay. Being a propoſal for augmenting the power and wealth of *Great Britain*, by uniting *Ire-*

Ireland. 8vo. 48 pages, *Dublin.* No price or publiſher's name mentioned.

The author of this pamphlet (which has not yet been publiſhed in *England*) ſtiles himſelf an *Anglo-Hibernian*, having a property in both kingdoms. The benefits that he expects will accrue from his propoſals are, 'Firſt, That a union of *Great Britain* and *Ireland* is the moſt likely way to pay off the national debt, and reduce the taxes of *England*.—Secondly, That *Ireland*, by a union, will become a flouriſhing nation, inſtead of being again a *burthen* upon *England*; as by a union popery may be eradicated by the induſtry of the people, more effectually than by any *unexecuted* laws.—Thirdly, That in conſequence, the common welfare of theſe three kingdoms, (whoſe intereſt ought to be inſeparable) will be encreaſed; by opening a free trade, the poor will be employed, and commerce will flouriſh upon the deſtruction of the *French* trade, and other rivals: the *Britiſh* empire alſo will be exalted, and thereby her colonies and ſettlements abroad ſecured.'—Theſe opinions are ſupported by quotations from Sir *John Davis*, Sir *William Petty*, the *Engliſh* tranſlator *, in his preface to *Hottoman's Franco-Gallia*, Mr. *Molyneux*, Sir *Matthew Decker*, and Governor *Dobbs*: to the ſame purpoſe two pamphlets are alſo referred to; one publiſhed in the year 1706, entitled, *The queen an empreſs, and her three kingdoms one empire: or, brief remarks upon the preſent, and a proſpect of the future ſtate of England, Scotland, and Ireland, in a happy union.* The other called. *A propoſal for uniting Great Britain and Ireland, publiſhed in Dublin in* 1751.

From hence our author proceeds to offer (and with a good deal of modeſty) a ſcheme for effectuating this propoſed union; this ſcheme ſeems to us rather ſpecious than practicable, for which reaſon, as well as on account of its length, we ſhall decline particularizing it. However, upon the whole, this is far from appearing to be an injudicious performance; and there are ſome hints in it that more eſpecially deſerve a ſerious conſideration.

* This tranſlation is generally aſcribed to the late *Robert* Lord *Moleſworth.*

MISCELLANEOUS.

VI. *The Printer's Grammar:* wherein is exhibited, examined, and explained, what is requiſite for attaining a more perfect knowledge both in the theory and practice of the art of printing. The whole calculated for the ſervice of all who have any concern in the letter-preſs. By *John Smith.* 8vo. 5s. bound. *Cooper, &c.*

All we ſhall ſay of this article is, that our *Printer* can give a better account of the book than we can pretend to do: to him, therefore, we refer ſuch of our readers as are deſirous of learning the *Printer's Grammar.*

THE MONTHLY REVIEW

For *AUGUST*, 1755.

ART. IX. *Annals of the Empire from the Reign of* Charlemaigne. *By the Author of* The Age of Lewis XIV. * 2 *vols.* 12mo. 6s. Millar.

THIS work carries with it genuine marks of its being the production of M. *de Voltaire*; whoſe character is ſo well known, and ſo well eſtabliſhed in the literary world, that to add any thing on that head would be ſuperfluous. The general deſign of his preſent performance, we ſhall lay before our readers, in the words of an advertiſement prefixed to it.—'Theſe ſhort annals contain all the principal 'events ſince the renewal of the empire of the weſt. Here 'we ſee five or ſix kingdoms vaſſals to that empire, that long 'quarrel between the emperors and popes, that of *Rome* with 'both, and that obſtinate ſtruggle of the feodal right againſt 'the ſupreme power. Here we ſee how *Rome*, that was ſo 'often on the brink of being ſubdued, eſcaped a foreign yoke; 'and in what manner that government which ſubſiſts in *Germany* was eſtabliſhed. It is at once the hiſtory of the em'pire and the church, the detail of *Germany* and *Italy*. *Ger*'*many* gave birth to that religion, which hath withdrawn ſo 'many ſtates from the juriſdiction of the *Roman* church. The 'ſame country is become the bulwark of *Chriſtianity* againſt 'the *Ottomans*: ſo that what we call the empire, is, ſince 'the time of *Charlemagne*, the greateſt theatre of *Europe*.

* A large account of this work may be ſeen in the 7th volume of the *Review*, p. 116, and 161.

'To the firſt volume is prefixed a catalogue of the emperors, with the year of their birth, acceſſion, and death, together with the names of their wives and children. Oppoſite to this is, a liſt of the popes, moſtly characterized by the principal actions of their lives, and marked with the year of their exaltation; ſo that the reader may, with one glance of the eye, conſult this table, without going in ſearch of the fragments of this liſt at the head of the reign of each emperor. To the ſecond volume is likewiſe prefixed * a *column* of all the electors: but a catalogue of the kings of *Europe* and the *Ottoman* emperors, which is ſo eaſily found every where elſe, would have too much augmented the bulk of the work, which was intended to be equally conciſe and complete.'

The conciſeneſs of our annaliſt muſt be evident to every one who conſiders, that the tranſactions of near a thouſand years, tranſactions whereby almoſt every ſtate in *Europe* was occaſionally affected, are comprized within the compaſs of two ſmall volumes: but notwithſtanding his brevity, he has avoided that ſterility generally attending compendiums, by enlivening his performance with frequent obſervations, as poignant as they are pertinent; and, to the inquiſitive reader, theſe annals will ſerve for an entertaining chronological index to a more diffuſe hiſtory.—We give the following ſhort extract, relating to a period remarkably active, particularly intereſting to the empire, and within preſent memory, as a ſample of M. *de Voltaire*'s manner in the execution of this work; and which, we apprehend, will alſo ſuffice to account for our not attempting any abſtract of it; as it will ſcarce be expected, that we ſhould think of epitomizing ſo contracted an epitome.

'*Of* Germany, *in the time of the emperor* Joſeph.

'The emperor *Joſeph* was unanimouſly choſen king of the *Romans*, by all the electors, when only twelve years old, in the year 1690; an evident proof of the authority of his father *Leopold*; a proof of the great ſecurity the electors were in with reſpect to their rights, which they would not have ſacrificed; a proof of the firm agreement between all the ſtates

* Poſſibly this column of the electors might be *prefixed* to the ſecond volume in the *French* edition, but it ſtands *ſubjoined* in the *Engliſh* verſion now before us. We wiſh this was the only inaccuracy to be met with in this tranſlation; but, in truth, the whole ſeems careleſly and poorly executed: there are not only very many typographical errors, but inſtances occur, wherein even the ſenſe of the original is manifeſtly perverted.

'of

'of *Germany*, and their chief; which the power of *Lewis* 'XIV. had cemented more ſtrongly than ever.

'In his capitulation he promiſes to obſerve the treaty of '*Weſtphalia*, in every thing, *but where the advantage of France* 'is concerned.

'The reign of *Joſeph* * was ſtill happier than that of *Leo-* 'pold. The money of the *Engliſh* and *Dutch*, the ſucceſs of 'Prince *Eugene* and the Duke of *Marlborough*, make him 'every where victorious, and his good fortune makes him 'almoſt abſolute. He begins by putting under the ban of the 'empire, in conſequence of his own authority, the electors 'of *Bavaria* and *Cologne*, becauſe they were the partizans of '*France*, and he ſeizes on their dominions. He gives the 'higher *Palatinate* to that branch of the *Palatine* which had 'loſt it under *Ferdinand* II. † and at the peace of *Raſtadt*, 'and of *Baden*, he afterwards reſtores it to the *Bavarian* 'branch.

'He acts in reality like a *Roman* emperor in *Italy*. He 'confiſcates the *Mantuan* for his own uſe; he at firſt takes 'the *Milaneſe* for himſelf, which he afterwards gives to the 'archduke his brother; but he keeps the towns and revenues 'of it, by dividing from this country, *Alexandria*, *Valenza*, 'and *Lomelina*, in favour of the Duke of *Savoy*, on whom, to 'ſecure him in his intereſt, he beſtows the inveſtiture of '*Monferrat*. He plunders the Duke of *Mirandola*, and gives 'his poſſeſſions to the Duke of *Modena*. *Charles* V. had not 'been more abſolute in *Italy*; nor had *Clement* VII. been more 'alarmed than was now *Clement* XI. *Joſeph* goes to deprive 'him of the dutchy of *Ferrara*, in order to reſtore it to the 'houſe of *Modena*, from which the pope had taken it.

'His armies poſſeſſing *Naples* in the name of the archduke 'his brother, and *Bologna*, *Ferrara*, and part of *Romagnia*, 'in his own name, already threatned *Rome*. It was certainly 'the pope's intereſt that there ſhould be a balance in *Italy*; 'but this balance victory had deſtroyed. All the princes were 'ſummoned, and all poſſeſſors of fiefs, to produce their titles. 'The Duke of *Parma*, who held at that time of the holy ſee, 'had but fifteen days allowed him to do homage to the em- 'peror. At *Rome* was diſtributed a manifeſto, attacking the 'temporal power of the pope, and annulling all the dona- 'tions which the emperors had made without the concurrence 'of the empire. It is certain, that if by this manifeſto they

* He became emperor in 1705.

† The ſon-in-law of our King *James* I.

'ſubjected the pope to the emperor, they alſo rendered the 'emperors dependent upon the imperial decrees of the *Ger-* 'manic body: but reaſons and arms are at one time uſed, 'which at another are rejected; and all they endeavoured at 'preſent, was having ſome title to rule in *Italy* as cheaply as 'they could.

'All the princes were aſtoniſhed. It was ſcarcely to be 'expected, that thirty-four cardinals ſhould have the boldneſs 'and generoſity to do that which neither *Venice*, *Florence*, *Ge-* 'noa, nor *Parma*, dared to undertake. They raiſed a little 'army at their own expence; one laying down 100,000 'crowns, another 24,000, this ſending 100 horſe, and that '50 foot. The peaſants were armed, but the ſole conſe- 'quence of this undertaking was, their ſubmitting, ſword in 'hand, to the terms preſcribed by *Joſeph*. The pope was 'obliged to diſband his army; to preſerve no more than 5000 'men in the eccleſiaſtical ſtate; to ſubſiſt the imperial troops; 'to abandon to them *Comacchio*; and to acknowledge the arch- 'duke *Charles* king of *Spain*. In 1709 he deprives the Duke of 'Savoy of the *Vigenevaſque* and the fiefs of *Langue*, yet does 'not that prince dare to quit his party.

'*Joſeph* dies, aged 33, in the year 1711, amidſt all his 'proſperity.'

Theſe annals conclude with the following remarks:

'A philoſophical reader, after having run through this long 'train of emperors, might reflect, that among them all *Frederick* 'III. only paſſed 75 years, as *Lewis* XIV. only, among the kings 'of *France*. Whilſt among the popes we ſee numbers of lives 'ſtretched beyond 84. Not that the laws of nature in general 'make life longer in *Italy* than in *Germany* and *France*, but 'becauſe popes are generally more abſtemious * than either 'emperors or kings of *France*.

'The duration of the reigns of the emperors, which have 'paſſed in review before us, ſerves to confirm the rule which 'Newton has laid down for the reformation of antient chro- 'nology. He ſuppoſes the generations of ſovereigns of old to 'make out, one with another, twenty-one years each; and 'indeed the fifty emperors from *Charlemaigne* to *Charles* VII. †, 'forming a period of near a thouſand years, admits each of

* [*Abſtemious*] We apprehend our author here means, *before* they arrive at their plenitude of eccleſiaſtical power; for *afterwards*, we have many inſtances of their indulging luxury to the greateſt exceſs.

† The late emperor, who died in 1740.

'them to have reigned about twenty years. We can reduce 'the *Newtonian* rule ſtill more in ſtates ſubject to frequent 'revolutions. Without going higher than the *Roman* empire, 'we ſhall find, in the ſpace of 500 years, about ninety reigns; 'that is from *Cæſar* to *Auguſtulus*.

'Another important reflection occurs, and that is, that 'there ſeems to be ſcarcely one emperor, from the time of '*Charlemagne*, who may be ſaid to have been happy. The 'luſtre of *Charles* V. eclipſes that of all his predeceſſors, yet 'he, wearied with continual checks in life, and tired with the 'plagues of ſuch a compounded adminiſtration, rather than diſ-'guſted with the nothingneſs of grandeur, ſecludes a premature 'old age in an obſcure retreat.

'We have not long ſince ſeen an emperor maſter of the 'moſt reſpectable qualities, ſuſtain the moſt violent turns of 'fortune, while nature conducts him to the grave, even in the 'prime of life, by the moſt cruel diſorders.

'This hiſtory is ſcarcely any more than a vaſt ſcene of 'weakneſſes, faults, crimes, and misfortunes; among which 'we find ſome virtues and ſome ſucceſſes; as fertile vallies are 'often ſeen among chains of rocks and precipices. This is 'likewiſe the caſe with other hiſtories.'

Two epiſtles accompany theſe annals: with them, as they ſeem to contain ſome literary anecdotes, not unworthy of regard, we ſhall cloſe this article.—It may be remembered, that in our account of another work * *aſcribed* to this ingenious author, we took notice of its having been openly *diſclaimed* by Mr. *Voltaire*: the firſt of the above mentioned epiſtles is intended to explain in what manner that performance was obtruded on the public.—It is inſerted at the beginning of the firſt volume, and is entitled, *A letter from Mr.* de V—— *to Mr.* de ——, *profeſſor of hiſtory.*

'Sir,

'You muſt have perceived, that the pretended univerſal 'hiſtory, printed at the *Hague*, and ſaid to be carried down 'to *Charles* V. tho' it contains leſs than the title promiſes, by 'more than a whole century, was not originally intended to 'ſee the light. It is no other than a crude collection made in 'the courſe of old ſtudies, in which I was engaged about fif-'teen years ago, with a perſon of a moſt reſpectable character, 'far tranſcending her ſex and the age in which ſhe lived, whoſe

* *The General Hiſtory and State of Europe, &c.* of which an account may be ſeen in the 10th volume of the *Review*, page 197.

'underſtanding comprehended all ſorts of erudition and whoſe 'underſtanding was reinforced by taſte, without which that 'erudition would have been inſipid, and ſcarce entitled to 'the name of merit.

'I prepared that ground-work ſolely for her uſe and my 'own, as may be plainly ſeen by conſidering the beginning: 'it is an account to which I freely call myſelf, of what I 'have been reading: the beſt method of learning and ac-'quiring diſtinct ideas: for a bare reading alone leaves little 'more than a confuſed picture in the memory.

'My principal aim was to trace the revolutions of the hu-'man underſtanding in thoſe of governments.

'I endeavoured to diſcover in what manner ſo many bad 'men, conducted by worſe princes, have notwithſtanding, at 'the long run, eſtabliſhed ſocieties, in which the arts and 'ſciences, and even the virtues have been cultivated.

'I attempted to find the paths of commerce, that pri-'vately repairs the ruins which ſavage conquerors leave be-'hind them; and I ſtudied to know, from the price of provi-'ſions, the riches or poverty of a people; above all things, I 'examined in what manner the arts revived and ſupported 'themſelves in the midſt of ſuch deſolation.

'The character of nations is ſtrongly marked by poetry 'and eloquence. I tranſlated paſſages from ſome of the an-'cient oriental poets; and ſtill remember one from the *Per-'ſian Sadi*, upon the power of the Supreme Being, in which 'we ſee the ſame genius that inſpired the *Arabian*, *Hebrew*, 'and all oriental writers: that is, more imagination than pro-'priety; more of the *ſuſtian* than the ſublime: their diction 'is figurative, but their figures are often very ill arranged, 'their ſallies of imagination are hitherto vague and ſuperfi-'cial, and they are utterly ignorant of the art of tranſition. 'This is the paſſage from *Sadi* in blank verſe.

He knows diſtinctly that which never was,
His ear is filled with what was never heard,
A monarch he, that needs no kneeling ſlave;
A judge that executes no written law,
With his omniſcience, like a graver's tool
He traced our features in each mother's womb.
From morn to eve he leads the ſun along,
With rubies ſows the mountain's mighty maſs:
He takes two drops of water; one ſtarts up
A perfect man, the other ſhines a pearl.
He ſpoke the word, and Being ſprung from nought,
His word the univerſe will quickly melt
Into th' immenſity of ſpace and void;

His

His word will raiſe the univerſe again,
From depths of nothing to the plains of Being.

'*Sadi* was a native of *Bactriana*, and cotemporary with '*Dante*, who was born in *Florence*, in the year 1265, and 'whoſe verſes did honour to *Italy*, even when there was not 'one good proſe author among all our modern nations. This 'genius happened to riſe at a time when the quarrels between 'the empire and the church had left rankling wounds in dif-'ferent ſtates, as well as in the minds of men. He was a '*Ghibeline*, conſequently perſecuted by the *Guelphs*; therefore 'we muſt not be ſurprized to find him venting his chagrin in 'his poem to this effect.

Two ſuns of old, in one united blaze,
Diffus'd their genial warmth and genial rays,
That baniſh'd darkneſs and diſplay'd the road
Which leads bewilder'd man to truth and God.
'Th' imperial eagle's rights were plainly ſhewn,
And the lamb's ſeparate privileges known.
But now no more that light congenial ſhines,
One, dim'd with vapours, from his orb declines:
With duſky flame, and heat unhallow'd, teems,
Ambitious to eclipſe the other's beams;
War, blood, contention, and confuſion reign,
The lamb now roars a lion of the plain;
Proud in his purple, robes uſurp'd, appears,
And with the ſhepherd's crook, the ſov'reign's ſcepter wears.

'I tranſlated about twenty pretty long paſſages from *Dante*, '*Petrarch*, and *Arioſto*, and with a view to compare the ge-'nius of *Nature* * with that of her imitators, I culled ſome 'parallel verſes from *Spencer*, of which I endeavoured to pre-'ſerve the ſenſe and ſpirit with the utmoſt exactneſs. Thus 'I purſued the arts in their career.

'Without engaging in the vaſt labyrinth of philoſophical 'abſurdities, which have been ſo long honoured with the name 'of ſcience, I only took notice of the moſt palpable errors, 'which had been miſtaken for the moſt inconteſtible truths, 'and confining myſelf entirely to the uſeful arts, I ſtill kept 'in view the hiſtory of all the diſcoveries which have been 'made, from *Geber* the *Arabian*, who invented *Algebra*, to the 'very laſt miracles of our own time.

* [*Nature*] ſo we ſuppoſe it to have been intended, tho' in this publication it is printed *nation*. We have taken the liberty to make ſome other ſmall alterations, particularly in the punctuation, not, we hope, to its diſadvantage.

'This part of the hiſtory was, doubtleſs, the favourite of 'my attention, and the revolutions of ſtates were no more 'than acceſſary to thoſe of arts and ſciences. This whole 'work, which had coſt me ſo much trouble, having been 'ſtolen from me ſome years ago, I was the more chagrined, 'as I found myſelf abſolutely incapable of beginning ſuch a 'tedious and toilſome taſk.' [May not the public have equal reaſon to regret our ingenious author's loſs?]

'That part which was purely hiſtorical, remained in my 'hands an undigeſted maſs: it is brought down to the reign 'of *Philip* II. and ought to be continued to the age of '*Lewis* XIV.

'This ſeries of hiſtory, diſincumbered of all the details 'which commonly obſcure the plan, as well as of all thoſe 'minute circumſtances of war, ſo intereſting at the time, but 'ſo tedious afterwards, together with the ſmaller occurrences, 'which never fail to injure the great events, ought to com-'poſe a vaſt picture, which, by ſtriking the imagination, 'might aſſiſt the memory.

'Several perſons expreſſed a deſire of having the manu-'ſcript, imperfect as it was, and indeed there are above thirty 'copies of it, which I gave the more willingly, becauſe find-'ing myſelf unable to work longer on the ſubject, I conſider-'ed them as ſo many materials put into the hands of thoſe who 'might finiſh the performance.

'When Mr. *de la Bruiere* had the privilege of the *French* '*Mercury*, he begged of me ſome ſheets, which appeared in 'his journal about the year 1747, and were afterwards col-'lected in the year 1751: for they make collections of every 'thing. What relates to the *Croiſades*, which was but a part 'of the work, they inſerted in this collection * as a detached 'piece, and the whole was printed, very uncorrectly, under 'the prepoſterous title of, *A Plan of the Hiſtory of the Human* '*underſtanding* †. This pretended plan of the hiſtory of the 'human underſtanding contains no more than ſome hiſtorical 'chapters relating to the ninth and tenth centuries.

'A bookſeller at the *Hague* having found a more com-'plete manuſcript, has printed it under the title of, *An Abridge-*'*ment of the Univerſal Hiſtory, from the time of Charles the* '*great, to the reign of Charles* V. altho' it goes not ſo far as '*Lewis* XI. king of *France*: probably he had no more copy,

* This collection appeared in *England* in the year 1752.

† Mention is made of this particular performance in the 7th volume of the *Review*, page 376, and 386.

or

' or was reſolved to ſuſpend the publication of hi, third *
' volume, untill the other two ſhould be ſold off.

' He ſays, he bought the manuſcript of a man who lives at ' *Bruſſels*: and indeed I was informed, that a domeſtic be- ' longing to his highneſs Prince *Charles of Lorrain*, had been ' long in poſſeſſion of a copy, which fell into his hands by a ' very remarkable accident: for it was taken in a box, among ' the equipage of a certain prince, which was pillaged by the ' *Huſſars*, in a battle fought in *Bohemia*. This work being ' therefore got by the right of war, is a lawful prize: but one ' would imagine the ſame *Huſſars* had directed the printing †; ' for it is ſtrangely diſfigured, and the moſt intereſting chap- ' ters are totally wanting. Almoſt all the dates are falſe, and ' the proper names, for the moſt part, diſguiſed. There are ' many expreſſions which convey no idea, and a number that ' convey ſuch as are either ridiculous or indecent. The ' tranſitions, the connections, are all miſplaced. I am often ' made to ſay that which is quite contrary to what I have ' ſaid; and I cannot conceive how any body ſhould read that ' work, as it has been preſented to the public. I am very glad ' the bookſeller has found his account in the ſale of it; but if ' he had conſulted me on this ſubject, I would have enabled ' him to oblige the world with a work that would not have ' been ſo defective; and ſeeing it was impoſſible to ſtop the ' impreſſion, I would have taken all imaginable care to ar- ' range that uninformed maſs, which, in its preſent condition, ' does not deſerve the notice of any ſenſible man.

' As I did not believe that any bookſeller would have run ' the riſk of publiſhing ſuch an imperfect work, I frankly own ' I have made uſe of ſome of the materials to build a more ' regular and ſolid edifice. One of the moſt reſpectable prin- ' ceſſes of *Germany* ‡, to whom I could refuſe nothing, hav- ' ing done me the honour to deſire I would write the annals ' of the empire, I have made no ſcruple to inſert a ſmall num- ' ber of pages from that pretended univerſal hiſtory, in the ' work which ſhe commanded me to compoſe.

* This third volume, or part, with a preface, ſeemingly, com- piled from hints taken from this letter, made its appearance in *Eng- liſh* not long ago.—Some account was given of it in the laſt volume of the *Review* p. 462.

† It is not impoſſible, but Mr. *Voltaire* may incline to be of the ſame opinion with reſpect to his *Engliſh* editor.

‡ The dutcheſs of *Saxe-Gotha*, to whom this work is dedicated, and to whom the other letter we propoſe laying before our readers is addreſſed.

' While

'While I was buſied in giving her ſerene highneſs this proof 'of my obedience, and the annals of the empire were almoſt 'already printed off, I underſtood that a certain *German*, 'who was laſt year at *Paris*, had employed his talents on the 'ſame ſubject, and that his work was ready to appear. Had 'I known the circumſtance ſooner, I ſhould certainly have 'put a ſtop to the impreſſion of mine: for I know he is 'more equal than me to ſuch an enterprize, and I am far 'from pretending to enter the liſts with ſuch a rival; but the 'bookſeller to whom I have made a preſent of my manuſcript 'has taken too much pains in ſerving me, to be deprived of the 'fruits of his labour: beſides, the taſte and manner in which 'I have wrote theſe annals of the empire being altogether 'different from the method obſerved by that learned gentle-'man, whom I have had the honour to mention, perhaps the 'underſtanding reader may not be ſorry to ſee the *ſame truths* 'diſplayed in different lights.'

The other letter ſtands at the end of the ſecond volume, and is addreſſed to her ſerene highneſs madam the dutcheſs dowager of *Saxe Gotha.*

'Madam, *Colmar, March* 8, 1754.

'Your auguſt name has ornamented the beginning of theſe 'annals, permit that it may crown the end; this little abridg-'ment was begun in your palace, with the aſſiſtance of the 'old manuſcripts of my eſſay on univerſal hiſtory, which had 'lain there a long time; and tho' this manuſcript was no 'more than a very indigeſted collection of materials, I never-'theleſs made it uſeful. I had already cauſed the firſt volume 'of the annals of the empire to be printed, when I was in-'formed, that ſome looſe ſheets of this old manuſcript had 'fallen into the hands of a bookſeller at the *Hague.*

'Theſe looſe ſheets, without either order or connection, 'doubtleſs tranſcribed by an ignorant hand, diſfigured and fal-'ſified, were, to my great concern, reprinted ſeveral times at '*Paris* and elſewhere.

'Your ſerene highneſs has ſignified your reſentment upon 'this account in your letters to me. You know how much 'the real manuſcript, which is in your poſſeſſion, differs from 'the fragments that have been publiſhed. It is my duty 'loudly to reprove and condemn ſuch an abuſe; and above 'four months ſince I acquitted myſelf of this obligation in the 'letter to a profeſſor of hiſtory, prefixed to the annals. And 'I now, madam, repeat this juſt proteſtation, under your fa-'vourable protection.

'With

'With reſpect to this ſmall abridgment of the annals of the 'empire, undertaken by your ſerene highneſs's orders, theſe 'orders themſelves, and the deſire of pleaſing you, would 'have rendered the truth ſtill more dear and ſacred to me, 'were ſhe not ſo by her own intrinſic worth.

'This truth, to which our illuſtrious *de Thou* has ſacrificed, 'which heaped upon him ſo much affliction, and makes his 'memory ſo valuable, can it hurt me, in an age much more 'enlightened than his?

'What weak fanatic can reproach me with having reſpect-'ed the three religions authoriſed in the empire? What fool 'would have had me play the controvertiſt, inſtead of writ-'ing as an hiſtorian? Theſe facts are proved, they are au-'thentic. A thouſand pens have been employed about them. 'No juſt man can complain. A great queen aptly ſpoke 'thus of an hiſtorian, [*hiſtorians*, the tranſlator ſhould have 'ſaid] *They point out to us our duty, by ſpeaking of the faults of 'our predeceſſors. The truth is hid from us by thoſe who ſur-'round us, and revealed to us by none but hiſtorians.*

'There have been emperors unjuſt and cruel; popes * and 'biſhops, unworthy of their ſtation. Who is there doubts it? 'It is the conſolation of the world to have faithful annals, 'which excite to virtue by expoſing its crimes. What is it 'to the wiſe emperor who reigns in our days, that *Henry* V. 'and *Henry* VI. were cruel? What is it to the enlightened, 'the juſt, the moderate pontiff, who now fills the throne of '*Rome*, that *Alexander* VI. has left behind him an odious 'memory? The horrors of paſt ages are the elogiums of the 'preſent. Unhappily thoſe who are charged with the education 'of princes, hide from them theſe antient truths. They ac-'cuſtom them in their infancy to ſee nothing but falſity, and 'thus prepare for the maſters of the world, while in their 'cradles, the poiſon of illuſion in which they are all their 'lives to be immerſed.

* We give the following as an inſtance of the juſt freedom with which our judicious author has treated theſe ſpiritual tyrants.—'In 1338 Pope *Benedict* XI. owns he is hindered by *Philip de Va-'lois*, king of *France*, from reconciling the emperor *Lewis* to the 'church. We ſee how almoſt all the popes have been no more than 'the inſtruments of a foreign power. They frequently reſembled the 'gods of the *Indians*, from whom their adorers demand rain upon 'their knees, but when theſe prayers are not heard, their godſhips 'are ducked in the river.'

'You,

'You, madam, who are a lover of truth, and were pleaſed 'that I ſhould proclaim it, let me entreat you to receive this 'new homage, which I pay to you and to her.

'I am, madam, with the profoundeſt reſpect, and the moſt 'inviolable attachment, your moſt ſerene highneſs's

'Moſt humble and moſt obedient ſervant,

V——.'

ART. X. *A Review of the Principles of the Enquiry concerning the operations of the annulling clauſe in the marriage-act, &c. and of the diſſertation on the power of ſtates, &c. Being remarks upon a book entitled,* Obſervations * *on thoſe pieces. In which alſo the objections of ſome other writers are conſidered. By* Henry Stebbing, *D. D. chancellor of the dioceſe of* Sarum, *and chaplain in ordinary to his majeſty.* 8vo. 1s. C. Davis.

WHAT thoſe principles are which Dr. *Stebbing* endeavours to vindicate in this performance, and what the nature of the objections raiſed againſt them, our readers have already been pretty fully apprized, in the courſe of our reviews †. From among the ſeveral pieces that have appeared in oppoſition to his opinions, the doctor has ſingled out the *Obſervations* as more particularly deſerving his regard: theſe (to uſe his own words) 'he has taken, as it were, for 'his text; digeſted them into a proper number of ſections,' and ſubjoined to each ſection correſpondent remarks; wherein alſo, or in the marginal notes, he has condeſcended to take notice of ſome of his other opponents ‡.

The Obſervator, who, as we learn, from the ſecond edition of his pamphlet, is Dr. *James Ibbetſon*, archdeacon of St. *Alban*, has replied to Dr. *Stebbing*'s remarks, in an appendix affixed to this edition.—The author of a publication, entitled *Remarks, &c.* has alſo added to them a poſtſcript, containing ſome ſtrictures on Dr. *Stebbing*'s performance, ſo far as it relates to him, [the remarker.] But as we apprehend moſt of our readers will readily excuſe our not entering into a minute detail of this dry controverſy, we ſhall only lay before them a few ſpecimens of the manner in which theſe gentlemen have ſupported their reſpective opinions.

* See *Review*, Vol. XII. p. 114.

† In the 10th volume of the *Review*, p. 318, alſo vol. XII. p. 110—117. and p. 438—446.

‡ Dr. *Tunſtall*, and the author of the *Remarks*.

[From

[From the *Obſervations.*] " The queſtion concerning the " conſent of parents, which ſome inſiſt upon as neceſſary by " the natural law to the validity of a marriage contract,—tho' " largely diſcuſſed by our author, [Dr. *Stebbing*] is, I think, " remote from his purpoſe. The enquiry is concerning the " power of STATES:—No matter whether ſuch power be " founded in nature; it is ſufficient if it be not contradictory " to the law of nature *."

[Dr. *Stebbing*'s remark] 'This paſſage ſurprizes me ex-'tremely! I perſuade myſelf that we are agreed in our general 'principles of policy, that is, that we are both for the *popular* '*ſyſtem*, as laid down by *Puffendorf*, *Locke*, and others. And 'yet (unawares) the author is ſliding back into the politics 'of an hundred or two years ago. It is true, the queſtion is 'concerning the power of ſtates; but how will you be able 'to ſettle the power of ſtates, without going back to the natural 'law? If the power of ſtates flowed from an *inherent*, *underived* 'right within themſelves, there would have been no occaſion 'to have gone to the natural law. But if ſociety breaks out 'from the natural ſtate, and has no more power than what 'every man yielded to it by *conſent* or *compact*, it will be im-'poſſible to ſettle the power of ſtates, without ſhewing what 'are natural rights, and *how*, and *how far* ſuch rights were, 'by the original compact, *tranſferred* from individuals and 'veſted in the body politic: beyond which, if the laws of 'ſociety go, they are contradictory to the natural law. By 'the author's leave, the ſhewing the natural rights of parents 'and children, with reſpect to marriage, was not at all *remote* 'from my purpoſe; but *abſolutely neceſſary* to bring the point 'to its proper iſſue: and perhaps ſo he would have judged it 'himſelf, if he had had any thing material to except to that part 'of the argument.'

[Dr. *Ibbetſon*'s reply.] 'The notion of parental authority, and 'its mighty ſuperſtructure of a divine, unalterable right of ſo-'vereignty in the ſtate, having long ſince fallen to the ground, 'our author need not be ſo *extremely ſurprized* that I ſhould 'think the queſtion concerning the conſent of parents, ſo 'largely diſcuſſed by him, remote from his purpoſe. It is not 'at all *neceſſary*, it is of *no uſe*, in order to bring the point to 'its proper iſſue; becauſe to ſpeak properly of the power which 'parents have in right of tuition during minority, it is rather 'the privilege of children, and duty of parents, than any pre-

* This paſſage is ſomewhat mutilated in Dr. *Stebbing*'s quotation of it, but may be ſeen entire in the *Review* for laſt *February*, p. 115.

'rogative

'rogative of parental power. Beſides, ſince governments 'have been left to the old way of being made by the contri- 'vance and conſent of men uniting together into ſociety for 'their ſafety and conveniency, the queſtions *what are* natural 'rights, and *how*, and *how far* ſuch rights were, by the ori- 'ginal compact, *transferred* from individuals, and veſted in 'the body politic, are in a great meaſure ſuperceded. The 'moment any man puts on the bonds of civil ſociety, he di- 'veſts himſelf of his natural liberty; he waves ſome natural 'rights in order to ſecure others, the enjoyments of which 'would elſe be very precarious; and if the power to which 'he ſubjects himſelf be not contradictory to the law of nature, 'that is, if it be contrived and exerciſed for the preſervation 'of the lives, liberties, and eſtates of the body politic, it is no 'matter whether ſuch power be founded in nature; it is ſuffi- 'cient that it be not contradictory to the law of nature, which 'is the thing I aſſerted.'

Dr. *Stebbing*, in a marginal note ſubjoined to the above-quoted extract from his *Review*, ſays, 'the author of the *Re-* 'marks challenges an INHERENT right to *civil ſociety*, which 'would have been looked upon as a *political hereſy* thirty years 'ago.'—To explain this it may not be amiſs to mention, that the *Remarker* is of the ſame opinion with Dr. *Ibbetſon*, in reſpect to the unimportance of the queſtion concerning the conſent of parents, *&c.* upon which he obſerves, that as Dr. *Steb-* 'ing' himſelf is pleaſed to allow, that the parent has in theſe 'caſes a diſcretionary power of diſinheriting the child and his 'iſſue;—by parity of reaſon it ſeems evident, that *civil* ſociety 'is INVESTED in like manner with an INHERENT right of 'with-holding all its *civil* conſequences from ſuch marriages 'as are diſapproved by it.'—In anſwer to Dr. *Stebbing*'s remark on this paſſage, our author, in his additional poſtſcript, takes notice, that the challenging to *civil ſociety* an *inherent* right, would not have been looked upon as a *political hereſy* by the doctor himſelf *thirty* years ago. 'But,' adds the ſame writer, '(without invalidating his preſcriptive right of defin- 'ing what ſhall at any point of time be deemed hereſy) not 'only to ſeparate, as he does, the poor harmleſs adjective *in-* 'herent from the word *inveſted*, which implies derivation, but 'to unite it with the contrary word, *underived*, in order to 'paſs ſentence on it, this is ſurely rather too inquiſitorial.'

The above may be ſufficient for a ſample of the ſeveral modes of argumentation employed in the performances already mentioned.—But we muſt not paſs by unobſerved a

ſhort

ſhort preface Mr. *Sayer* has added to his pamphlet *, in which, tho' Dr. *Stebbing* did not think fit to take any notice of his objections, he undertakes to ſhew, that the doctor, in his laſt publication, 'has, *inſtead of reviewing his principles, deſerted them.*'—'The doctor's principles,' ſays Mr. *Sayer*, are, 'that 'parents had not, in a ſtate of nature, the power in queſtion; 'and that the poſitive law of God has not given it them. So 'far from reviewing theſe, he ſlides quite over them; and in-'ſtead of anſwering what has been ſaid againſt them, he, as 'if they had never been called in queſtion, endeavours to ſup-'port the inferences from them. If his premiſes are neither 'founded in reaſon, nor ſupported by authority,—the ſuper-'ſtructure raiſed on them muſt, being quite a caſtle in the air, 'fall to the ground.'

Upon the whole, it appears to us (and we hope to be pardoned the obſervation) that Dr. *Stebbing* has miſtaken, or neglected, what, according to the principles he once publickly profeſſed, ought to have been the more immediate object of his conſideration. If, as he then inſiſted †, *all rights*, natural *or* not natural, *are* limitable *by the ſupreme power, for reaſons which concern the good of ſociety*; and if *the right of ſupporting civil ſociety cannot be taken away by ſcruples of conſcience*, real or pretended, the proper queſtions to have been diſcuſſed are, *how*, and *how far*, civil ſociety is affected by the matrimonial engagements of its members.

* Some account of this pamphlet may be ſeen in the *Review* for laſt *June*, p. 440.

† In his eſſay on civil government, conſidered ſo far as it ſtands related to religion. Fol. edit. 1737, p. 74, and 82.

ART. XI. *The Conteſt; in which is exhibited a preface in favour of blank verſe; with an experiment of it in an ode upon the* Britiſh *country life. By* Roger Comberbach, *eſq; An epiſtle from Dr.* Byrom *to Mr.* Comberbach, *in defence of rhyme, and an eclogue by Mr.* Comberbach, *in reply to Dr.* Byrom. 8vo. 6d. Longman *in* London, *and* J. Lawſton *in* Cheſter.

THESE five little pieces (including the preface, and two different tranſlations of the ſame ode) contain a very friendly, and no incurious, diſpute, between a barriſter and a phyſician: the former pleading, without a fee, for blank verſe, or rather againſt rhyme; the latter as gratuitouſly ſupporting it: and, indeed, as the caſe is poetical, it ſeems to require rather volunteers than mercenaries, on each ſide.

Mr.

Mr. *Comberbach* begins the attack by a preface, acknowleging, he never could conquer his diſtaſte to rhyme, which he affirms to be falſe taſte, and always to have been avoided by the learned antients. Yet as he has no averſion to poetry, he thinks blank metre, with varied reſts, is natural harmony: and being pleaſed with Mr. *Maſon*'s notion, 'that the ſoft 'Iambic, which the *Engliſh* language falls eaſily into,' might 'have a good effect in lyric meaſure without rhyme; and with his obſervation, 'that the harmony of *Milton*'s verſifica-'tion conſiſted in the various diſpoſition of his pauſes,' he has attempted a verſion of *Horace*'s ode in praiſe of a country life, in blank lyric meaſure, by way of an experiment on theſe principles. Dr. *Byrom*, for the defendant, ſeems to join iſſue, by giving a verſion of the ſame ode in the ſame meaſure, but in rhyme. Suppoſing our poetical readers a ſpecial jury on this occaſion, we ſhall give them in evidence a few ſtanzas from each verſion of the ſame lines in the original, as a foundation for their verdict.

From Mr. Comberbach.	*From Dr.* Byrom.
Who thus amus'd forgets not ſoon	While thus amus'd, and thus em-
Love's ſoft diſtreſs? perchance	ploy'd,
A chaſte and loving wife keeps	Who is there that would heed,
neat	Would all the miſchiefs dire abide
His houſe and charming babes,	That love is wont to breed?
Her part ſuſtaining (happy ſtate	Or if a chaſte endearing wife,
Of wedlock, often found	His rural bliſs ſhall ſhare,
Beneath thatch'd roof) laborious,	She chears the neat domeſtic life
ſwift	Sweet prattling babes her care.
And ſun-burnt, ſhe betimes	With ſmoth'ring warmth prepar'd
Upriſing, wholeſome breakfaſt fets	to burn
In order; or at ev'n	The dry old log ſhe lays,
Her weary ſpouſe expecting, rears	And, if her weary ſpouſe return,
The chearful fire; now drains	Revives the ſocal blaze.
Her milky charge, rejoic'd to quit	Of folded flocks, from dales and
Their ſwelling load; now	hills,
crowns	The milky treaſure ſtor'd,
The ſparkling bowl, and friendly	Freſh clean brew'd wine ſhe draws,
heaps	and fills
With chear unbought the board.	With cheer unbought the board.

With reſpect to Mr. *Comberbach*'s objections againſt rhyme, already cited, and others we ſhall inſert below, we chuſe to prefer Dr. *Byrom*'s anſwer, in a peculiarly familiar ſort of verſe, to our own ſentiments in proſe, which muſt be leſs entertaining, tho' entirely coincident. To rhyme's being falſe taſte, he ſays,

> Rhyme is falſe taſte—and then you add beſide—
> And what the learned antients all avoid.

What

What learned antients? let me aſk what all
Into this taſte were ſo afraid to fall?
For as to thoſe of *Greek* and *Roman* ſtem
Avoiding rhyme—why rhyme avoided them.
Nature of language upon rhyming feet
Forbad the two antagoniſts to meet.
This is no more a reaſon to defame
Our rhymes in *Engliſh*, than for us to blame
The ſeveral idioms which thoſe tongues have got,
And we avoid—that is, we have them not.

To his requeſt, that men of genius would relieve the *Britiſh* muſe from ſuch *Gothic* fetters, the doctor anſwers,

Theſe *Gothic* fetters all the muſes ſeek
In all the tongues, but *Latin*, and but *Greek*,
Where verſe excels, becauſe they both are bleſt
With fetters more than any of the reſt;
Can yield to more and ſtricter rules, in fine,
That grace and ſtrengthen the poetic line.
Our too-neglected language has too few,
Yet, as if more were in it than enow,
You baniſh rhyme—bid vacant minds provide
To lay its chief prerogative aſide;
That one peculiar beauty you decry,
Which modern muſes are diſtinguiſh'd by.

To Mr. *Comberbach*'s obſervation, that writers in blank verſe have one advantage, even of the antients, in being leſs ſubject to the reſtraint of quantity, Dr. *Byrom* judiciouſly anſwers,

——— In all poetical reſpect,
This one advantage is one great defect,
One ſource of ruin to the minor clan,
Who think verſe good verſe, when they words can ſcan:
By this advantage they run hobling on,
Yea, men of ſenſe ſometimes, like Dr. *Donne*;
With woful proof what benefit is gain'd,
By being leſs to quantity reſtrain'd:
Of all reſtraints the juſteſt—heretofore
Leſs ty'd the modern bards, at preſent more,
More ev'ry harſher freedom they coerce,
And conſequently write much better verſe.
'Tis true, they don't in *Greek* and *Latin* ſort
Fix by unvary'd rules the long and ſhort
Of ſyllables—but a judicious bard
Pays to their quantities the ſame regard,
In length and brevity exact and clear,
He wants no precepts while he has an ear.

This inverting the eſtabliſhed quantity of our words, which one of theſe gentlemen mentions as one advantage of blank

verſe, would not only be very diſſonant to us, but would alſo introduce an uncouth confuſion. Indeed, according to the learned and accurate Dr. *Clarke*, it is not ſo ſtrictly to uſe a licence in language, as to make uſe of another language [or dialect at leaſt.] This might eaſily be evinced, by obſerving the different quantity of the ſame words or ſyllables, in the ſouthern and northern parts of our iſland: ſuch a tranſgreſſion therefore ſhould be extremely rare, even in thoſe writers who can beſt compenſate for it in other reſpects: and it will be moſt allowable to *them*, when ſome peculiar circumſtance ſtamps an unexpected propriety on the innovation: as for inſtance, in the following verſe from *Milton*,

With impetuous recoil, and jarring ſound, *&c.*

This reads in no ſpecies of poetical meaſure, and ſeems ſcarcely harmonious proſe; tho' it delights a judicious reader on this occaſion, more than the ſweeteſt verſe could: the reaſon of which, probably, is, that our imagination is fully poſſeſſed by the poet's grand idea of the vaſt adamantine gates of hell, being then juſt to open, for the firſt time, whence we anticipate the dreadful noiſe which is to be the conſequence; and in this bold diſſonant departure from verſe here, we experience a ſtronger agreement, or harmony, with that idea and its conſequence, than the vocal one, which gratifies our ſenſe, in the ordinary tenor or variety of poetical numbers.

On Mr. *Comberbach's* confining the harmony of *Engliſh* lyric numbers to the *Iambic*, and a variety of pauſes, the doctor finally obſerves,

—— When you chain her lyrics to your laws,
Then ſhe looks blank, and there ſhe makes a pauſe;
As well ſhe may—if all her ſtock you veſt
In blank *Iambic*, and its vary'd reſt:
One edict farther if your preface goes,
Adieu to poetry and all is proſe;
Nor *Goth* nor *Vandal* has the muſe undone,
But you, alas! her rhyme-diſtaſting ſon.

This point for and againſt rhyme was long ſince debated at large, between ſome former writer and *Daniel* the poet; to which laſt we refer thoſe who are further curious about it. We imagine, indeed, ourſelves, that rhyming verſe, being certainly more difficult than blank, may be the better criterion of poetical abilities, every one who can reckon being capable of mere blank verſe: whence the former has a directer tendency to prevent an inundation of poetaſters; as, in fact, we have ſeen a multitude of blank verſes, called *Miltonic* by their au-

authors, that have been equally void of poetry and rhyme. The laſt of theſe may be deemed a circumſtance, which, tho' not as indiſpenſible to the nature and eſſence of verſe, as rhythm [or time] and metre, is generally ornamental to it in the modern languages. That *Shakeſpear* and *Milton* have charmed us without it, is owing to that animated beauty of their deſcriptions, and that juſtneſs and elevation of their ſentiments, which feaſt the imagination, and poſſeſs the judgment ſo completely, that the abſence of this organical gratification, which may lull, but cannot ſingly raiſe us, is ſcarcely adverted to. In ſhort, rhyme may be, and often is, without poetry, as poetry may be without rhyme. Of this our medical advocate for it is ſo well apprized, that he is by no means for ſacrificing reaſon to it, ſaying,

> One thing, in fine, we both of us may think,
> Let rhyme, if reaſon be againſt it, ſink;
> But if on reaſon rhyme beſtows a grace,
> Flouriſh the verſe that gives them both a place.

Dr. *Byrom* ſeems to have intended, that his own rhymes and ſtyle, in this epiſtle, ſhould read ſomewhat in the manner of *Horace*'s *Sermoni propiora*, which an ordinary peruſer may miſtake for *ſuch ſinging as a man might ſay*. But this muſt ariſe from not diſcovering the peculiar propriety of it on this occaſion, by which the doctor purpoſed to obviate thoſe objections to rhyme, which ſuppoſe it to cauſe a ſtiff, unnatural tranſpoſition of the words, and often leſs apt and ſignificant ones (eſpecially at the cloſe of the lines) merely to make way for itſelf.

Mr. *Comberbach*'s eclogue in blank verſe, in reply to Dr. *Byrom*'s, and which aſcertains to the latter that celebrated paſtoral, *My time, O ye muſes*, &c. is truly poetical and *Miltonic*; but as it anſwers none of his arguments in defence of rhyme, it appears like ſuffering a non-ſuit in its favour. Indeed, it would be ſurprizing, if our language, deſcended from a very different ſtock, ſhould eaſily coincide with the poetical metres of the *Romans*, or reject rhyme, as they did; when none of thoſe languages manifeſtly derived from theirs, not even the *Spaniſh*, ſo frequently reſembling it in the terminations, either retain their meaſure or reject rhymes. The beſt *Engliſh* imitation we have ſeen of a *Greek* or *Latin* lyric meaſure, is an ode of the ingenious Dr. *Watts*, on the day of judgment, which every cultivated ear may obſerve to correſpond exactly to the time and metre of the ſapphic.

ART. XI. *Continuation of the Account of Dr.* Hutcheſon's *Syſtem of Moral Philoſophy.*

IN a former article we gave ſome account, from Mr. *Leechman*'s preface to this work, of the life and character of Dr. *Hutcheſon*, and now proceed to give a view of his ſyſtem; which is divided into three books. In the firſt he endeavours to unfold the ſeveral principles of the human mind as united in a moral conſtitution, and from thence to point out the origin of our ideas of moral good and evil, and of our ſenſe of duty, or moral obligation. This leads him to enquire what muſt be the ſupreme happineſs of a ſpecies conſtituted as mankind are; after which he goes on, in the ſecond and third books, to deduce the particular laws of nature, or rules neceſſary to be obſerved for promoting the general good in our common intercourſe with one another, as members of ſociety. This is a general view of his deſign; but, to be more particular,

As we can have no diſtinct notions of human happineſs, without the previous knowledge of the human conſtitution, of all its perceptive and active powers, and their natural objects, he thinks, the moſt natural method of proceeding in the ſcience of morals, is to begin with enquiring into our ſeveral powers and diſpoſitions, into our ſeveral natural determinations, and the objects from whence our happineſs can ariſe. Accordingly he ſets out with this enquiry, and in the firſt chapter of his firſt book, enumerates our ſeveral powers of external ſenſation, conſciouſneſs, judging, and reaſoning, which are commonly called the acts of the underſtanding, and which, as being more known, and better examined, by all philoſophers, than any other, he contents himſelf with barely mentioning. After this he takes a ſhort view of the will, and conſiders particularly two of its calm natural determinations. The firſt is, an invariable conſtant impulſe towards one's own perfection and happineſs of the higheſt kind. This we are told, operates in the bulk of mankind very confuſedly, as there are but few that attend to their own conſtitution, or conſider and compare the ſeveral enjoyments they are capable of, and the ſeveral powers of action. But whoſoever does ſo, our author ſays, will find a calm ſettled deſire of the perfection of all his active powers, and of the higheſt enjoyments, ſuch as appear to him, upon compariſon, of the greateſt importance to his happineſs.

The other determination is toward the univerſal happineſs of others. 'When the ſoul,' ſays he, 'is calm and attentive

'to the conſtitution and powers of other beings, their natural 'actions and capacities of happineſs and miſery, and when 'the ſelfiſh appetites and paſſions and deſires are aſleep, it is 'alleged that there is a calm impulſe of the ſoul to deſire 'the greateſt happineſs and perfection of the largeſt ſyſtem 'within the compaſs of its knowledge. Our inward conſci-'ouſneſs abundantly teſtifies, that there is ſuch an impulſe or 'determination of the ſoul, and that it is truly ultimate, with-'out reference to any ſort of happineſs of our own. But 'here again, as few have conſidered the whole ſyſtem of be-'ings knowable by men, we do not find this determination 'exerted generally in all its extent; but we find natural de-'ſires of the happineſs of ſuch individuals, or ſocieties, or 'ſyſtems, as we have calmly conſidered, where there has in-'tervened no prejudice againſt them, or notion that their hap-'pineſs is any way oppoſite to our own.

'As the notion of one's own higheſt happineſs, or the 'greateſt aggregate or ſum of valuable enjoyments, is not ge-'nerally formed by men, it is not expreſly deſired or intended. 'And therefore we cannot ſay, that every particular calm de-'ſire of private good is aiming directly at that ſum, and pur-'ſuing its object under the notion of a neceſſary part of that 'ſum. Men naturally deſire, even by calm motions of the 'ſoul, ſuch objects as they conceive uſeful or ſubſervient to 'any valuable enjoyment, ſuch as wealth, power, honour, 'without this conception of their making a part of this 'greateſt ſum. In like manner, we have calm benevolent 'affections towards individuals, or ſmaller ſocieties of our fel-'lows, where there has not preceded any conſideration of the 'moſt extenſive ſyſtem, and where they are not conſidered 'formally as parts of this largeſt ſyſtem, nor their happineſs 'purſued as conducing to the greateſt ſum of univerſal happi-'neſs. Such are our calm benevolent affections to friends, 'countries, men of eminent worth, without any reference in 'our thoughts to the moſt extenſive ſyſtem. We can make 'theſe references of all ſelfiſh enjoyments purſued by us to 'the greateſt ſum of private happineſs, when ever we pleaſe; 'and we can in like manner refer all our calm particular kind 'affections to the general extenſive benevolence; and it is of 'great conſequence to have theſe large conceptions, and to 'make theſe references. But it is plain the ſeveral particular 'affections, whether ſelfiſh or benevolent, operate, and that 'too without turbulent or paſſionate commotions, where no 'ſuch references have preceded.'

Beſides all theſe calm motions of the will, more or leſs extenſive, he obſerves that there are many particular paſſions and appetites, which naturally ariſe on their proper occaſions, each terminating ultimately on its own gratification, without further reference; and attended with violent, confuſed, and uneaſy ſenſations, which are apt to continue till the object or gratification is obtained.

After giving a general account of the perceptive powers, and of the will, he proceeds, in the ſecond chapter, to conſider ſome finer powers of perception, together with ſome other natural determinations of the will, and general laws of the human conſtitution; ſuch as the pleaſures of imagination, our ſympathetic ſenſe, our natural propenſity to action, our ſenſe of honour, decency, and dignity, the moral ſenſe, the conjugal and parental affections, *&c.* This chapter he cloſes in the following manner:

'The ſeveral powers, diſpoſitions, or determinations, 'above-mentioned, are univerſally found in mankind, where 'ſome accident hath not rendered ſome individual monſtrous, 'or plainly maimed and deficient in a natural faculty. But, 'in the different individuals, theſe diſpoſitions are not in the 'ſame proportion as to ſtrength; one being prevalent in one, 'and another in another; and hence the great diverſity of 'characters. Yet, upon a proper occaſion, when there is no 'oppoſition from ſome ſtronger principle, each of theſe powers 'will exert itſelf, and have its effect.

'Notwithſtanding that all theſe nobler powers we mentioned are natural to us, the cauſes of that vice and depravity of manners we obſerve are pretty obvious. Not to ſay 'any thing of cauſes not diſcoverable by the light of nature, 'mankind ſpend ſeveral of their firſt years, where there is not 'a careful education, in the gratification of their ſenſual appetites, and in the exerciſe of ſome lower powers, which, 'by long indulgence, grow ſtronger: reflecting on moral notions, and the finer enjoyments, and comparing them with 'the lower, is a laborious exerciſe. The appetites and paſſions ariſe of themſelves, when their objects occur, as they 'do frequently: the checking, examining, and balancing 'them, is a work of difficulty. Prejudices and groundleſs 'aſſociations of ideas are very incident to men of little attention. Our ſelfiſh paſſions early gain ſtrength by indulgence. 'Hence the general tenor of human life is an incoherent mixture of many ſocial, kind, innocent actions, and of many 'ſelfiſh, angry, ſenſual ones; as one or other of our natural

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'diſpoſitions happens to be raiſed, and to be prevalent over 'others.'

From this enumeration of our ſeveral powers of perception, and diſpoſitions of will, which Dr. *Hutcheſon* has made, human nature muſt appear a very complex and confuſed fabrick, unleſs we can diſcover ſome order and ſubordination among theſe powers, and thus diſcern which of them is naturally fit to govern. This, therefore, he proceeds to treat of in ſome following chapters, and obſerves, in the firſt place, that the underſtanding, or the power of reflecting, comparing, and judging, makes us capable of diſcerning the tendencies of the ſeveral ſenſes, appetites, actions, gratifications, either to our own happineſs, or to that of others, and the comparative values of every object, and every gratification; that this power judges about the means or the ſubordinate ends; but that about the ultimate ends there is no reaſoning. Theſe, it is ſaid, we proſecute by ſome immediate diſpoſition or determination of ſoul, which in the order of action is always prior to all reaſoning; as no opinion or judgment can move to action, where there is no prior deſire of ſome end.

He goes on to ſhew, and he does it in a very clear and ſatisfactory manner, that our nature is ſuſceptible of affections truely diſintereſted in the ſtricteſt ſenſe, and not directly ſubordinated to ſelf-love, or aiming at private intereſt of any kind. After this he proceeds to a full conſideration of the *moral ſenſe*, or faculty of perceiving moral excellence; touches briefly at thoſe reaſons which ſhew it to be an original determination in our nature, not capable of being referred to other powers of perception; obſerves, that from its very nature it appears to be deſigned for regulating and controuling all our powers; ſhews that the ſeveral affections which are approved by it, tho' in different degrees, yet all agree in one general character of tendency to the happineſs of others, and to the moral perfection of the mind poſſeſſing them; and that the diſpoſition which naturally gains the higheſt moral approbation, is the calm, ſtable, univerſal, good-will to all, or the moſt extenſive benevolence. Without a diſtinct conſideration of this moral faculty, we are told, a ſpecies endowed with ſuch a variety of ſenſes, and of deſires frequently interfering, muſt appear a complex confuſed fabric, without any order or regular conſiſtent deſign; by means of it, all is capable of harmony, and all our powers may conſpire in one direction, and be conſiſtent with each other.

In thoſe caſes where ſome inconſiſtency appears between the generous and the ſelfiſh determination, which, according

contrary evils. Of the ſeveral cauſes of immoderate deſires, or unfair eſtimates, there is none more frequent, we are told, than ſome groundleſs aſſociations of ideas, formed by inſtruction, or our uſual converſation, annexing confuſed notions of happineſs, and even of virtue, or moral perfection, or their contraries, to what has little affinity to them. Objects of deſire are ſeldom preſented to the mind as they are, without ſome diſguiſe. Wealth and power are truly uſeful, not only for the natural conveniences or pleaſures of life, but as a fund for good offices. Many notions, however, are often likewiſe annexed of great abilities, wiſdom, moral excellence, and of much higher joys than they can afford; which ſo intoxicate ſome men, that they forget their natural purpoſes, begin to love them for themſelves, affect the oſtentation of them, and dread the lower ſtations as abject, miſerable, and inconſiſtent with moral worth or honour.

Some perverſe ſuperſtitions alſo, our author juſtly obſerves, inſtilled by education, cauſe groundleſs averſions to tenets and practices of the moſt innocent nature, by annexing to them notions of impiety, enmity to God, and obſtinate wickedneſs of heart; while contrary tenets or practices, not a whit better, are made indications of piety, charity, holineſs, and zeal for the ſouls of men. Hence ariſes that rancour in the hearts of unwary zealots of all ſorts, againſt thoſe who differ from them; and that perſecuting ſpirit, with all the wrathful paſſions, which have been ſo long a reproach to human nature, and even to that religion which ſhould inſpire all love and meekneſs.

After enquiring impartially, and at full length, into our ſeveral ſorts of pleaſures and pains, and pointing out thoſe affections of mind, and that temper towards the enjoyments of this world, or towards our fellow-creatures, which are the natural ſources of the higheſt enjoyments, the doctor proceeds to conſider another object of affection to every rational mind, of the greateſt importance to our happineſs, *viz.* the DEITY, the MIND which preſides in the univerſe. He introduces his enquiry on this ſubject with briefly pointing out the heads of argument by which the exiſtence of original boundleſs art and power is aſcertained, and then proceeds to the conſideration of the moral character of the Deity, which is the foundation of all piety, and all joy in religion. And here he obſerves, firſt, that if we can any way reaſon concerning the *original nature*, from what we feel in our own, or from any of our notions of excellency or perfection, we muſt conceive in a *Deity* ſome *perceptive power* analogous to our *moral ſenſe*, by which

which he may have ſelf-approbation in certain affections and actions, rather than the contrary. Such a *power*, we are told, muſt bring a large addition of happineſs, and that of the nobleſt ſort, along with it; and, in an omnipotent mind, cannot be inconſiſtent with any other perfection or ſource of enjoyment.

'The ultimate determinations or affections of the divine Being,' ſays he, 'which can be approved by himſelf, muſt either be that towards his own happineſs, or a deſire of the greateſt univerſal happineſs, or a deſire of univerſal miſery. The deſire of his own happineſs cannot be the ſole ultimate deſire or determination; becauſe the deſire of the happineſs of other beings, diſtinct from himſelf, would be another ſource of ſublime pure happineſs, diſtinct from the former, but perfectly conſiſtent with it in a mind which always has it in its power to gratify this deſire to the utmoſt, without obſtructing any other ſource of happineſs. The approbation and delight in this kind determination muſt be quite excluded from the *divine mind*, if there is no ſuch original determination in it. And it is inconceivable that the *original mind* can want any ſource of pure enjoyment or happineſs, conſiſtent with every ſort of excellence, while yet in other beings, formed by the counſels of that which is original, we experience ſuch ſources of happineſs.

'The ultimate deſire of univerſal miſery cannot be ſuppoſed the determination approved in the divine mind, nor can any ſuch affection be conceived as original and eſſential; ſince there can be no original ſenſe or power of perception correſponding to it in the *divine mind*. The *Deity* muſt have powers perceptive of happineſs immediately. But in *that* which is *original* and *omnipotent*, there can be no ſenſe of miſery, nor any idea of it, but what is ſuggeſted by his knowledge of the perceptive powers he has granted to his limited creatures, and the laws of ſenſation to which he has ſubjected them. *That* cannot be ſuppoſed the object of an original deſire, the idea of which is not perceived by ſome original faculty of perception immediately ſuggeſting it.

'Beſides, all malevolent diſpoſitions of will, as they ſeem to carry along with them ſome uneaſineſs and miſery to the mind where they reſide, ſo they naturally tend to deſtroy their objects, and thus to deſtroy themſelves. A reſolute malice muſt ever be uneaſy while its object ſubſiſts; and can only find reſt by an entire removal of it, upon which the affection alſo ceaſes. Anger tends to inflict ſuch miſery on its object as muſt at laſt produce entire repentance, and thus re-

'to ſome orders of Beings without ſocial action. But this 'we are ſure of from experience, that there are orders of 'Beings pretty high in the ſcale, whoſe ſupreme enjoyments 'conſiſt in kind affections, and exerting their powers in good 'offices from theſe affections. Nay, it is impoſſible for us to 'conceive an higher ſort of enjoyment. The conſciouſneſs 'of good-will to others, tho' inactive, is highly delightful; 'but there is ſtill a ſuperior joy in exerting this diſpoſition in 'beneficent actions. What if this be the ſupreme enjoyment 'in nature, as our minds ſeem to feel it is? This muſt be 'excluded out of nature in a great meaſure, unleſs there be 'imperfection, indigence, pain, and even moral evil in na-'ture. There may be a ſocial congratulation and eſteem 'among well-diſpoſed happy Beings, in a ſtate of inactive 'joy, without any difficulties. But there can be no place for 'action where there is no evil.

'Not to mention, what is obvious among men, that our 'ſenſe of many high enjoyments, both natural and moral, is 'exceedingly heightened by our having obſerved or expe-'rienced many of the contrary evils. The whole life of vir-'tue among men, which we ſhewed to be the chief enjoy-'ment, is a combat with evils natural or moral. No place 'can be for liberality where there is no indigence; or for 'fortitude, where there is no danger; or for temperance, 'where there are not lower appetites and paſſions; or for 'mercy and forgiveneſs, or friendly admonitions and counſels, 'and long ſuffering, and requital of evil with good, where a 'ſpecies is incapable of moral evil. Such lovely offices, the 'remembrance of which muſt be eternally delightful, muſt 'be excluded, or ſome moral evils muſt exiſt. Nay, what 'patience, reſignation, and truſt in God can be exerciſed in 'a ſyſtem where miſery cannot exiſt? If then the higheſt en-'joyments we can conceive are fit to be introduced into the 'univerſe, ſome evils muſt come along with them. Nay, 'what ſhall we conceive the life of the higheſt orders, if 'there were none inferior to them; no good to be done, no 'kind offices, no evils to be warded off, or good formerly 'wanting to be communicated? Can we conceive any thing 'more bleſſed, or delightful to the *Deity*, than communicating 'of good to indigent creatures in different orders? And muſt 'not the higheſt goodneſs move him to furniſh to the ſeveral 'higher orders, opportunities for ſuch divine exerciſes and en-'joyments, by creating alſo orders inferior to them, and 'granting different degrees of abilities and perfection to the

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'ſeveral individuals of the ſame ſpecies, that thus they may 'exerciſe their good affections in beneficent offices?

'If thus the moſt perfect goodneſs would determine the au- 'thor of nature to create different orders of Beings, and ſome 'of them ſubject to many evils and imperfections, the ſame 'goodneſs muſt require, that this plan of creation be conti- 'nued down to the loweſt ſpecies, in which a ſuperiority of 'good to the evils in its lot can be preſerved, while the crea- 'tion of ſuch inferior ſpecies obſtructs not the exiſtence of 'as many of the ſuperior, as the moſt perfect univerſe can ad- 'mit. The lot therefore of great imperfection muſt fall ſome- 'where: mankind can no more juſtly complain, that they 'were not in an higher order, than the brutes, that they were 'not made men.

'Do not we ſee this confirmed in experience? We have 'no ground to believe, that this earth could nouriſh an higher 'order than mankind. A globe of this kind may be neceſſary 'in the ſyſtem: it muſt have ſuch inhabitants, or be deſolate. 'Beſides all the men it could maintain, there yet is room for 'other lower orders, ſubordinate and ſubſervient to their ſub- 'ſiſtence. We find all places peopled with ſuch orders of life 'and ſenſe as they can ſupport; the inferior occupying what 'is not fit for the ſuperior, or what is neglected by them.

'In like manner, let us aſcend to higher orders: there 'may be as many ſuch as the beſt ſyſtem of the univerſe ad- 'mits; and yet in this great *houſe of our Father there are many* 'manſions unfit for the higher orders, but too good to be de- 'ſolate; and they are occupied by men and lower animals. 'This was their place, or they muſt not have exiſted in the 'ſyſtem. This earth, perhaps, could not furniſh bodies in- 'capable of decay, and as this decay comes on, we loſe our 'keen appetites and ſenſes of the goods of life. The ſcene 'cloys; we quit it, and give place to new ſpectators, whoſe 'livelier ſenſes and appetites, and more vigorous powers, make 'it a greater bleſſing to them.'

Our author, in further treating of this ſubject, ſhews the abſurdity of the *Manichean* ſcheme; endeavours to prove, that happineſs is far ſuperior to miſery, even in this preſent world; and conſiders the evidences of a future ſtate. As the aſcer- taining the goodneſs of *God* is the grand foundation of our happineſs, and the main pillar of virtue, he dwells long on the ſubject, but rather points out the ſources of evidence, than diſplays it fully.

He briefly touches likewiſe on the other attributes of the Deity, and then proceeds, in the tenth chapter of the firſt book,

book, to conſider the affections, duty, and worſhip to be exerciſed towards him; after which he concludes the book with a ſhort chapter, ſhewing the way to the ſupreme happineſs of our nature.

[*To be concluded in our next.*]

ART. XII. *Twenty Sermons on the moſt ſerious and practical Subjects of the* Chriſtian *Religion. Fitted for the uſe of private families. By the late rev. Mr.* Samuel Bourn, *of* Birmingham. 8vo. 6s. Waugh.

TO theſe ſermons is prefixed a ſhort account of the life of their worthy author; and as ſuch accounts, how brief and imperfect ſoever, are agreeable to the generality of readers, we ſhall, for the ſake of gratifying a natural and laudable curioſity, give the ſubſtance of the memoirs now before us; the deſign of which is not to exhibit a diſtinct account of Mr. *Bourn's* private life, or of his conduct in the public character which he ſuſtained; but merely a ſhort narrative of ſome incidents, about which perſons are generally inquiſitive on ſuch occaſions.

Mr. *Samuel Bourn*, was born in the year 1689, at *Calne*, in *Wiltſhire*; where his father was then paſtor of a congregation of proteſtant diſſenters. In 1698 the family removed to *Bolton*, in *Lancaſhire*, where he received the rudiments of claſſical learning. His academical ſtudies were carried on at *Mancheſter*, but under great diſadvantages, it is ſaid, which he often afterwards lamented. When he had completed his courſe he entered upon the miniſtry, and in the year 1711 accepted an invitation from a ſmall ſociety at *Crook*, near *Kendal*, in *Weſtmorland*, in which retired ſituation he endeavoured, by a cloſe application to his ſtudies, during the ſpace of nine years, to redeem the time he thought he had, in ſome meaſure, loſt before. Whilſt he was here employed in a diligent purſuit of truth, he firſt felt the unhappy effects of prejudices, and a miſguided zeal, from ſome of his brethren, who were ſtrongly attached to favourite and prevailing ſyſtems. For being reſtrained by the dictates of conſcience, and a regard to the principles of *Chriſtian* liberty, from ſubſcribing to the aſſembly's catechiſm, many neighbouring miniſters abſolutely refuſed to concur in his ordination.

In 1719, when the controverſy concerning the doctrine of the trinity, and ſubſcription to human articles of faith, was agi-

agitated with great warmth and animoſity, in the weſt of *England*, Mr. *Bourn* determined to enter into a thorough diſcuſſion of the points in debate. In the execution of which deſign, he not only carefully peruſed Dr. *Clarke*'s *Scripture-doctrine*, *Reply*, *&c.* on the one hand; and the arguments Dr. *Waterland*, and other celebrated defenders of the *Athanaſian* hypotheſis, had advanced on the other; but, above all, cloſely examined the diſcoveries of divine revelation upon the ſubject of controverſy. When he entered upon this enquiry, he was a profeſſed *Athanaſian*; but the weight of evidence was ſo ſtrong, and the convictions of truth ſo forcible, that his ſentiments of that ſcheme were entirely altered: and he never ſaw reaſon to retract the judgment he formed, but by repeated reviews of the arguments, was more firmly eſtabliſhed therein.

From *Crook*, Mr. *Bourn* removed, in the year 1720, to *Tunley*, a ſmall place, near *Wigan*, in *Lancaſhire*; where he reſided for eight years, and faithfully diſcharged the duties of his paſtoral charge. His next ſettlement was at *Chorly*, in the ſame county; where, after four years ſervice, he accepted, in 1732, a call from *Birmingham*, and *Caſeley*. In theſe places he reſided two and twenty years, being the laſt period of his life; during which he applied himſelf, with unabated diligence, to the duties of the miniſtry, zealouſly promoting the intereſts of true religion and unfeigned piety. He enjoyed, in a high degree, we are told, the affection of both his congregations; often receiving from them marks of their eſteem: particularly when, a few years before his deceaſe, he had an invitation to remove to *Bolton*, in *Lancaſhire*, they all concurred, as with one voice, to intreat him to continue with them; and eagerly ſtrove to ſhew their regard for him, by perſuaſions, petitions, and every other means, to engage him to ſtay amongſt them.

He continued in this ſtation of eminent uſefulneſs, devoted to the intereſts of ſerious and practical religion, until he was ſuddenly attacked, whilſt in his pulpit, on *Sunday* afternoon, *March* 17, 1754, with a paralytic diſorder, which, in a few days, terminated in his death. His voice was obſerved to alter in his prayer before ſermon; which part of the ſervice he purpoſely contracted with great decency and compoſure. But being deprived of the uſe of one ſide of his body, he could not get into the veſtry, without the aſſiſtance of his friends; to whom he intimated, as well as he was able, that he would ſpeak to his people; but through the increaſing preſſure of his diſtemper, he was diſabled: his ſpeech faltered, and he was only underſtood, and that in bro-

ken accents, to utter ſome few unconnected words, ſuch as *Love—Charity—Glory.*—Then finding his work was finiſhed, he calmly ſubmitted to his diſcharge, and remained ſpeechleſs until *Friday* the 22d; when, about ten o'clock in the forenoon, he finiſhed the ſcenes of mortal life.—The memoirs conclude in the following manner.

'Our author was not more remarkable for his plain, nervous, and well-ſtudied diſcourſes, than for the warm and ſpirited manner in which he delivered them. His addreſs was lively and animated; and he had a peculiar art of engaging the attention of his audience. He convinced their judgments by laying the principles of the *Chriſtian* religion plain before them, and then won them over to a love of thoſe virtues and graces which adorn the mind, and are taught in the goſpel, by dreſſing them in their native ſimple, but lovelieſt, garb. An expreſſive ſmile upon his countenance ſhewed him delighted, when he was expatiating upon the beauties of holineſs, and the happineſs that accrues from a religious life; and it never failed to have the ſame effect upon his hearers. He had, in his prayers, an inexhauſtible variety of ſentiment, with great propriety of expreſſion; and his addreſs to God was fervent and devout. He was particularly fond of, and took indefatigable pains in, the inſtruction of youth: infuſing into them juſt and clear ideas of God, and religion, and giving them a ſerious, virtuous turn of mind. When engaged in controverſial debate, he managed it, on all occaſions, with that warmth and ſpirit, which he imagined the importance of the ſubject required. He would ſometimes indulge a vein of ſatyrical humour, ridiculing, with great pleaſantry, the foibles of his acquaintance; but would carry it no farther than that they might perceive it was deſigned for their good. He was a ſtrenuous defender of goſpel faith, an undaunted aſſertor of *Chriſtian* liberty, and a zealous promoter of rational, pure, and undefiled religion. His precepts from the pulpit received a double force, from the example he ſet to others in private life; in an humble, becoming deportment; in a readineſs to viſit the ſick, to ſympathize with, and comfort, mourners, and thoſe who were afflicted; by a charitable diſtribution of food, money, and cloaths to the poor; by compaſſionating and relieving the diſtreſſed; by reconciling jarring neighbours, and uniting them in cordial friendſhip. He kept a ſtrict diſcipline in his family, and was ſolicitouſly careful about the eternal welfare of every individual in it.

'All

'All who knew him, friends and enemies, experienced the 'univerſal goodneſs and candour of his heart.'

This is the ſubſtance of what is contained in the memoirs; as for the ſermons, it is ſufficient to ſay, in general, that they are plain and uſeful diſcourſes, bearing ſtrong and evident marks of unaffected piety in the preacher, and of his hearty concern for promoting the purpoſes of practical religion. The ſubjects are principally theſe following—*The religious education of children; the nature, obligations, and peculiar advantages of early piety; the great end and deſign of* Chriſtianity; *the ſtate of the dead, and the neceſſity of dying, and of dying but once; the certainty, the univerſality, the ſolemnities, the properties, and the improvement of a future judgment; the progreſſive nature of true religion; and the perfection of the juſt man's day.*

ART. XIII. *Eſſays on important Subjects, by the late* John Trenchard, *eſq; never before publiſhed.* 12mo. 1s. 6d. Millar.

THESE eſſays, we are told, in an advertiſement prefixed to them, were found in the ſtudy of the late *John Milner*, eſq; and were communicated to the editor, at his earneſt requeſt: they are, for the moſt part, written in that ſenſible, clear, and forcible manner, which appears in Mr. *Trenchard's* other pieces.

In the firſt eſſay he treats of miracles, not indeed with great accuracy, or at great length, but in a ſuperficial manner: his deſign in it, is to ſhew the nature of miracles, that none have been performed ſince the firſt ages of *Chriſtianity*, and that they can be a proof of nothing which is againſt virtue and the good of mankind. Under the great uncertainty of what is a miracle, and what not, he thinks there can be no way in nature to put mankind enough upon their guard againſt the numerous frauds, impoſitions, deluſions, and pretences of enthuſiaſtical impoſtors and pretenders to inſpiration, and the power of doing miracles, but to convince them that they all ceaſed at the eſtabliſhment of the *Chriſtian* religion: and that all the extraordinary and uncommon phænomena of nature are the productions of that order and diſpoſition which God gave to it at the beginning.

In the ſecond eſſay he ſhews briefly, but with great force and clearneſs, that a free people ought to be parties to all treaties which concern their happineſs and ſecurity. 'Trea-

'ties,' ſays he, 'are laws of friendſhip, and mutual advan-
'tages between nation and nation, whilſt their intereſt con-
'tinues the ſame, and whilſt the benefits they receive from
'each other are greater than the dangers they apprehend; as
'municipal laws are treaties between ſubject and ſubject, and
'between magiſtrate and ſubject, for the mutual ſupport and
'convenience of themſelves and of each other. And as free
'ſtates make laws for their own, that is, the general advan-
'tage; ſo they make public treaties, by the ſame rule, for the
'public good. Arbitrary princes, indeed, who make laws for
'themſelves, againſt their ſubjects, make treaties with the
'ſame view, and keep them private, or make them public, as
'they think fit: and no other can be expected from thoſe
'ſort of governors, who live in a ſtate of hoſtility with their
'own people: but in a free country, where the meaſures of
'equity and common ſenſe are obſerved, and where the ſub-
'jects are bound by nothing but known law, it is a mon-
'ſtrous inſult upon them, a bold denial of their liberty, and
'robbing them of their birth-right, to involve them in dan-
'gerous and chargeable treaties, of which they know nothing,
'and from which they can only reap loſſes and expence.
'This is to execute laws before they are publiſhed, and to
'draw a nation, by means of its own power and money, into
'a ſnare againſt itſelf; it is a ready way to make a nation
'weak enough, and a government ſtrong enough to ſeize its
'liberties.—

'The nature of treaties, as well as all other laws, calls for
'their being made public, elſe they look more like conſpira-
'cies than treaties; and two courts, under the equivocal and
'fallacious name of a treaty, may be engaged, and have been
'engaged, in black deſigns, to enſlave their own people, as
'well as their neighbours; and then indeed they have very
'great reaſon for making a very great ſecret of theſe their
'public tranſactions. But firſt to make a public treaty, for
'the good of a nation, and then keep it a ſecret, for fear of
'the nation, is a contradiction that argues great guilt.

'When a treaty is made evidently for the honour and ad-
'vantage of a nation, it is evidently for the honour and
'advantage of thoſe who make it, to render it as public as
'they can. When men deſerve well of a nation, they do
'not uſe to be afraid of receiving its thanks; but when they
'have wronged, ſacrificed, or betrayed it, it is as natural to
'cover their deeds, as far as they can, with darkneſs. It is
'certain, nothing concerns a nation more, than to know its
'own treaties, by which it muſt reap ſo much good or evil.

'The

'The pretence of keeping them a ſecret from foreign nations 'is a jeſt, after they are made, who will have an hundred 'ways to know them; and to keep them a ſecret from the 'nation, who is bound by them, and is to execute them, is 'ſomething for which we cannot find a name bad enough in 'language. What ſhall we ſay of treaties, which would coſt 'a nation ten or twelve millions, for purpoſes which could 'never have brought ten groats to that nation; but, on the 'contrary, very probably, peril? What ſhall we ſay of King '*Charles* the ſecond's treaties with his brother of *France*, which 'ſo aggrandized that haughty monarch, that all *Europe* could 'not ſecure themſelves from his uſurpations and deſigns, but 'at the expence of a war, which has almoſt bankrupt all *Eu-*'*rope?* Theſe bleſſed treaties, moſt of them ſecret ones, have 'coſt *England*, in particular, near an hundred millions of 'money, too much of it yet unpaid, but hanging, like a ter-'rible cloud, over our heads, and threatening us with ruin. 'I hope this dreadful inſtance, ſo well known to every body, 'will prove a ſufficient example and warning to us.'

In the third and fourth eſſays he treats briefly of elections; and in the fifth, of offices and corruption. In the latter, he conſiders thoſe meaſures that are neceſſary for the ſecurity of public liberty. With regard to public money, he humbly propoſes, that it be ſtrictly appropriated to the uſes for which it is given, and that a ſtanding committee be regularly appointed (of which no member to have a place or a penſion) to enquire whether it has been diſpoſed of accordingly. In the next place he offers, with all ſubmiſſion, that it be a capital crime for any perſon to give to a member of the houſe of commons, or for any member to receive, any penſion, gratuity, or reward, from the crown, or from any perſon acting under the crown, or the miniſtry, or employed by them, directly or indirectly, unleſs the ſaid perſon, *&c.* be entered within ſo many days in a public office, (there named) to which every perſon may have reſort; or for any perſon to give or take any office or penſion in truſt for another, or to pay any part of it to another, without entering the ſame as before; and every perſon diſcovering, and making full proof, to have his pardon, and to hold the ſaid office, ſo purchaſed or procured, *quamdiu ſe bene geſſerit.* Thirdly, that it be capital for any perſon or perſons to take a ſum of money, gratuity, or promiſe, in order to obtain, or to uſe their intereſt to obtain, any office or preferment from the crown, or from any officer or miniſter acting under it, with a proper reward for diſcovery.

The ſixth eſſay is a very ſpirited and humourous one; the ſubject of it is *practicable men:* a ſort of Beings, who, like the inferior actors at the play-houſe, chuſe no parts, but take their parts from the managers, and are politicians, officers, fiddlers, orators, poets, and buffoons, at the diſcretion and command of their ſuperiors. Theſe *practicable men*, we are told, have but one fixed rule of conduct, and that is an implicit and ready ſubmiſſion to the word of command, and even to the nod of thoſe who give it. They are bound to like and approve every thing that comes from their directors, or is done by them, and muſt help in doing it. They muſt ſign a blank to eſpouſe no opinion; but be ready to entertain all, and to oppoſe all. They muſt practice contradictions, and find reaſons for them and againſt them, at the word of command. They muſt ſacrifice all for hire, their conſcience, time, friendſhip, veracity, health, and all, and yet ſtill remain obliged; and perhaps next day muſt tread backwards, and ſacrifice all theſe againſt that very thing, for which they ſacrificed them all the day before.

In his laſt eſſay our author briefly touches upon the miſchiefs of public prodigality, and the advantages of a frugal adminiſtration of the money of a nation. What he ſays upon this head, he illuſtrates by examples, taken from our own hiſtory; and ſhews, throughout the whole, an honeſt zeal for liberty and public good, and a juſt indignation againſt corruption and corrupt magiſtrates.

ART. XIV. *A View of Lord* Bolingbroke's *Philoſophy; in four letters to a friend. Letter the fourth and laſt.* 8vo. 2s. Knapton.

OUR author having, in his laſt letter, conſidered Lord *Bolingbroke* as a philoſopher, ventures now into his lordſhip's own province, and tries his talents in his *political* capacity, as an analyſer of ſtates, a balancer of power, and a diſtributer of civil and religious ſanctions. And whereas, in his former letters, he had defended, not this or that body of divines, but the principles of natural and revealed religion, againſt his lordſhip's calumnies, he makes it the whole of his buſineſs here to patronize a ſingle clergyman; yet not ſuch a one, he tells us, as he could have wiſhed, 'a *Cudworth*, a *Clarke*, a *Cumberland*, or a *Tillotſon*; eſtabliſhed names, which the public 'are ready to make their own quarrel; but a writer of very 'am-

'ambiguous fame, the author of, *The divine legation of Moſes*, 'and of, *The alliance between church and ſtate.*'

Of this author he pretends to know little, but from the talk of his adverſaries; for his friends, he ſays, poſſeſs him as they do a good conſcience, in ſilence and complacency. There ſeems to be little reaſon, however, for charging Mr. *Warburton*'s friends with ſilence, in regard to his character as a writer; for, not to mention others, who have ſpoke in very high terms of him, there are two of his friends (Mr. *Brown* and Mr. *Hird*) who have been laviſh in his praiſes, and beſtowed ſuch encomiums upon him, indeed, as few beſides themſelves, we apprehend, and perhaps Mr. *Warburton* himſelf, think he is altogether entitled to.

It is diverting to obſerve the manner in which our author talks of Mr. *Warburton*; for after telling us, that he pretends to know little of him, but from the talk of his adverſaries, he takes care to acquaint us in the ſame page, that he has been frequently tranſlated and criticiſed, both in *Germany* and *France*, and that foreign critics of the greateſt name have ſpoken very highly of him. Notwithſtanding this, as he judges of him from the repreſentation of his enemies, he allows him little other claim to literary merit than that very doubtful one, *The dunces of all denominations being in confederacy againſt him.* From all this it appears pretty obvious, that our author is to be ranked in the number of Mr. *Warburton*'s warmeſt friends; indeed he ſeems to have carefully ſtudied his manner, and to have imbibed his ſpirit; and tho' he affects to know little of him, but from what his adverſaries have ſaid, yet whoever reads the *View of Lord Bolingbroke's philoſophy*, will eaſily perceive, that the author of it, and the author of *The divine legation*, are *intimately* acquainted, and poſſeſs one another in great complacency.

Our author informs us, that he could find no other perſon ſo proper for the purpoſe of diſplaying Lord *Bolingbroke*'s *political* talents as Mr. *Warburton*; for tho' his lordſhip be very profuſe in his ill language to all men, who have undertaken the defence of religion and church government, yet the author of *The divine legation*, he tells us, is the only one whom he does more than abuſe on this account. His lordſhip, it is ſaid, thought himſelf perſonally affronted by Mr. *Warburton*; an anecdote in relation to which we have, in the concluſion, of the letter now before us, which we ſhall inſert, after giving ſome account of what our author has done in this laſt part of his work.

He makes it the whole of his buſineſs, then, as we have already ſaid, to patronize Mr. *Warburton*, and to conſider what Lord *Bolingbroke* has advanced againſt *The divine legation*, and *The alliance between church and ſtate*. To ſhew his lordſhip's exploits in antient politics, he begins with *The divine legation*; gives a ſummary view of the argument purſued through it; points out his lordſhip's numerous contradictions and abſurdities, in what he has advanced againſt the *Jewiſh* lawgiver; and conſiders particularly what is urged concerning the omiſſion of a future ſtate in the *Jewiſh* œconomy. As he proceeds all along upon the principles of *The divine legation*, which we muſt ſuppoſe the generality of our readers to be acquainted with, there is no occaſion for any extracts.

After endeavouring to defend *The divine legation*, he comes a little nearer to his lordſhip, and conſiders his talents for modern politics. And here he labours to vindicate the principles of *The alliance*, which the noble author had attempted to overturn. The pains his lordſhip had taken, and the oppoſition he had found from the *argument* of *The divine legation*, had, by the time he came upon this ſecond adventure, ſo ruffled his manners, and diſcompoſed his temper, our author ſays, that he now breaks out in all kinds of opprobrious language, not only againſt the ſyſtem, but even againſt the perſon of the author. To underſtand the nature of his provocation, if at leaſt it aroſe from *The alliance*, he thinks it proper to ſay a word or two of the occaſion of that book, and of the principles on which it is compoſed: hear what he ſays.

'After the many violent convulſions our country had ſuffer-
'ed ſince the reformation, by the rage of religious parties, (in
'which, at one time liberty of conſcience was oppreſſed, and
'at another, the eſtabliſhed church ruined and overthrown)
'it pleaſed Divine Providence to ſettle our religious rights on
'ſuch principles of juſtice and equity, and to ſecure the civil
'peace on ſuch maxims of wiſdom and true policy, as moſt
'effectually guarded both againſt the return of their reſpective
'violations: and the means employed by this all-wiſe Pro-
'vidence was, the giving, on proper terms of ſecurity to the
'national religion, a free toleration to all who diſſented from
'the eſtabliſhed worſhip. This ſeemed to be going as far to-
'wards perfection, in religious communion, as the long diſ-
'tracted ſtate of the *Chriſtian* church would ſuffer us to in-
'dulge our hopes.

'But men had not been long in poſſeſſion of this bleſſing,
'before they grew weary of it, and ſet on foot many inven-
'tions, to throw us back into our old diſorders. For it is to

'be

'be obſerved with ſorrow, that this reform of the *Engliſh* 'conſtitution happened not to be the good work of the 'CHURCH, begun in the conviction of truth, and carried on 'upon the principles of charity; but was rather owing to the 'vigilance of the STATE, at one time, vainly perhaps, an-'xious for the eſtabliſhed religion, (*Ch.* II.); at another, 'wiſely provident for the ſupport of civil liberty (*Will.* III.). 'So that when ſucceeding diſſenſions in church and ſtate had 'made this newly-reformed conſtitution the ſubject of en-'quiry, the parties who managed the debate, being thoſe who 'before had both perſecuted and ſuffered in their turns, the 'principles and tempers they brought with them to the diſ-'cuſſion of the right, were not ſuch, perhaps, as were beſt 'fitted either to regulate their judgments, or to moderate their 'deciſions. *One* party ſeemed to regard the TOLERATION 'as an evil in itſelf, and only a temporary expedient to pre-'vent worſe; while their conduct ſhewed they lay at watch 'for the firſt occaſion to break in upon it. This was enough 'to miſlead the *other* to conſider the TEST LAW, which co-'vered and ſecured the eſtabliſhed religion, as no better than 'a new ſpecies of perſecution: and having now no real in-'jury to complain of, they began to take umbrage at this ſha-'dow of a grievance: to have divine worſhip really free, 'they held, that no religious profeſſion ſhould be attended 'with civil incapacities: a TEST had made that diſtinction 'amongſt God's worſhippers; it was therefore to be ſet aſide. 'But every man ſaw (and perhaps the enemies of the *teſt* were 'not amongſt the laſt who ſaw it) that to ſet aſide *this law*, 'which, under a general *toleration*, was the only ſecurity of 'the *eſtabliſhed* church, was expoſing the national worſhip to 'all the inroads of a ſectarian rabble. This miſchievous pro-'ject, ariſing out of abuſed liberty, was at firſt entertained, 'as we may well ſuppoſe, by the tolerated churches only. 'Some of the more ingenious of them adopted it out of fear, 'on the diſcovery of that bigotted principle in their adverſa-'ries, which conſidered *toleration* as only a temporary expe-'dient: and where was the wonder of thoſe who believed 'they had no ſecurity for what they had got, while ſuch prin-'ciples prevailed, ſhould endeavour to put it out of the power 'of their adverſaries to diſturb them? Others of a more po-'litic turn cheriſhed it from views of ambition, and in hopes 'of ſharing the emoluments of the eſtabliſhed church. It 'was ſome time before any member of the church of *England* 'joined with diſſenters in their clamours againſt a *teſt law*, or 'more properly ſpeaking, againſt their own *eſtabliſhment*.

This

'This monſtrous coalition did not happen till a warm diſpute 'on certain metaphyſical queſtions, either too ſublime to be-'come the ſubject of human wit, or too trifling to gain the 'attention of reaſonable men, had ſtarted new ſcruples con-'cerning church ſubſcription. And to get rid of this neceſſary 'engagement to *peace*, and acquieſcence in the eſtabliſhed re-'ligion, theſe wiſe and faithful miniſters of the national wor-'ſhip were amongſt the foremoſt to lend a hand to its deſtruc-'tion, and the buſieſt to trample down all its fences and 'ſecurities.

'BIGOTRY, you ſee, was at the bottom of the firſt ſet of 'principles; and *fanaticiſm* of the other. In their ſeparate 'appeals to the experience of mankind, there was this re-'markable difference; all ages had felt the miſchiefs of reli-'gious reſtraint and perſecution, but there was no example, 'either in *Pagan* or in *Chriſtian* times, of the evils attending 'the WANT *of an eſtabliſhed religion.* The *fanatics* there-'fore were perpetually urging their experience againſt perſe-'cution, ſecure in not having the argument retorted upon 'them. But, in this imaginary advantage, they deceived 'themſelves; and the very *want* of examples was the greateſt 'advantage the *bigots* had over them. It is true, (theſe might 'reply) we have no inſtance of the evils attending the *want* 'of an eſtabliſhed religion. But the reaſon is, becauſe no 'nation was ever without one: the neceſſity of it, for the 'ſupport of ſociety, being ſo indiſpenſible, that men, even in 'the wildeſt times, who hated religious eſtabliſhments moſt, 'and who had been ſworn and leagued together for their de-'ſtruction, had no ſooner the power to effect it, by the ſupe-'riority of their arms, than they found, in ſettling the ſtate, 'a neceſſity of ſupporting an eſtabliſhed church. Of which, 'we have a remarkable example in the INDEPENDENT *repub-'lic*, and the PROTECTORSHIP of *Oliver*; both of whom, un-'der their ſeveral uſurpations, were forced to erect PRESBY-'TERY, the religion they moſt hated, into the NATIONAL 'CHURCH.

'To proceed, the diſtempers of the ſtate ſtill further con-'tributed to inflame thoſe of the church; and, on the acceſ-'ſion of the preſent line to the throne, occaſioned a long, a 'famous, and a regular diſpute, concerning the powers, bounds, 'and limits of the *two ſocieties*. But as the ſeveral diſputants 'had reciprocally given too much and too little, both to church 'and ſtate; and had bottomed their reaſonings on one com-'mon fallacy; the defenders of a TEST ſupported it on ſuch 'reaſoning as deſtroyed a toleration; and the defenders of re-'ligious liberty argued againſt the juſtice and equity of that ſe-

'curity,

'curity, on ſuch principles as concluded equally againſt a na-
'tional church.

'In this embroiled condition, the author of *The alliance be-*
'*tween church and ſtate* found the ſentiments of men concern-
'ing religious liberty and eſtabliſhments, when he propoſed his
'*theory* to their conſideration: a theory calculated to vindi-
'cate our preſent happy conſtitution ON A PRINCIPLE OF
'RIGHT, by adjuſting the preciſe bounds of the two ſocieties;
'by ſhewing how they came to act in conjunction; and by
'explaining the nature of their union: and from thence, by
'natural and neceſſary conſequence, inducing, on the one
'hand, an ESTABLISHED RELIGION, with all its rights and
'privileges, ſecured by a TEST LAW; and, on the other, a
'full and free TOLERATION to all who diſſented from the na-
'tional worſhip.

'He firſt ſhewed the uſe of religion to ſociety, from the ex-
'perience and practice of all ages; he enquired from whence
'the *uſe* ariſes, and found it to be from certain eſſential defects
'in the very nature and plan of civil ſociety. He went on to
'the nature of religion; and ſhewed how, and for what cauſes,
'it conſtituted a ſociety: and then, from the natures of the
'two ſocieties, he collected, that the object of the civil is
'only the *body*, and its intereſts; and the object of the reli-
'gious, only the ſoul. Hence he concluded, that they are
'both ſovereign and independent; becauſe they ariſe not out
'of one another, and becauſe, as they are concerned in con-
'trary provinces, they can never meet to claſh: the ſameneſs
'of *original*, or *adminiſtration*, being the only cauſes which
'can bring one, of two different ſocieties, into natural ſubjec-
'tion to the other.

'To apply religion therefore to the ſervice of civil ſociety,
'in the beſt manner it is capable of being applied, he ſhewed
'it was neceſſary that the *two ſocieties* ſhould be *united:* for
'each being ſovereign and independent, there was no other
'way of applying that aſſiſtance, in any ſolid or effectual man-
'ner. But no ſuch union could ariſe, but from *free compact*
'and convention. And free convention is never likely to
'happen, unleſs each ſociety has its mutual motives, and mu-
'tual advantages. The author therefore, from what he had
'laid down of the natures of the *two ſocieties*, explained what
'thoſe motives and advantages were. The reſult of which was,
'that all the rights, privileges, and prerogatives, of the *two ſo-*
'*cieties*, thus united, with the civil magiſtrate at their head, ap-
'peared to be thoſe very rights, privileges, and prerogatives
'which we find eſtabliſhed and enjoyed under our preſent happy
'conſtitution in church and ſtate; which hath perfectly recon-

'ciled an ESTABLISHED CHURCH, with a free TOLERA-
'TION, by the medium of a TEST LAW: this law therefore
'the author, in the laſt place, proceeded to vindicate, on the
'ſame general principles of the law of nature and nations.'

Such is the analyſis our author gives of *The alliance between church and ſtate*; and our laying it before our readers renders it unneceſſary to give any extracts from what he ſays in anſwer to the objections urged by Lord *Bolingbroke* againſt it: ſince the confutation of ſo ill-favoured and whimſical a theory as that of *The alliance*, may be fairly left to any perſon who has exerciſed his thoughts upon the ſubject of religious and civil ſocieties.

After endeavouring to defend the principles of *The alliance*, he proceeds to conſider what Lord *Bolingbroke* has advanced to diſcredit the eſtabliſhment made by *Conſtantine*, and then concludes with an account of the anecdote mentioned above, which we ſhall inſert for the entertainment of our readers. His lordſhip, it is ſaid, conceived himſelf to have been perſonally affronted by Mr. *Warburton*, and to this conceit the following words refer, where his lordſhip takes leave of his friend, in the laſt volume of his works—*You have, I know, at your elbow, a very foul-mouthed and very trifling critic, who will endeavour to impoſe upon you on this occaſion, as he did on a former. He will tell you again that I contradict myſelf, &c. But if the dogmatic pedant ſhould make this objection, be pleaſed to give him this anſwer, &c.* An account of the anecdote contained in theſe words, our author ſays, he has from good hands, and it is as follows.

'Mr. *Pope* had permitted Lord *Bolingbroke* to be conſidered
'by the public, AS HIS PHILOSOPHER AND GUIDE; and in
'their converſations concerning the impious complaints againſt
'Providence, on account of the unequal diſtribution of things,
'natural and moral, in the preſent ſyſtem, they agreed that
'ſuch complaints were beſt anſwered on the *Platonic* principle
'of THE BEST. This encouraged the poet to philoſophiſe;
'and the fruits of his ſpeculations may be found in the celebrated
'ESSAY ON MAN. In which, if you will take his lordſhip's
'word, *Pope* was ſo far from putting his proſe into verſe (as
'has been invidiouſly ſuggeſted) that he has put *Pope*'s verſe
'into proſe. They agreed, as we obſerved, in the PRIN-
'CIPLE OF THE BEST. And Mr. *Pope* thought they had
'agreed in the queſtion, to which this principle was to be ap-
'plied: but time has ſince ſhewn, they differed very widely.
'The *Eſſay on man* is a real vindication of Providence againſt
'libertines and atheiſts.—The *Eſſays on the firſt philoſophy* are
'a pre-

'a pretended vindication of Providence, againſt an imaginary 'confederacy between divines and atheiſts.—The poet directs 'his arguments againſt atheiſts and libertines, in ſupport of RE-'LIGION.—The philoſopher againſt divines, in ſupport of 'NATURALISM. But tho' his lordſhip thought fit to keep 'this a ſecret from his friend, as well as from the public; yet 'after the prodigious ſucceſs of the *Eſſay on man*, he uſed to 'make the poet, then alive and at his devotion, the frequent 'topic of his ridicule amongſt their common acquaintance, as 'a man who underſtood nothing of his own principles, nor 'ſaw to what they naturally led. For the truth of this in-'ſtance of his lordſhip's generoſity, and virtuous emulation 'in friendſhip, I appeal to a right honourable gentleman 'now living.

'While things were in this ſtate, M. *de Crouſaz* wrote 'ſome malignant and abſurd remarks on the *Eſſay on man*, ac-'cuſing it of ſpinoziſm, naturaliſm, and all the heretical-'*iſms* in the bigot's dictionary. Theſe remarks, by great 'chance, fell into the hands of the author of *The divine lega-'tion*. And mere indignation at an ill-natured caviller, put 'him upon writing a defence of the firſt epiſtle, which, being 'well received, he was induced to defend the reſt, on the 'ſame principles of natural and revealed religion, againſt the 'blundering miſrepreſentations of this *Swiſs* philoſopher, and 'of a certain *French* tranſlator of the eſſay into verſe, by 'whom M. *de Crouſaz* had been frequently miſled.

'Mr. *Pope*, who was naturally on the ſide of religion, em-'braced the ſenſe given to the eſſay by his new commentator, 'with the utmoſt pleaſure and ſatisfaction; as appears by the 'letters he wrote on that occaſion. You will hardly ſuppoſe, 'his lordſhip took the ſame delight in ſeeing his pupil thus '*reaſoned* out of his hands: or (what was worſe) in ſeeing 'him republiſh his eſſay with a defence, which put the poem 'on the ſide of religion, and the poet out of the neceſſity of 'ſupporting himſelf on his lordſhip's ſyſtem, when he ſhould 'condeſcend to impart it to him: or (what was worſt of all) 'in ſeeing him, at the commentator's inſtance, reſtore a great 'number of lines ſtruck out of the manuſcript, which no 'longer left his religious ſentiments equivocal.

'But the author of *The divine legation* ſoon after committed 'a much more heinous offence againſt his lordſhip's philoſo-'phic dignity. And to this the following words, quoted 'above, allude: *You have, I know, at your elbow, a very foul-'mouthed, and a very trifling critic, who will endeavour to im-'poſe upon you on this occaſion, as he did on a* FORMER.

'About the year 1742, a little before Lord *Bolingbroke's* 'return to *England*, this critic was with Mr. *Pope*, at *T.* who 'ſhewed him a printed book of *Letters on the ſtudy and uſe of* 'hiſtory, and deſired his opinion of it. It was the firſt volume 'of the work ſince publiſhed under that name. Mr. *W.* on 'turning it over, told him his thoughts of it with great 'freedom. What he ſaid to Mr. *Pope* of the main ſubject is 'not material: but of the digreſſion concerning the authen-'ticity of the Old Teſtament, he obſerved to his friend, that 'the author's arguments, poor as they were, were all borrow-'ed from other writers; and had been confuted again and 'again, to the entire ſatisfaction of the learned world: that 'the author of theſe letters, whoever he was, had miſ-'taken ſome of thoſe reaſonings; had miſrepreſented others; 'and had added ſuch miſtakes of his own, as muſt diſcredit 'him with the learned, and diſhonour him with all honeſt 'men: that therefore, as he had underſtood the author was 'his friend, he could not do him a better ſervice than adviſe 'him to ſtrike out this *digreſſion*, which had nothing to do 'with his ſubject, and would ſet half his readers againſt the 'work, whenever it ſhould be publiſhed. Mr. *Pope* ſaid, 'his friend, (whoſe name he kept ſecret) was the moſt candid 'of men; and that the author of the *D. L.* could not do him 'a greater pleaſure, than to tell him his thoughts freely on 'this occaſion. He urged this ſo warmly, that his friend 'complied, and as they were then alone, ſcribbled over half 'a dozen ſheets of paper before he roſe from the table where 'they were ſitting. Mr. *Pope* read what he had written; and 'as he had a wonderful partiality for thoſe he thought well of, he 'approved it: and to convince the ſcribbler (as my lord rightly 'calls him) that he did ſo, he took up the printed volume, 'and croſſed out the whole *digreſſion* with his pen. It was 'written, as you may well ſuppoſe, with all the civility the 'writer was like to uſe to a friend Mr. *Pope* appeared much 'to reverence: but the word *prevarication*, or ſomething like 'it, chanced, it ſeems, to eſcape his pen. The papers were 'ſent to *Paris*, and received with unparalleled indignation. 'Little broke out, but ſomething did; and Mr. *Pope* found 'he had not paid his court by this officious ſervice. However, 'with regard to the writer of the papers, all was carried, when 'his lordſhip came over, (as he ſoon afterwards did) with 'ſingular politeneſs; and ſuch a ſtrain of compliments as men 'are wont to beſtow on thoſe whoſe homage they intend to 'gain. Yet all this time his lordſhip was meditating and 'compiling an angry and elaborate anſwer to this private, 'haſty,

'hafty, and impertinent, tho' well-meant, *ſcribble:* and it 'was as much as they could do, who had moſt intereſt with 'him, to perſuade him at length to burn it. For the truth of 'this, I might appeal to a noble perſon, one of the greateſt 'characters of this, or, indeed, of any age; who being much 'courted by his lordſhip, was for ſome time able, and at all 'times moſt deſirous of reſtraining the extravagance of that '*firſt philoſophy*, which he deteſted and deſpiſed.

'The event has ſince ſhewn, that it had been happy for 'his lordſhip's reputation, had the advice to ſtrike out the 'digreſſion been followed; as it is that which has chiefly 'ſunk him in the popular opinion, and loſt him the merit of 'the very beſt of all his compoſitions.

'Mr. *Pope*, however, was ſtill courted and careſſed. And 'the vengeance treaſured up againſt him for the impiety of 'eraſing thoſe ſacred pages, broke not out till the poet's death: 'then, indeed, it came with redoubled vehemence, and on 'the moſt ridiculous pretence. *Pope* had, as his lordſhip ſaid, 'unknown to him, printed an edition of the *Patriot Prince*, 'or *Patriot King*, (for it had two titles, as his lordſhip's va-'rious occaſions required) a very innocent thing, which might 'have been publiſhed by the common crier without the leaſt 'offence. To ſay the truth, it was a mere ſchool-declama-'tion, which, in great pomp of words, informs us of this ſe-'cret, *That if a prince could but be once brought to love his 'country, he would always act for the good of it.* There was 'the appearance too of very odd practice, to give a colour of 'neceſſity for the publiſhing this wonderful diſcovery. How-'ever, it was done; and the memory of *Pope* traduced in ſo 'cruel a manner, that the reader is ſuffered to conclude, that 'even *Curle* himſelf could not have acted a more faithleſs or 'mercenary part: for it muſt be owned his lordſhip has dealt 'one equal meaſure to his COUNTRY, his RELIGION, and his 'FRIEND. And why was all this outrage? To ſpeak the 'worſt of the offence, it was one of thoſe private offices of 'indiſcreet good-will, which generous men are always ready 'to forgive, even when they ſee themſelves moſt incom-'moded by it.

'The public ſtood amazed. And thoſe who had any re-'gard for the poet's memory, waited with impatience to ſee 'who of his old friends would reſcue it from his lordſhip's 'fury. Contempt of ſo cruel a treatment, I ſuppoſe, kept 'them ſilent. However, the ſame contempt at length pro-'voked an anonymous writer to publiſh a letter to the *editor 'of the Patriot King*; for his lordſhip had thought proper to

'divide

'divide himſelf into the two perſonages of *editor* and *author*. 'This letter, written with all the decorum and reſpect due to 'his lordſhip's ſtation and character, he thought fit to aſcribe 'to the author of *The divine legation*; ſo that you need not 'wonder if it expoſed the ſuſpected writer to all his lordſhip's 'rage, and to all the ribaldry of his ſycophants; of which, 'ſome, that was ſaid to paſs through his lordſhip's hands, was 'in language bad enough to diſgrace goals and garrets.'

ART. XV. *Memoirs of ſeveral Ladies of* Great-Britain. *Interſperſed with literary Reflections, and Accounts of Antiquities and curious Things. In ſeveral Letters.* 8vo. 6s. Noon.

THE author of theſe extrardinary Memoirs, hath, as it were, led us a tour thro' *Fairy-land*; in the courſe of which we have met with curioſities in abundance: but whether the ſcenes which have occurred to our view, were real or viſionary, we are at ſome loſs *abſolutely* to determine. VIRGIL's Hero ſaw *men* and *manners*, in his peregrinations: WE, in this magic excurſion, have been not leſs amuſed with *women* and *wonders*; or, rather, wonders of women—So ſurpriſing, indeed, ſo remote from the common road of life, are the characters and ſituations of theſe, all-accompliſhed, ladies, that we doubt if we are not to conſider them as of the number of thoſe imaginary Beings, the *Muſes* and *Graces*;—whether, ſprung from the ſame ſource (the airy fountain of poetic Fancy) they are ſiſter-*Goddeſſes* to *theſe*; or, whether we may venture to believe in their corporeal reality, and actual appearance on our earthly globe;—this *Futurity* may chance to reveal to us: but, at preſent, we muſt be content to remain in ſome degree of uncertainty.

That the very *names* of theſe heroines are quite new to the public, is no concluſive argument againſt the exiſtence of the *perſons*; for the *names* may, with full propriety, be fictitious, while the hiſtories and characters are *real*.—Such reality, however, moſt readers, we apprehend, will be apt to queſtion, merely from the romantic appearance of many things here related concerning them. On the other hand, if report may be credited, as to the perſonal character, the honour, and the veracity of our author, (tho' his name is concealed) we are to receive all his records as *founded*, at leaſt, in fact; though probably heightened by ſome embelliſhments.—Yet with this laſt concluſion we are forbid entirely to acquieſce,

eſce, by many fundamendal parts of the work, which ſeem repugnant to all that poſſibility itſelf can be ſuppoſed eaſily to admit.—The opinion of ſome, then, will, perhaps, at laſt prevail; that the exiſtence of Mrs. *Marinda Benlow* and Company, is as ſuppoſititious as (we take it for granted) their names are; and that the work is no other than a kind of theological and miſcellaneous romance, formed on a plan never attempted, poſſibly never thought of, before.

The celebration of theſe ladies, theſe angels, or whatever they are to be called, is not, however, the author's principal aim. Pleaſing as the taſk of rehearſing the praiſes of female excellence muſt prove, to a man ſo much animated with the ſpirit of gallantry, as this gentleman appears to be, he has yet a higher point in view;—nothing leſs than the utter extirpation of the *Athanaſian hereſy of three gods.*——This, at the firſt mention, may ſeem a ſtrange and unconnected ſcheme; but, let us now inform our readers, that the heroines of the work before us, are all zealous Unitarians, adepts in the *Arian* and *Trinitarian* controverſies, and here ſet up as lights to lighten the benighted *Athanaſians*, and reconduct them to the primitive path of Chriſtianity.

In proſecution of this complicated deſign, our author employs his pen with a bold and maſterly direction, that proves him a man of learning, taſte, and extenſive reading; but his abilities ſeem too much ſubjected to a warm incorrect imagination, and unbridled zeal, by which he is frequently hurried (in his cenſures of thoſe who differ from him in ſentiment) beyond the bounds of candor, and the rules of good breeding:—And this we are the more inclined to be ſorry for, as (ſome irregular ſtarts and flights excepted) he appears to be a gentleman of an agreable, lively, and ſocial turn.

The account given by our author, of his own undertaking is, in ſubſtance, as follows: taken from his preliminary chapter, entitled *The Hiſtory of theſe Memoirs.*—He tells us, that they 'are a *Supplement* to a work which he began many years 'ago—called *The ancient and preſent State of* Great-Britain, '*and more particular Obſervations of what is remarkable in* 'Nature, *Art, and Antiquity, than have been yet communicat-*'ed to the Public. *The whole interſperſed with the lives and* 'characters *of many eminent perſons; accounts of writers, books,* 'MSS. *notions, and converſations; hiſtorys* of many extra-*'ordinary *things and occurrences; and ſeveral diſquiſitions, phi-*'loſophical, *moral, and political.*—

'This journal the writer intended to have publiſhed ſome

* We have endeavoured to follow our author's orthography throughout the *extracts* in this article.

'years ago, and to that purpoſe advertiſed it two or three 'times'—a day was fixed for ſending the book to the preſs. But—'Misfortune entered the author's chamber, and in a 'few minutes put an end to the deſign. One night, juſt af-'ter he had lain down, he took the MS volume* into his 'hand, and continued reading for ſome time——till ſlumber 'overpowered him, and his candle thereby ſet his book on 'fire; the blaze then ſeized the curtains of the bed, and by 'a ſignal favor of Providence, he awaked juſt time enough 'to eſcape with life from the ſurrounding flames. The book 'was conſumed, and likewiſe the ſecond volume in MS. of 'the work, which he had placed on the chair to raiſe the 'firſt.—

'But, notwithſtanding this ſad affair, to print he was de-'termined, ſince he had promiſed a book at this time, and 'that many had long waited for ſomething or other from his 'hand. He had made more antique and natural inquiries 'than he could poſſibly find room for in this work, and had 'beſide become acquainted, in his travels over *England* and '*Scotland* with ſeveral ingenious and excellent women, who 'are glorious on account of their virtue and piety, and to be 'for ever admired on account of their literary accompliſh-'ments. Thoſe illuſtrious perſonages, and theſe things, he 'reſolved to put together, and call them a *Supplement* to his 'large work. They muſt be, he concluded, as uſeful and 'agreeable now as they could be half a century hence; and 'they may, perhaps, be grateful enough; as the things are 'curious and new, relating to art and nature, and books, 'and converſe, and occurrence; and as the ladies are 'a glory to *Great-Britain*, and an honour to woman-'kind, for their fine underſtandings, their valuable learning, 'their ſtrong judgments, and their good lives. We are ge-'nerally pleaſed with accounts of ſuch people and things. 'Beauties eſpecially, with the heads of philoſophers, the 'knowledge of divines, and the hearts of primitive *Chriſti-'ans*, are characters, in our days, that cannot be enough 'admired.'

Our author's admiration of ſuch characters, ſuch united virtues, in that ſex eſpecially, which is formed to yield us ſo much delight and improvement, even where we meet with a conſiderable abatement in the number of theſe excellencies,

* The firſt volume was intended to be printed in quarto, at the price of a guinea, ſewed. Our author gives a pretty full account of the contents of this work: tho' we have not room to inſert all he ſays concerning it, we cannot but regret its *untimely* fate.

is

is extremely laudable; and we can fincerely ſympathize with him in the delight he muſt *ſenſe* (to uſe a word of his own) in the contemplation of his beauteous philoſophers: and that a few, very few, ſuch there are, we doubt not; nor ſhould we ſo much ſuſpect him of extravagance, or romance, were his phœnixes leſs common. But he meets with them on every hill, in every vale. They abound where'er he roves. Happy, happy man!—For us, alas! it hath been given us to know but *one* Mrs. *Cockburn*, but *one* Mrs. *J—es*, *one* Miſs *C——r*! —Whilſt thou, monopolizer as thou art, haſt thy *Benlows*, thy *Harcourts*, thy *Schomburgs*, by dozens!

But to return to our author's hiſtory of theſe memoirs.

'In the hiſtory of theſe ladies,' continues he, 'the reader 'will find ſome extraordinary adventures, and ſcenes very 'tender and uncommon. The ſtorys of Mrs. *Biſſel*, Mrs. 'Chadſley, Mrs. *Mort*, the beautiful *Iſyphena*, and *Judith* 'the charming *Hebrew*, are very ſurpriſing accounts. They 'are not only *true* hiſtorys of amour, diſtreſs, and relief, 'but ſuch ſamples of virtue and good ſenſe, in the hard parts 'they had to play, as muſt pleaſe the wiſe and honeſt. Mrs. 'Cheſlyne's life is an aſtoniſhing relation. The account of 'the excellent Mrs. *Fanſhaw*, the generous reader will not 'be able to read without tears.

'Among the *things*, the reader may not only expect ſeveral 'accounts of antiquities, and of natural and artificial works, 'but various literary remarks, thrown here and there, and 'ſundry obſervations on religion, and the moſt famous writers 'for and againſt what is true and what is falſe. The author 'reviews the *diviues* and the *deiſts*, and with fairneſs, plain-'neſs, and freedom, delivers his own thoughts of other peo-'ple who came in his way, concerning our greateſt writing 'doctors,* and the men they write againſt.

'Theſe are the things and entertainment the reader will 'find in the following heap of minutes and notes, which 'are called *Memoirs of ſeveral Ladies of* Great-Britain, be-'cauſe the illuſtrious women therein mentioned are the 'choiceſt things in the collection, and every other account, 'with all the literary reflections, ſpring from their ſtorys, 'and are recited occaſionally, as they relate to particulars in 'their hiſtorys. This is the reaſon of the title. Excluſive 'of this, the work might have been named *Pandecta*, as it

* The Clergy in general, but eſpecially the high, orthodox churchmen; theſe our author generally diſtinguiſhes under the titles of *Doctors*, *Parſons*, *Prieſts*, *Monks*, &c.

'contains a great variety of matter, and that the narration 'relative to the ladies, are the leaſt part of the performance!'

In the concluſion of this preliminary account of his memoirs, our author informs us, that in an appendix to his ſecond volume,* we ſhall have an account of two very extraordinary perſons, *Dean Swift*, and Mrs. *Conſtantia Grierſon* of *Dublin:* as to the Dean, he remarks that we have four hiſtorys of him lately publiſhed, to wit, by Lord *Orrery*, the *Obſerver* on Lord *Orrery*, *Deane Swift*, Eſq; and Mrs. *Pilkington*; 'but after all,' ſays he, 'the man is not deſcribed. 'The ingenious female writer comes neareſt to his character, 'ſo far as ſhe relates, but her relation is an imperfect piece. 'My Lord, and the Remarker on his Lordſhip, have given 'us mere critiques on his writings, and not ſo ſatisfactory as 'one could wiſh. They are not Painters. And as to Mr. '*Swift*, the Dean's couſin, his eſſay is an odd kind of hiſtory 'of the Doctor's family, and vindication of the Dean's high 'birth, pride, and proceedings. His true character is not at-'tempted by this critic. He ſays it never can be drawn with 'any degree of accuracy; ſo exceeding ſtrange, various, and 'perplexed it was; and yet the materials are to be gathered 'from his writings. All this I deny. I think I can draw his 'character; not from his writings, but from my own near 'obſervations of the man. I knew him well, tho' I never 'was within ſide of his houſe, becauſe I could not flatter, 'cringe, or meanly humour the extravagancies of any man. 'I am ſure I knew him better than any of thoſe friends he 'entertained twice a-week at the deanery; *Stella* excepted.'— Our author goes on to inform us by what means he was enabled to gain ſo thorough an acquaintance with the Dean's real character; and, as he expreſſes it, to *ſtudy his ſoul*, at times when *Swift* little thought what he was about: and all this without the Dean's ever knowing who he was. To 'the 'picture of his mind,' our author promiſes to add, ſome remarks on the Dean's writings, and on the caſes of *Vaneſſa* and *Stella*; concerning all which we have filled not a few pages of our late *Reviews*.—Among the obſervations on his writings, he alſo promiſes, a *full anſwer* to Dr. *Swift*'s ſermon in defence of the *Athanaſian* Trinity; which he, not altogether unreaſonably, calls a *weak* and *deſpicable* ſermon; yet Lord

* The author tells us, in another place, that the whole of what he has to offer to the public, under the title of memoirs, will be compriſed in eight octavo volumes.

Orrery

Orrery recommends it as *a maſter-piece in divinity*: but our author is to ſay ſomething to his lordſhip on this head.

Next to the *Hiſtory* of theſe *Memoirs*, from which we have made the preceding extracts, and before we come to the memoirs themſelves, follows a ſhort advertiſement relating to the *Roman Antiquities* touched upon in this work; and then comes another advertiſement, concerning our good friend Mr. *Romaine*; which we ſhall give entire, as it exhibits, in a very ſmall compaſs, no bad miniature ſketch of that gentleman and his writings; and, into the bargain, will give the reader no incompetent idea of the ſpirit and temper of our author himſelf, and the humour he is conſtantly put into, whenever the *monks*, as he calls them, fall in his way.

Our author's ADVERTISEMENT.

'Whereas one *Romaine* hath lately publiſhed a Comment 'on the 107th pſalm, and with much imprudent zeal, hath 'delivered his own ſenſeleſs imaginations for the doctrines of 'the goſpel—hath delivered notions contrary to the word of 'God, and among other unſcriptural fancys and abſurdities, '(ſwallowed by an ignorant crowd, his followers) affirms, 'that human reaſon was put out by divine illumination, and '*Chriſtians* muſt abhor a moral rectitude, the eternal truths of 'natural religion—that they muſt not believe there is but one 'God the father; (tho' *Chriſt* and St. *Paul* aſſert it;)—but, 'on the contrary, that *Jeſus Chriſt* is ſelf-exiſtent, and equal 'with the Father in power and all poſſible perfections and at-'tributes.—This is to inform the reader, that in the ſe condvo-'lume of this work, he will find ſome proper animadverſions 'on the execrable performance of this bigot and commen-'tator.

'He will there likewiſe ſee ſome remarks on a late ranting 'piece of enthuſiaſm and tritheiſm, called the *Centaur*.'*

We ſhould now come to the hiſtory of Mrs. *Marinda Benlow*, the firſt lady in the ſeries of thoſe celebrated by our author; but by the way, we muſt not paſs unnoticed, his dedication of this his firſt volume, *to Mrs.* Monkhouſe, *of* Paterdale *on the banks of the river* Glenkroden *in* Weſtmoreland: a lady whom he deſcribes as of the ſame character with the reſt of his heroines. After having given a moſt engaging picture of this lady, he ſays, 'to whom ſhould I *dedicat* but to 'you, madam, a work that contains a hiſtory of as valuable 'and extraordinary women as ever lived in private life; wo-'men of a philoſophical genius, a conſiderable learning,

* See *Review*, vol. XII. p. 385.

'and a rational benevolence; engaged in various perplexing 'ſcenes; ſubject to many untoward incidents; but ſtill ap- 'pearing as formed of nobler materials than the duſt of the 'ground, *à meliore luto*, and according to the meaſure of 'mortals, perfect even as our Father in heaven is perfect. In 'religion, like you, they were all ſtrict *Unitarians*. Their 'faith was pure and ſcriptural; and to it they added the af- 'fecting transforming influences of the goſpel; thoſe invalu- 'able influences which give a *ſubſtance* to what is *unſeen*;— 'a *preſence* to the future things of the other world.'

He goes on, 'Such, madam, were the ladies whoſe me- 'moirs I lay before you, and therefore I imagine you will be 'pleaſed with the faithful accounts I give of every intereſting 'particular relating to them. It was my fortune to become 'acquainted with them in my perambulations over *Great- 'Britain*, and by mere accidents,* in the manner my good 'genius made me known to Mr. *Monkhouſe* and his lady, 'when it brought me firſt to your hoſpitable, happy manſion, 'the night I loſt my way in my journey from *Wharton-hall* 'to *Ambleſide*, and was greatly diſtreſſed by a miſchief I had 'received, and a thouſands perils that ſurrounded me on the 'Fells of *Weſtmoreland*.—But as to the memoirs; the hiſtory 'of illuſtrious women is not the only thing you are to expect 'in this performance. You will find a thouſand inquirys in- 'to other ſubjects; relations of antiquities, curioſities, and 'the works of nature; various diſquiſitions; philoſophical 'obſervations; and accounts of men, and things, and books; 'matters that occurred to my eyes and my underſtanding, as 'I journeyed over *England* and *Scotland* in a ſeries of years. 'Every thing new and curious I noted down, and among 'the reſt, was particularly careful to remark the ſtorys and 'characters of the moſt extraordinary women that came in 'my way. The memoirs, therefore, are a *Kimelia*, or lite- 'rary miſcellany; and the ladies mentioned therein, the 'choice things.

* There is an amazing uniformity in this ingenious writer's *accidents*; they generally produce the ſame conſequences;—they all lead him to the acquaintance of beautiful, learned, free-thinking,† *unitarian* ladies: whoſe lives and accompliſhments are ſure to furniſh matter for his collections.

† The word *free thinking* is here uſed in the beſt ſenſe in which it is received; not in the vulgar acceptation; which generally implies a compound character, made up of ignorance, infidelity, and profligacy.

'Women

'Women of ſenſe and breeding,' continues he, 'were always the objects of my admiration. I ever honored them 'as the nobleſt part of the human creation: and when in travelling, fortune brought me acquainted with thoſe female 'worthies, whoſe ſtories to me appeared entertaining and 'improving, their notions juſt and beautiful, and their virtues ſuch as ſhed a luſtre on their ſouls, and made them glorious creatures, I thought I could not be too exact in recording them: and now I imagine I cannot do my country 'a better piece of ſervice, according to my abilities, than to 'lay before the public the memoirs of thoſe ladies.'

We come now to the *Memoirs*.—Thoſe of Mrs. *Benlow* make the principal, tho' a ſmall, part of this volume; the reſt conſiſting of notes, obſervations, anecdotes, and digreſſions, innumerable. This lady, he tells us, died the 9th of *January* laſt: here follows an abſtract of her hiſtory.

'In the year 1739,' ſays our author, 'I travelled many 'hundred miles to viſit ancient monuments, and diſcover curious things; and as I wandered among the vaſt hills of '*Northumberland*, fortune conducted me one evening, in the 'month of *June*, when I knew not where to reſt, to the 'ſweeteſt retirement my eyes have ever beheld. This is '*Hali-farm*. It is a beautiful vale, ſurrounded with rocks, 'foreſts, and water. I found at the upper end of it the pretty'eſt thatched houſe in the world, and a garden of the moſt 'artful confuſion I had ever ſeen. The little manſion was 'covered on every ſide with the fineſt flowery greens. The 'ſtreams all round were murmuring, and falling a thouſand 'ways. All the kinds of ſinging birds were here collected, 'and in high harmony on the ſprays. The ruins of an abbey enhance the beauties of this place: they appear at the 'diſtance of four hundred yards from the houſe; and as ſome 'great trees are now grown up among the remains, and a river winds among the broken walls, the view is ſolemn, the 'picture fine.

'When I came up to the houſe, the firſt figure I ſaw was 'the lady whoſe ſtory I am going to relate. She had the 'charms of an angel, but her dreſs quite plane, and clean, 'like a country maid. Her perſon appeared faultleſs, and of the 'middle ſize; between the diſagreeable extremes; her face a 'ſweet oval, and her complexion the brunette of the bright 'rich kind: her mouth like a roſe-bud that is juſt beginning 'to blow, and a fugitive dimple, by fits, would lighten and 'diſappear: the fineſt paſſions were always paſſing in her

'face; and in her long, even, cheſnut eyes, there was a 'fluid fire, ſufficient for half a dozen pair.

'She had a volume of *Shakeſpear* in her hand, as I came 'ſoftly towards her,—and her attention was ſo much engaged 'with the extremely poetical and fine lines which *Titania* 'ſpeaks in the third act of the *Midſummer Night's Dream*,* 'that ſhe did not ſee me till I was quite near her. She ſeem-'ed then in great amazement. She could not be much more 'ſurprized if I had dropped from the clouds. But this was 'ſoon over, upon my aſking her if ſhe was not the daughter 'of Mr. *John Bruce*, as I ſuppoſed from a ſimilitude of faces, 'and informing her, that her father, if I was right, was my 'near friend, and would be glad to ſee his chum in that part 'of the world. *Marinda* replied, you are not wrong, and 'immediately aſked me in. She conducted me to a parlour 'that was quite beautiful in the rural way, and welcomed me 'to *Hali-farm*, as her father would have done, ſhe ſaid, 'had I arrived before his removal to a better world. She then 'left me for a while, and I had time to look over the room 'I was in. The floor was covered with ruſhes, wrought in-'to the prettieſt mat, and the walls decorated all round with 'the fineſt flowers and ſhells. Robins and nightingales, the 'finch and the linnet, were in the neateſt reed cages of her 'own making; and at the upper end of the chamber, in a 'charming little open grot, was the fineſt *ſtrix capite aurito, 'corpore rufo*, that I have ſeen, that is, the *great eagle owl*. 'This beautiful bird, in a nich like a ruin, looked vaſtly fine. 'As to the flowers which adorned this room, I thought they 'were all natural at my firſt coming in, but on inſpection it 'appeared, that ſeveral baſkets of the fineſt kinds, were ini-'mitably painted on the walls by *Marinda*'s hand.

'Theſe things afforded me a pleaſing entertainment for about half an hour, and then Miſs *Bruce* returned.—The table was covered with green peas, pigeons, cream cheeſe, 'new bread and butter. Every thing was excellent in its 'kind. The cyder and ale were admirable. Diſcretion and 'dignity appeared in *Marinda*'s behaviour; ſhe talked with 'judgment; and under the decencys of ignorance, was ſeen 'a valuable knowlege. After ſupper, ſhe gave me the hiſ-'tory of her father, from the time he and I parted; and con-

* 'Be kind and courteous to this gentleman,' *&c.* Our author quotes the ten lines following this, and ſubjoins a note, to ſhew the beauties of thought and expreſſion in this paſſage, and to condemn *Rymer* for his criticiſm upon it.

cluded

'cluded with ſaying, that by his death, a year before my ar-
'rival, ſhe became the ſolitary thing I ſaw her, in the midſt
'of untravelled mountains, and had not in the world one
'friend, excepting the poor ruſtics of her houſe, and neigh-
'bourhood; who were uncomfortable companions, but could
'not love and reſpect her more, if ſhe had been their ſovereign:
'that ſhe was, however, very far from being melancholy, or
'thinking herſelf in the leaſt unhappy. The little farm her fa-
'ther left her, and all he had to leave her, about 200 acres
'of bottom, good and bad among the mountains, afforded
'her ſufficient food and raiment; and the management of
'the farm was no diſagreable employment. She had but
'little time to ſpare from the buſineſs of it; and the few lei-
'ſure hours in her diſpoſal, ſhe gave to muſic and painting,
'which her father took great pains to teach her: or ſometimes
'ſhe turned over an ancient or modern book; for her fond
'preceptor had enabled her to read the Iliad of *Homer*, the
'Georgics of *Virgil*, and a play of *Terence*, in the original
'languages, with as much eaſe as ſhe did a Spectator: and
'all things being well conſidered, that ſhe had, in the main,
'more real happyneſs than the greateſt ladies in high-life in
'any metropolis. She would not make an exchange if it
'was offered. Where her lot was thrown, ſhe was ſatisfyed.
'Charming creature! I could not enough admire her.'

Here our author introduces the hiſtory and character of this lady's father; which he relates in a pleaſant agreable ſtrain: It is not the leaſt entertaining part of his book. Here alſo comes in a long train of reflections concerning faith, myſteries, true chriſtianity, *&c.* all levelled at the *Athanaſian* Trinity, to which the father of *Marinda* was a great enemy. Returning then to the ſtory of this lady; 'I was ſo charmed,' ſays he, 'with the daughter of my friend, and ſo delightfully
'entertained by her; her good ſenſe, her paintings, her mu-
'ſic, were ſo pleaſing, that a month paſſed away without
'one heavy minute. She was finiſhing an *Arcadia* and a
'*Crucifixion*. The lovely painter did wonders: and on the
'fiddle I have never ſeen her equal. Her genius, in this ar-
'ticle, is ſublime and univerſal. She holds the fiddle like a
'man, and produces muſic in all its genuine charms. By
'prelude, ſymphony, and concurrent operation, ſhe rouſes
'the ſoul into the fineſt affections, and fills it with more rap-
'tures than a lover can fall into at the ſight of his miſtreſs.

'In the picture called an *Arcadia*, there is exhibited a view
'of the moſt delightful region in the world. You ſee the
'grandeſt rural ſcenes, and a romantic wildneſs through the
'whole,

'whole, which gives uncommon beautys to the piece. Her 'happy fancy, and the proſpects in the country ſhe lives in, 'ſupplyed her with vales more charming than thoſe of *Juan* '*Fernandez*, with lawns like thoſe of *Tinian*, and finer wa-'ter-falls than *Quibo* has. She has copied the greateſt beau-'tys in nature, and formed the fineſt imitations. The in-'vention of the whole is vaſtly pleaſing. The painter ap-'pears a maſter, in the landſkip way.'

The author now enters into a moſt rapturous and flowery deſcription of Miſs *Bruce*'s *Arcadia*, terminated by ſome very ſtriking moral reflections. Then follows a deſcription of her *crucifixion piece*, wrought up as highly as the former: here, indeed, the author is himſelf the painter he celebrates.

And now we are informed in what manner theſe pictures got Miſs *Bruce* a huſband. *Charles Benlow*, eſq; the moſt amiable of men, is introduced to our acquaintance: but as every thing, with our author, is to be done by accident, this gentleman is conducted to *Hali-farm*, by as mere a chance, as that which brought the author himſelf there. The particulars of his arrival, courtſhip, and marriage with this fair excellence, all which happened during our hiſtorian's reſidence there, (and, indeed, not without his having a great ſhare in the tranſaction) are comprized in a very brief, but entertaining and ſpirited narrative. A gloomy ſcene, however, ſuddenly ſucceeds. Our author left the new-married happy pair, in the month of *April*, 1746; but about the middle of the following month, a letter from Mrs. *Benlow* informed him, that her huſband was dead of a burning fever, and ſhe the moſt diſtreſſed of women.

(The remainder of this article is intended for our next number.)

ART. XV. *A Diſcourſe on Inoculation, read before the royal academy of ſciences at* Paris, *the 24th of* April, 1754. *By Mr.* La Condamine, *knight of the military order of St.* Lazarus, *fellow of the royal ſociety, and member of the royal academies of ſciences at* Paris *and at* Berlin. 8vo. 1s. 6d. Vaillant.

THE certain eſtabliſhment of inoculation here, and the large abſtracts we have given from ſome treatiſes concerning it in our former * *Reviews*, might, perhaps, ſufficiently excuſe our being very particular on this performance, notwithſtanding the merit and elegance of the original, which have not ſuffered in the preſent tranſlation, by the ingenious Dr. *Maty*, author of the *Journal Britannique*. Moſt of the facts

* Vol. X. p. 36, *ſeq.* P. 111, *ſeq.* P. 243, *ſeq.*

gated in it muſt be taken from our various writers on the ſubject; and many of the arguments, tho' not borrowed, are neceſſarily ſimilar. Nevertheleſs, as the great generoſity and politeneſs, with which the learned Mr. *La Condamine* reſpects the nation, from whom he endeavours to introduce the practice, with all their improvements of it, into *France*, muſt render it agreeable, or even intereſting, here, we ſhall ſelect ſome paſſages relating to the *Engliſh* on this occaſion; and a few others in recommendation of the practice, which have not occurred [to our preſent recollection] among our own writers. We muſt premiſe, however, that our author does not profeſs to inſtruct us in the preparation or practice, like a phyſician or operator, but exhorts us to the uſe of it, for the moſt amiable, the leaſt ſelfiſh motives.

The diſcourſe is divided into three parts, the firſt of which contains as accurate an hiſtory of inoculation, as can well be collected from the materials hitherto extant in relation to it. When he has deduced it to the happy æra of the propitious inoculation of the preſent royal family, at the inſtance of her late majeſty, he makes the following remarkable reflection.—'However, this example, which, any were elſe, would at 'once have ſettled and ſpread a practice ſo conducive to the 'good of mankind, rather obſtructed its progreſs in a divided 'country, where reaſon, tho' ſupported by experience, is no 'ſooner adopted by one party, but it is thwarted by another.' Had this penetrating writer reſided with us at that period, or ſince, he could not have expreſſed himſelf with more truth on the occaſion.

Having mentioned his ſurprize, that notwithſtanding the opinions of nine principal doctors of the *Sorbonne*, in 1723—'That for the benefit of the public it was lawful to make trial 'of inoculation;' and that notwithſtanding *Pylarini's* 'account of it was licenſed by an inquiſitor, it ſhould hitherto 'be unpractiſed in *France*;' our author ſhrewdly adds—'But 'with ſome people, any remedy coming from *Turkey*, and 'well received in a *Proteſtant* country, does not ſo much as 'deſerve an examination.' The firſt reaſon that prevailed with his *ſome people* in *France*, was urged by Dr. *Wagſtaffe*, *&c.* againſt inoculation here: and the ſecond is probably the cauſe of a great majority of our *Romaniſts* declining it to this day.

Before Mr. *La Condamine* enumerates Dr. *Hecquet's* objections to this practice, which are equally crude, dogmatical, and erroneous, he premiſes—'We are not to wonder, that 'the inoculation of a diſtemper into the human body ſhould 'ap-

'appear criminal to him, who ſeems not to think the practice 'of it on trees altogether warrantable.'

In calculating the proportion failing by inoculation, it muſt be confeſſed Mr. *La Condamine*'s zealous *Philanthropy* has made him full ſanguine, by ſetting it down at 1 in 376. He may, in ſome degree, perhaps, have been led into this miſcalculation, from a paragraph in the *Analyſis of Inoculation* (a treatiſe frequently referred to, among others, in his diſcourſe) p. 113, 114, 115. which ſuppoſes 1 in 425 to fail, out of the inoculated mentioned in that *particular* paragraph, as the numbers are cited from different writers and operators; but which that author appears to lay little ſtreſs upon, as the numbers, in ſome of the inſtances adduced there, are indefinite, and not aſcertained with ſufficient preciſion. This miſcalculation, of Mr. *La Condamine*'s, however it happened, is adjuſted in a note to this part by his learned tranſlator, who has had his permiſſion for it, and who judiciouſly concludes that note as follows—'I am inclined, after a mature conſideration 'of all the facts that are come to my knowledge, to reduce 'the aforeſaid calculation to one in an hundred,' which coincides with the judgment of another writer, That full 15 die by the natural diſeaſe out of the ſame number, of which one fails by inoculation. This ſeems to be admitting, with Dr. *Jurin*, and others, that the natural deaths by the ſmall-pox, are, *communibus annis*, 2 in 13, which makes exactly 16 deaths out of 104, naturally infected. 'Indeed, if there is any error in our author's diſcourſe, it ſeems to reſult from a benevolent propenſity to extenuate the failures by inoculation, to an utter annihilation of them; as he ſays, in a ſubſequent part, (p. 52.) 'What if the pretended danger ſhould prove none 'at all, as a very eminent phyſician intends to demonſtrate?' This, indeed, is an event rather to be wiſhed than very probably expected, which ſeems to be the judgment of his elegant tranſlator alſo, who ſays in a note (p. 62.)—'It is natural to 'believe inoculation would have ſaved fewer of the ſubjects 'who are ill diſpoſed for the diſtemper, than it doth of thoſe 'who are properly choſen for the operation.' Towards the cloſe of this firſt part our author cites *Timoni*, who ſuſpected that the *Greek* Inoculatrix ingratiated herſelf with the *Greek* clergy, who ſupplied her with a prodigious number of ſubjects to inoculate, by her accompanying the operation with many ſuperſtitious ceremonies, and with the oblation of wax tapers.

The ſecond part anſwers the objections to inoculation. Of theſe, four are phyſical, and the reſt religious; and to all theſe his replies appear to us ſatisfactory and deciſive: tho' many of them

them are neceſſarily ſuch, in ſubſtance, as have been urged here by phyſicians or divines. But there is ſomething both new and illuſtrative in the following remark.

'I cannot forbear making an obſervation, which has, I 'think, eſcaped every one elſe, who has wrote upon this ſub-'ject; which is, that it is highly unjuſt, tho' uſual, to charge 'inoculation with having deſtroyed all thoſe who die within 'forty days after the operation. Is there any one man, ever ſo 'healthy and ſtrong, whoſe life can be depended upon for forty 'days? Of 800,000 inhabitants, according to the common 'computation in *Paris*, 20,000 die every year, and conſe-'quently 2500 in ſix weeks, which is $\frac{1}{320}$. Therefore of 320 'perſons, taken at a venture, it is probable, that one will die 'within 40 days. It follows, that of 320 inoculated perſons 'of all ages, one is to die within that term, unleſs it be pre-'tended, that this operation leſſens the degree of probability 'of a natural death. But ſurely they who are driven to this 'ſuppoſition are not aware of its abſurdity; ſince, if inocula-'tion ſecured a man's life for forty days, a ſcratch repeated 'every ſix weeks would render him immortal.'

In anſwer to the intereſting objection, of giving the ſmall-pox to thoſe who might never have taken it, Mr. *La Condamine* juſtly obſerves, that only thoſe ſuſceptible of it can receive it by inoculation; and refers to a note, affirming his undoubted intelligence of the child of an *Engliſh* gentleman having been thrice ineffectually inoculated at St. *Quintins*, in *France*. On this occaſion we find, from a note (p. 32.) of the tranſlator's, 'that he applied the variolous matter laſt year 'by two inciſions, to himſelf, which had no effect on his 'blood, as it had been ſufficiently defecated 15 years before, 'by the natural ſmall-pox.'

Our author's comparing the different events of natural infection and inoculation, to the different hazard of fording, or ferrying over, a dangerous river, is no bad paralleliſm, no exaggeration. The like compariſon occurred alſo to Dr. *Fuller*, and indeed the extraordinary ſucceſs of inoculation, in ſome times and places, might ſuppoſe the paſſage in the ferry as ſafe as that over a good bridge. 'Future ages,' ſays our animated writer, 'will envy us this diſcovery: nature claimed 'her tithe; art aſks but her thouſandth.' Tho' this, indeed, is not the preſent caſe, perhaps under the moſt judicious application of the practice, it may hereafter, as this gentleman ſuggeſts: and at preſent we may ſay, without the leaſt *hyperbole*, nature ſeptimates; art centeſimates us. He concludes this part by ſaying, 'If the ſecurity of inoculating were not ſelf-evident,

'can we imagine the eldeſt ſon of a prince of *Wales* would 'have been expoſed to the event of it?' His particular application here is obvious.

As the laſt part is compounded of inferences and reflections on the ſubject, it gives a greater looſe to Mr. *La Condamine's* oratory, alike evincing the force of his reaſon, and the flow of his eloquence. The following application of a fable in the *Grecian* mythology, is not only a moſt elegant compliment to this nation, but a moſt ingenious and illuſtrative one.

'The fable of the minotaur, and of that ſhameful tribute, 'which the *Athenians* were delivered from by *Theſeus*, ſeems 'at this day to be realized in *England*. A fell monſter had 'for twelve centuries together fed upon human blood. Of 'a thouſand perſons who had eſcaped the firſt dangers of 'childhood, that is, of the choiceſt part of mankind, he fre-'quently ſelected two hundred victims. Hereafter he will 'only ſeize on thoſe who unluckily fall in his way, or come 'within his reach without ſufficient caution. A wiſe and 'learned nation, our neighbours and our rivals, have not 'diſdained the inſtructions of an ignorant people, how to 'ſubdue and tame this monſter: they have learned the art of 'transforming him into a domeſtic animal, and made him 'ſerviceable to the ſaving thoſe very lives, which would have 'fallen a prey to his voracious jaws.'—'If we have not had 'the honour of ſetting the example, let us at leaſt have the 'reſolution to follow it.'—'With what horror do we read, 'that in the ages of darkneſs, and what we call barbarity, 'the ſuperſtition of the *Druids* did blindly ſacrifice human 'victims to their deities! Yet in this enlightened, polite, 'and philoſophic age, as we proudly call it, we are not aware, 'that every year, by our ignorance, our prejudices, our indif-'ference to the good of mankind, we devote to death, in '*France* only, 28,000 ſubjects, which it would be in our 'power to preſerve to the ſtate. Surely we muſt confeſs, we 'are neither philoſophers nor patriots.'

Having mentioned the meaner, and even ſhameful inducements, ſome of the *Aſiatics* might have for the uſe of this practice, he ſubjoins—'Nobler motives undeniably introduced 'inoculation into *England*. Nothing redounds more to the 'honour of that nation, of the college of phyſicians, and of 'the *Britiſh* monarch, than the reſolution and wiſe precau-'tions with which they admitted this method, tho' not till 'it had ſtruggled with a thirty years contradiction.'

In the poſtſcript he concludes—'But above all, may the 'following be numbered among thoſe obvious truths, which it

'was

'was needleſs for me to mention, that *had inoculation prevailed in France in* 1723, *near a million of lives had by this time been ſaved to the ſtate, excluſive of poſterity.*'

Upon the whole, Mr. *La Condamine*'s ingenious and philoſophical ſpirit breathes throughout this excellent diſcourſe; and his generous ſentiments of the *Engliſh* will engage their warmeſt gratitude, ſince the worthieſt muſt confer the moſt valuable approbation. His tranſlator has adorned the title-page with a ſmall piece of elegant ſculpture by *Major*, ingeniouſly applying the incident of *Æneas*'s diſcovering the golden bough, to the diſcovery of inoculation, with a motto from *Virgil*, recommending the carefulleſt practice of it. In the poſtſcript to his appoſite preface on this occaſion, he has obliged us with part of a letter from our ambaſſador at *Conſtantinople*, wherein it appears by the teſtimony of a capuchin friar, reſiding ſixteen years in the eaſtern *Georgia*, that its inhabitants were unacquainted with this method, contrary to the aſſertion of *Timoni*. The real inventor of it, however, ſtill remains undiſcovered.

MONTHLY CATALOGUE.

Containing the remainder of the catalogue for *July*, and ſome pieces for *Auguſt*, 1755.

CONTROVERSIAL.

I. *THE Monthly Reviewers reviewed by an Antigallican:* or a vindication of Dr. *Free*'s late book upon the importance of the name of *England*, from the timorous, yet malevolent, inſinuations of that fraternity. 8vo. 6d. *Sandby.*

We have not been ſo deaf to reproof, as to overlook the rev. Dr. *Free*'s review of ourſelves; and we thankfully acknowlege, we ſhould never have diſcovered, without *his own* information *, 'that he is ſometimes a little pleaſant and facetious, after the manner of Dr. *Swift*, and the practice of *Horace*.' We are very ſerious in affirming, that, from a ſincere approbation of his *Antigallican* principles, we ſhould have been delighted with a juſtifiable opportunity of approving his writings alſo; and we credit him with having done his *utmoſt* to afford us ſuch an opportunity, which is the utmoſt that *genius* itſelf can do. But ſince a man's head may ſometimes prove an inſignificant part of him, and be out of luck; to be as partial in his favour as we durſt, we juſt glanced at our friend's former pamphlet, without tranſcribing *one* ſentence from it; and have reſerved our applauſe (which we huſband as charily as *Hudibras* did his wit) for ſome happier production of his, than either that or the preſent: for could we have miſtaken the puerility and decla-

* Page 20 of *The Reviewers reviewed.*

mation

mation of the *one* for argument, or the buffoonery of the *other* for wit, we muſt have manifeſted our own want of diſcernment and taſte, and have been convicted fools by betraying ourſelves: a much ſtronger argument than all Dr. *Free*'s ſyllogiſms †.

Our *Antigallican*'s zeal for the honour and intereſt of *England* is very right in itſelf, and much more laudable than an attachment ſolely to his own; and yet, without the leaſt detraction, there may be more felicity than merit in ſuch a diſpoſition. People are often born and educated into rational politics, which their own undirected judgment might not have embraced; as a ſpendthrift, who would never have earned a ſingle pound, may inherit thouſands. To conquer every erroneous prepoſſeſſion, and to extricate ourſelves from all the prejudices annexed to our birth, and rivetted by education, cuſtom, and connection, is ſuch merit indeed, as ſuppoſes the reflection of a philoſopher joined to the reſolution of a hero. Dr. *Free*'s happy *name* might ſuggeſt, to any owner of it, a deteſtation of every ſlaviſh doctrine in church or ſtate: tho', be a man's political notions wiſe or otherwiſe, the reſult of accident or of reflection, they have no inſeparable relation to good or bad *writing*, the only ſource of our difference with this *Antigallican*. Good intentions are indiſpenſible to conſtitute a good man; but other adjuncts are neceſſary to form a valuable writer. An excellent cauſe has often ſuffered through an indifferent advocate; we have really heard of a lawyer retained by his client to hold his peace for him: and, in the preſent caſe, Dr. *Free*'s pamphlet *on the importance of the Engliſh name*, doubtleſs intended for the honour and intereſt of the generous *South Britons*, would, without the leaſt *plot* or intention, debaſe them into thoſe mean local prejudices, and that contracted demeanour, ſo diſagreable to their character, as a people rather diſtinguiſhed by their exemplary ſincerity, and leſs partial benevolence.

Non tali auxilio, nec defenſoribus iſtis
ANGLUS *eget*.

But ſince this gentleman has indulged himſelf in much waggery, to regale the town with a laugh at our expence, we ſhall embrace the wiſe man's advice, by deſcending to anſwer him a little in his own way; and if our joining in the laugh ſhould either fail to transfer it, or to render the proper object of it ambiguous, we ſhall at leaſt prevent the high ridicule we might incur, from ſuppoſing this pamphlet to merit a *ſerious* anſwer.

The reverend doctor thus preludes to his onſet (*page* 2.) 'If 'the offence come from a number, I ſtill WISH *to know* whe-'ther they be all delinquents—that I may clap the ſaddle upon 'the right horſe, or aſs;' and adds, he has 'obſerved this con-

† See *Rev. rev.* p. 23, ſeq.

'duct

'duct' (*i. e. wiſhing* to know us) with reſpect to us. Now would it not have been more conſiſtent, after this declaration, not to have ſaddled all indiſcriminately, as he has done, without waiting for the completion of his wiſh; ſince there is ſome material difference in wiſhing for knowlege, and obtaining it; eſpecially as, for want of it here, he has treated ſeveral innocents, who never read even the title-page of his former pamphlet, very opprobriouſly: if there be any meaning in his polite appellations of *Dunce*, *Fool*, *Traytor*, *Raſcal*, *&c.* which, by the way, as conſtantly as they do not fit, revert to the blunderers who miſapply them. If he has at this coarſe rate vilified many for the opinion of one, who only ſaid, there was not room to give any quotation from his performance, which appeared to that gentleman very rhapſodical;—what titles could he reſerve for any who might be careful to expoſe the weakneſs, and fundamentally impolitic *principle* of it! But it were injudicious to be longer ſerious with a gentleman, who, tho' ordained to inſtruct others in the moderation of their paſſions, has, with little prudence, indulged his own wrath; ſo unjuſtly, as to the objects; ſo unproportionably, as to the cauſe, of it.—To ſmile then, and ſuppoſe a ſmall plurality of reviewers importantly aſſiduous about Dr. *Free*'s *twelve-penny* pamphlet *. As our friendly invelopement of that infirm deceaſed infant was compriſed in two ſhort periods, containing but five lines, it could not, according to our conſtitution, be referred to a committee of more than *three*. And ſo tenderly are we diſpoſed to reſent any thing that can come from Dr. *Free*, that theſe *identical* three are prohibited from interfering on the preſent pamphlet †, which has ſo exquiſitely *belyllogiſed* them; and for them only, to prevent the leaſt acrimony in ourſelves, we ſhall chuſe to ſuppoſe he deſigned all his invective; in like manner, as our following indulgence and admonition are reſtricted ſolely to himſelf.

The preſent committee then, of *fifteen*, have unanimouſly agreed, after a mature conſideration of this author's very peculiar caſe, not only to paſs over and remit the ſeveral fibs, puns, and pretty *concetti* in *The Reviewers reviewed*, which muſt have tickled his own imagination ſo abundantly in the generation of them; but alſo to indulge him in an unimpeached courſe of the like for twenty-one years, from this date; for a reaſon hereafter ſpecified. He is allowed to *falſify* and *abuſe*, merely that he may lay in a ſtock of articulate ſounds, beginning with words of one ſyllable, as *dupe*, *dunce*; and ſo proceeding to thoſe of two and three, as *liar*, *ſlanderer*; which will load his bad memory more gradually, and be the ſooner underſtood, from their innate and correſponding archetypes in his own

* *Importance of the Name*, *&c.*
† *Reviewers reviewed.*

capacity and diſpoſition. This will include an equal indulgence to *miſconceive* for the ſame term, ſince the very errors of the apprehenſive faculty will argue its exiſtence, as the viſible impreſſion of a bullet, however diſtant from the mark, proves its exploſion; and the faculty being once apparent, the poſſible reſtitution of it from its preſent ricketty diſtortion may enſue.

Thus, as his *Importance of the name of England* was intended to ſtrengthen *England*, by diſtinguiſhing the perſons born in that part of *Great Britain* from the reſt, and from other *Britiſh* ſubjects, he is at liberty to miſtake diviſion for multiplication; diſſenſion for ſomething ſtronger than union; a part to be greater than the whole; and allowed to conſider contempt as the firmeſt band of amity: whatever odd maxims might induce the whiggiſh politicians, in the glorious part of Queen *Anne*'s reign, to ſuppoſe the direct contrary. Let perſons of adult underſtandings prefer things to names and ſounds; and ſuppoſe that the royal navy, and the hard knocks of united *Britons*, are to ſubdue our enemies; while the heroic imagination of our author conjures them into defeat and havock by two magic ſyllables; and, full of poetic fury, deals about more ſlaughter than *Orlando* or *Drawcanſir*: an infallible expedient, (*as often as it ſucceeds*) to ſave both our blood and treaſure. *Det primos verſibus annos*, let him rhyme or rumble, and raiſe up new *Stigands* †, in which he may find the loyal and worthy little *Kentiſh ſoldier* * no indifferent coadjutor. The faculties of the mind have a right, we judge, during their minority, to certain illuſions, leſs material, indeed, than, but ſtill analogous to, thoſe rattles and toys which attract and exerciſe the organs of infants. And as we have ſome interior conviction that our author, tho' ſeeming adult to vulgar eyes, is of antediluvian *ſtamina*, in ſolidity and organiſation; and as thoſe antediluvians did not beget ſons and daughters before their attainment of eighty or a hundred years, it is not reaſonable to expect a writer, ſo conſtituted, ſhould propagate a durable conſiſtent iſſue of the brain before the like age, or rather later; as intellectual puberty and vigour are leſs forward than corporeal. For want of a phyſical regard to this very peculiar ſituation, great errors muſt have been committed in this young gentleman's nurture and education: he ſhould undoubtedly have ſucked at leaſt ten years, and not have been initiated in the firſt elements of literature, before the term at which we emerge from our legal minority. Then, as one error is often inductive of more, the time of his erudition ſhould have been continued much longer than it has: for tho' he appears by his attemptings to write, and eſpecially by half a page of mottos, to have ſome tincture

† *Stigands:* alluding to Dr. *Free*'s poem entitled, *Stigand*.
* See the *Whitehall Evening-poſt*, for ſeveral months paſt.

of

of the ſchools, he has been taken much too young from them. This muſt be glaringly evident from his dabbling ſtill with dirt-pyes, whence he ſmears all the paper he ſcrawls with his black paws; from his playing at crambo, and ſquandering his allowance in * ballads; from his reading jeſt-books, and filching from one a particular utenſil, with its contents, for a tail-piece to his † laſt pamphlet: tho' ſome have imagined, that as the lad would be thought to imitate *Swift*, he might ſteal this delicate implement out of *The Lady's Dreſſing room*. This indeed would be an imitation of the filth and fæces of the *Dean*'s writings; and reminds us of the practice of an obſcene fowl, called the ‡ *Tyw*, or thief, in the late hiſtory of *Norway*; which, as often as it fails to deprive others of the prey in their mouths, is humbly content with catching it, at ſecond hand, from the tail.

It appears ſurpriſing at firſt, that ſo many palpable evidences of puerility ſhould eſcape every virtuoſo, and be reſerved for our diſcovery. Far be it from us to ſuggeſt to a learned body the expedience of *undoctoring* a *quondam* aſſociate, or revoking any other academical diſtinction, by ſuppoſing they might be deceived in their grant! For as we think our preſent *authorling* the prodigy of the age, and much worthier of exhibition than the porcupine man and his ſon, the man-tyger, and every other man-monſter, it is not very ſtrange, upon the whole, that his ſtature, the date of his birth, his ſtanding in the ſchools, and his diverting riſible behaviour there, ſhould co-operate to their conferring ſome marks of their aſtoniſhing liberality on him: yet theſe his mature manly age may poſſibly hereafter deſerve—*non ſi malè nunc, et olim ſic erit:* and tho' he ſhould be conſidered, in effect, but as a very *doctorling*, during the remainder of this current century; we preſage, that the writings he ſhall produce in the next, will juſtify their higheſt expectations of him, and extort the public admiration. Perfection is ſlow in its progreſs: the child's conſtitution allows him time to *wiſh* and to wait for knowlege; and till it arrives, let him thankfully diſport and amuſe himſelf within the large bounds we have aſſigned him; only obſerving, to write his future exerciſes fair; to waſh his mouth; to get his catechiſm better by *heart*; and as his *copia verborum* increaſes, 'to keep his tongue from evil ſpeaking, lying, and ſlandering.' Theſe, indeed, were moſt deſireable attainments for him; ſince, beſides the ſtrengthening of his morals; by refining the preſent groſſneſs of his imagery, and allaying the vehemence of his ſtyle, they would prevent him, when his purpoſe may be only to rail or banter, from calling *fool* and *rogue*, *dunce* and *raſcal*.

Having thus manifeſted our entire placability, or rather indolence, notwithſtanding his utmoſt provocations, by introducing

* See *Gazetteer*, for *Auguſt* 4. † *Reviewers reviewed*, p. 27.
‡ See *Review*, vol. XII. p. 501, 502.

him to a much better acquaintance with himſelf, and to the ſecret of his peculiar exiſtence; as well as by enumerating the many indulgences annexed to it; we ſhall evince our affection, and even anxiety for him, by a ſtrict injunction, that he never pretend to *reaſon* during the term aforeſaid, not even by playing at ſyllogiſms, in *imitation of it:* theſe being as dangerous to infantile intellects, as broken glaſs or knives to the fingers of babes: and it happens for our reciprocal comfort, they may be equally accommodated to prove every thing and nothing. We ſhall endeavour by making a few as *bad* * ſyllogiſms as his own (no eaſy attempt!) to infuſe into our little friend ſome notion, if poſſible, of the great danger attending them, by demonſtrating how ſtrangely he himſelf may be tranſformed within the magic circle of a comprehenſive *major*, with its horrible ſting of conſequences. To preſent him with a few then, not ſtrung, and, as he ſays, not quite in earneſt, we lay it down as a clear

I.

MAJOR. As many *Scotchmen*, as are diſaffected to the preſent happy eſtabliſhment, find fault with the union.

MINOR. Dr. *Free*, in blaming the *Engliſh* for taking the name of *Britons*, and for calling the united kingdoms *Great Britain*, according to the direction of the firſt article of the union, finds fault with the union.

CONCLUSION. Therefore Dr. *Free* is a diſaffected *Scotchman.*——Again,

II.

MAJOR. The *Frenchmen* endeavour to diſunite his majeſty's ſubjects of *England* and *Scotland* [as they endeavoured to prevent the union] and particularly to revive the diſtinction, and aggravate the enmity ſubſiſting between the two nations before the union.

MINOR. Dr. *Free* endeavours to revive the diſtinction; and his contemning the common appellation of *Britons*, deſigned to cement

* In *The Monthly Reviewers reviewed*, the reader may ſee as curious a ſet of ſyllogiſms as ever were ſtrung together: we ſhall give the *firſt* as a ſpecimen, it being independent of the *ſeven* that follow it, in a chain of deductions (ſuch as they are) from one another.

'MAJOR. No true *Engliſhmen* would ſhew their envy and diſpleaſure at a defence of the *Engliſh* name, the extent of our territory, and the *antient power* and *glory* of *England.*

'MINOR. The *Monthly Reviewers* ſhew their envy and diſpleaſure at a defence of the *Engliſh* name, the extent of our territory, and the antient power and glory of *England.*

'CONCLUSION. Therefore the *Monthly Reviewers* are no true *Engliſhmen.*'—Bravo! Dr. *Free!*

cement the two nations, has a tendency to revive and aggragate their former enmity.

CONCLUSION. Therefore Dr. *Free* is a *Frenchman.—Encore,*

III.

MAJOR. The *Iriſh*, who have learned to ſpeak and write *Engliſh*, in their ordinary manner, term thoſe they ſpeak or write to, *Honies.*

MINOR. Dr. *Free*, in his *ordinary writing*, to the *Monthly Reviewers*, terms them *Honies**.

CONCLUSION. Therefore Dr. *Free* is an *Iriſhman.*

From theſe aſtoniſhing evolutions our worthy compatriot begins to ſtare at; perhaps, even to hate or dread himſelf; and had rather be nobody than *Scotch*, *French*, or *Iriſh*. To extricate him then from his dolorous ſelf, and to comfort him by *undoing* him, we affirm,

IV.

MAJOR. *No man* can be a *Scotchman*, and a *Frenchman*, and an *Iriſhman.*

MINOR. But Dr. *Free* has been proved by three ſyllogiſms to be a *Scotchman*, and a *Frenchman*, and an *Iriſhman.*

CONCLUSION. Therefore Dr. *Free* is *No Man*, or, according to the common phraſe, *No-body.*

Here then we may either congratulate, or take leave of, our late friend, very ſyllogiſtically abſorbed in the profound embraces of non-entity; and tho' he ſhould henceforward be termed *No-body*, and be conſidered as the moſt abſtract vacuity, or enjoy the equivalent of not being conſidered at all, it may be ſome conſolation to his learned friends to remark, that Ουτις, or *No-body*, was the name aſſumed by the wiſeſt hero in *Homer*, under his moſt critical circumſtances. But ſhould he, by ſome amazing revolution in ontology, emerge into literary exiſtence at, or even before, the expiration of twenty-one years, as aforeſaid, we ſhall gladly hail his maturer performances; and in caſe of their crudity, we ſhall either ſmile upon any of his little intervening amuſements, or applaud his more ſagacious ſilence. Poſitive Exiſtences muſt toil for reputation: but *Nobody* ſhall be famous for nothing. Behold, dear youth, and beware of omnipotent ſyllogiſms!

On a fair ſurvey of this article we muſt obſerve, it is not ſo ſtrictly an account of, or a noſegay from, *The Reviewers reviewed*, as a meditation on it; and, indeed, we have ſeen a better on a *broomſtick*. But it was too natural for us to be uncommonly diſpirited under ſuch extraordinary diſcipline; of the informing and reforming effects of which we are ſo ſenſible, that, inſtead of further citing, or referring to it, we gratefully recommend the peruſal of *The Reviewers reviewed* to the whole univerſe. This, ſome imagine, may produce ſeveral tranſlations

* *Reviewers reviewed*, page 18.

of it; but as ſuch a preſumption is at beſt but conjectural, and as few tranſlations fully preſerve the ſpirit of a *delicate original*; with his *little reverence*'s permiſſion, we ſhould gladly hint to our bookſeller a new edition of ſeveral thouſands, at one penny each, with large allowance to chapmen and dealers.

II. *Anticriſis*; or, a Diſcuſſion of a ſcurrilous and malicious Libel, publiſhed by one Mr. *James Man*, of *Aberdeen*, intitled *A Cenſure and Examination of Mr. Thomas Ruddiman's philological notes on the works of the great Buchanan, more particularly on the hiſtory of Scotland, &c.* By *Thomas Ruddiman*, A. M. 8vo. 226 pages. *Edinburgh*. Price unknown to us.

In our *Review* for *December* laſt, we gave a ſhort account of the piece to which this is an anſwer; and as the ſubject of debate between Mr. *Ruddiman* and Mr. *Man* is of no very intereſting kind, or ſuch as may be ſuppoſed to engage general attention, we may very reaſonably be excuſed from giving a a long and particular account of it. It would indeed be leading our readers into a dry and barren field, to lay before them a number of criticiſms, many of them very trifling ones, on *nouns, pronouns, verbs, prepoſitions, &c.* and to take up their time with accounts of different readings and pointings.

Mr. *Man* was at great pains to ſhew, that Mr. *Ruddiman* has groſly corrupted *Buchannan*'s writings, and particularly his hiſtory; that he is unacquainted with the elegancies, idioms, and figures of the *Latin* tongue, and diſcovered great ignorance of the uſe and meaning of verbs, adverbs, *&c.* In order to ſupport this charge, he entered into a long and tedious detail of particulars, many of them very minute and trifling, and poured forth a torrent of abuſe and ſcurrility upon his adverſary, *ſufficient*, as a modern writer expreſſes himſelf, *to overlay an oyſter-wench*. Of the different editions of *Buchanan*'s hiſtory, he alleges, that none are of any value in compariſon of that which was firſt printed at *Edinburgh*, in 1582: in oppoſition to him Mr. *Ruddiman* endeavours to ſhew, that his edition of *Buchanan*'s works is incomparably more correct and perfect than any that went before, and conſiders pretty largely what is urged againſt him in regard to his imputed ignorance of the *Latin* tongue. Some errors and eſcapes he acknowleges, but almoſt all of them, he ſays, were either pointed out to him by other perſons, or diſcovered by himſelf, long before Mr. *Man*'s book came into his hands. Upon the whole, we ſhall content ourſelves with obſerving, that tho' Mr. *Man* ſeems to have the advantage of his antagoniſt in ſeveral things, yet Mr. *Ruddiman* diſcovers more modeſty and more learning, and writes much more like a gentleman.

III. *An Anſwer to Mr. B——w's Apology*, as it reſpects his king, his country, his conſcience, and his God. By a Student of *Oxford*. 8vo. 6d. *Bizet*.

Mr.

Mr. *B——w*'s character is here moſt outrageouſly attacked. Thoſe who have the curioſity to ſee what lengths of ſcurrility an anonymous writer may take the liberty to run, are referred to the pamphlet itſelf.

IV. *The Freethinker's Criteria exemplified*, in a vindication of the characters of *M. Tullius Cicero*, and the late Duke of *Marlborough*, againſt the cenſure of the late Lord *Bolingbroke*. By *Philologus Cantabrigienſis*. 8vo. 1s. 6d. *Owen*.

In our *Review* for *December* laſt we gave a ſhort account of a piece entitled, *Miſcellaneous Obſervations on the Works of the late Lord Bolingbroke, &c. in a ſeries of letters to a nobleman. By a free-thinker*. This *free-thinker*'s fourth letter contains ſome *criteria* of his lordſhip's upon a particular examination of his works. In order to try the effect of theſe *criteria*, our author, in the piece before us, examines that part of Lord *Bolingbroke*'s ſecond letter on the ſtudy of hiſtory, which contains his cenſure on *Tully*, and the late Duke of *Marlborough*. He is at great pains to diſplay *Cicero*'s military ſervices during his government of *Cilicia*, and to ſhew how falſe a repreſentation of the matter the noble author has made. He conſiders largely, too, what his lordſhip has alleged in regard to *Cicero*'s vanity in expecting a ſupplication, and *Cato*'s not propoſing it in *Cicero*'s behalf; labouring all along to vindicate *Cicero*, and to make *Bolingbroke* appear guilty of the groſſeſt miſrepreſentation. And, indeed, whether the motives he aſſigns for his [Mr. St. *John*'s] treatment of *Cicero* be the true ones or not; or whether *Cicero*'s governing paſſion was that love of his country, as he aſſerts, or was not, he fairly proves his lordſhip guilty of miſrepreſenting the matter under examination, as will evidently appear to any impartial reader, who peruſes what he has ſaid.

In regard to the Duke of *Marlborough*, he ſays but little, and that little ſeems to have no great weight in it: he hints at the motives of his lordſhip's malice to the duke, tho' it does not appear from any thing that is ſaid in the ſecond letter on the ſtudy of hiſtory, that he was actuated by malice, or intended *to pull down the duke's glory*, as this author expreſſes it.

V. *Remarks on Dr. Warburton's Sermon*, concerning the nature and end of the Lord's ſupper; wherein is ſhewn, in oppoſition to that writer, that the Lord's ſupper neither is, nor can be, of the nature of a feaſt on the ſacrifice. In a letter to ——————. By a Country Gentleman. 8vo. 6d. *Payne*.

The author of this judicious and accurate pamphlet, hath given a full refutation of the two principal points which Dr. *Warburton* attempted to eſtabliſh, *viz.* That the *Lord's ſupper* is *a feaſt upon a ſacrifice*, even the ſacrifice of the croſs. 2. That it is a *communication* or *exhibition* of the merits of that ſacrifice to all the participants; or that it is a *rite, by which the bene-*

benefits of his death and paſſion are communicated to the partakers thereof. Our country gentleman having offered ſeveral juſt obſervations relating to the cuſtoms and phraſeology of the legal inſtitution, concludes with the following remarks, which exhibit a compendium or ſummary of the arguments he has enforced. 1. That—if the Lord's ſupper, to be partaken of by all *Chriſtian* people, be really a *feaſt upon the ſacrifice of the croſs*; then *Chriſt*'s death was no other than a *ſacrifice of peace-offering, ſuch only* being allowed to be feaſted on by the people. 2. If the death of *Chriſt* be *a ſacrifice for ſin*, then the *Lord's ſupper* cannot be *a feaſt upon that ſacrifice*; becauſe ſuch were forbidden to be feaſted upon. 3. Therefore neither can the Lord's ſupper be productive of thoſe great and ſpecial benefits to the partakers, which Dr. *Warburton* imagines: it cannot, nor ought it to be, conſidered as a *rite*, in which the benefits of *Chriſt*'s death and paſſion are conveyed; nor does each partaker receive thereby the ſeal of pardon, or of reſtoration to his loſt inheritance, as the doctor preſumes to aſſert. Unleſs the doctor can ſubvert theſe principles, the whole ſcheme of his reaſoning relating to theſe points, will appear to be altogether precarious and inconcluſive.

RELIGIOUS.

VI. *The Chriſtian.* Being a courſe of practical ſermons. By *Samuel Walker*, A. B. curate of *Truro*, in *Cornwall*, and formerly of *Exeter-college*, in *Oxford*. 12mo. 2s. 6d. *Owen.*

The deſign of theſe diſcourſes, is to give an account of the goſpel-ſalvation, the ſum of which is comprehended, it is ſaid, in *faith* and the *new creature*. In the four firſt the author treats of the miſery and helpleſsneſs of man, the power and love of *Chriſt*, and faith in him; in the remaining ſeven, he deſcribes the character of the *new creature*, takes a ſurvey of this character, in the ſeveral branches of it, and repreſents the workings of a renewed ſoul in thought, word, and action. In what he ſays, he endeavours to be as practical as poſſible, and tho' there is nothing very animated or ſtriking in his manner, yet he writes like one ſincerely deſirous of doing good, of making men better, and wiſe unto ſalvation.

VII. *Friendly Conferences.* 1. On ſome paſſages in Mr. *Taylor*'s key to the apoſtolic writings, and his paraphraſe, with notes, on the epiſtle to the *Romans*. 2. On Dr. *Sykes*'s remarks on the late Lord *Bolingbroke*'s treatment of St. *Paul*, in the introduction to his paraphraſe and notes upon the epiſtle to the *Hebrews*. Deſigned to ſhew, that they who are *Chriſt*'s diſciples indeed, are much happier, at preſent, than the wicked profeſſors of *Chriſtianity:* and to ſtate and vindicate ſeveral doctrines of the goſpel. By *John Greene*. 8vo. 2s. *Buckland.*

This

This author treats, at ſome length, of the doctrines of juſtification, faith, &c. and endeavours to prove, that the election and predeſtination of particular perſons to rewards or puniſhments, is the doctrine not only of St. *Paul*, but of our Saviour himſelf, and that it is a doctrine far from having any evil tendency. He ſets himſelf to oppoſe Mr. *Locke*, and Mr. *Taylor* in ſome things they have advanced, but what he ſays in oppoſition to them does not appear to us of importance enough to deſerve a particular account.

MISCELLANEOUS.

VIII. *A Grammar of the Italian Language.* In two parts. In the firſt, the rudiments are accurately delivered; the peculiarities and idioms carefully noted, and the learner completely inſtructed to read, write, and ſpeak *Italian* correctly.—To which are added, rules never before publiſhed; particularly for a true pronunciation, which is carefully exemplified by correſpondent ſounds in *Engliſh* ſyllables.—The ſecond part contains an *Italian* and *Engliſh* vocabulary; a collection of the moſt uſeful adjectives; *Italian* phraſes on different ſubjects; miſcellaneous phraſes; familiar dialogues, in *Italian* and *Engliſh*, and the choiceſt *Italian* proverbs. By *Evangeliſt Palermo*, A. M. editor of *Altieri's Italian* and *Engliſh* dictionary, and teacher of the *Italian* tongue in *London*. 8vo. 5s. *Millar.*

Our author has ſo fully ſpecificated his plan in his title-page, that he has left us little to ſay upon it; except that the reader will find Mr. *Palermo's* execution equal to what he propoſes: ſuch as may be deſirous of making a proficiency in this harmonious language, cannot, we apprehend, have recourſe to any thing better than this performance.

IX. *Tergiverſation diſplayed*, in ſome caſes of common life; wherein a ſincere directneſs and preciſion are both the moſt indiſpenſibly requiſite, and the moſt plauſibly evaded. 8vo. 1s. 6d. *Crowder, &c.*

This is the ſeventh letter of *N. R.'s* account of himſelf. See *Review*, vol. VI. p. 483. art. 9. And vol. VIII. p. 511. art. 7.

X. *London in Miniature.* Being a conciſe and comprehenſive deſcription of the cities of *London* and *Weſtminſter*, and parts adjacent, for forty miles round. In which the many public building, ſtatues, ornaments, royal palaces, houſes of the nobility and gentry, places of public diverſion and entertainment, &c. in and about this great metropolis, are accurately diſplayed: with the addition of a correct liſt of all the

ſtreets, lanes, ſquares, courts, alleys, &c. within the bills of mortality. The whole collected from *Stow*, *Maitland*, and other large books on this ſubject; with ſeveral new and curious particulars. Intended as a complete guide to foreigners, and all others who come to view this city, or travel for pleaſure to any of its circumjacent parts. 12mo. 3s. *Corbet.*

XI. *The Complete Letter-writer:* or, New and polite *Engliſh* ſecretary. Containing directions to write letters on all occaſions, in a polite, eaſy, and proper manner; with a great variety of examples, from the beſt authors, on buſineſs, duty, amuſement, affection, courtſhip, love, and friendſhip, &c. To which is prefixed, a plain and compendious *Engliſh* grammar; with inſtructions how to addreſs perſons of all ranks, either in writing or diſcourſe; and, at the end, ſome elegant poetical epiſtles, and neceſſary orthographical directions; with a ſpelling dictionary of ſuch words as are alike in ſound, but different in ſenſe. Very uſeful to the *Engliſh* ſcholar. 12mo. 2s. *Crowder* and *Woodgate.*

XII. *Oratio habita Cantabrigiæ, in Sacello collegioque S. S. et individuæ trinitatis ſolenni feſtoque die fundatoris memoriæ ſacro, octavo kalendas Junii* MDCCLV. *Ex teſtimento optimi nuper viri Johannis Wilſoni, S. T. P. perorante Gulielmo Maſkelyne, A. M. ejuſdem collegii ſocio. Cantabrigiæ typis academicis excudebat J. Bentham. Veneunt apud G. Thurlbourn, Cantabrigiæ; J. Fletcher, Oxoniæ; J. Leake, Baiis; item apud P. Vaillant, B. Barker, et R. Dodſley, Bibliopolas Londinenſes. Pret.* 1s.

XIII. *The French Scholar's Guide:* or, An eaſy help for tranſlating *French* into *Engliſh.* Containing, 1. Select fables.—2. Diverting tales.—3. Witty rapartees.—4. Rarities of different countries.—5. Familiar letters.—6. Moral ſentences. 7. Bills, receipts, and other forms of buſineſs, &c. With an index, in an exact alphabetical order, of all the words contained in the book, their proper ſignification in *Engliſh*, and their grammatical derivation.—Deſigned for the uſe of ſchools as well as private learners: very uſeful to foreigners who underſtand *French*, and want to learn *Engliſh*; and alſo very aſſiſting to the miſtreſſes of *French* boarding-ſchools, &c. who, if they ſhould underſtand but little of grammar, or *Engliſh*, may, by the index, eaſily correct their ſcholars tranſlations. By *Peter Hudſon*, teacher of *French*, writing, and accompts, &c. and author of *The New Engliſh introduction to the Latin tongue.* 12mo. 2s. 6d. *Keith.*

So circumſtantial a title, renders a further explanation of the deſign of this performance unneceſſary: wherefore we ſhall con-

content ourſelves with adding one ſuffrage to thoſe of five and forty maſters of academies, and teachers of the *French* language, moſt of them names of eminence in their reſpective profeſſions, who concur in recommending it.

XIV. *The Method and plain Proceſs for making Pot-aſh equal, if not ſuperior, to the beſt foreign Pot-aſh.* Publiſhed in conſequence of the late encouragement granted by parliament for that purpoſe. By *Thomas Stephens.* 4to. 1s. 6d. *Griffiths, &c.*

Though the ſanction under which this proceſs is publiſhed, muſt ſuppoſe the evidence, that proved the efficacy of it, inconteſtable, and ſufficiently recommend its peruſal to all perſons concerned in uſing, ſelling, or purpoſing to make this commodity; it may be a further recommendation of the deſign to the public, to inform them, that about ſixty thouſand pounds ſterling's worth of this commodity is annually imported from the continent, and conſumed here; which, with great probability, will henceforth be imported from our plantations, in return for *Britiſh* manufactures exported hence. Mr. *Stephens*, in a ſhort preface, takes notice of the obſtacles he encountered from the artifice, or more direct oppoſition, of a few, in his application on this account. After his acknowlegements to the ſeveral boards and perſons of condition, who favoured his endeavours on this public occaſion, he mentions Mr. *Tomlinſon* and Mr. *Hanbury*, as gentlemen very zealous, without doors, to defeat the oppoſition it received. The whole method and proceſs are delivered in the cleareſt manner, and ſeem to be communicated with all the integrity they ought. The pamphlet is handſomely printed; and two neat copper plates are added, exhibiting all the inſtruments and apparatus neceſſary to the production of the manufacture. In the courſe of this proceſs notice is taken of an ineffectual one, which our author terms infamous, publiſhed near two years ago, and very lately re-publiſhed, which was aſcribed to the late Hon. Sir PETER WARREN.

POETICAL.

XV. *Familiar Letters and Poems on ſeveral Occaſions.* By *Mary Maſters.* 8vo. 5s. in ſheets. *Henry* and *Cave.*

This volume is the *ſecond* publiſhed by Mrs. *Maſters.* Her former collection came out in the year 1733. Both were printed by ſubſcription; and the liſt of names prefixed to each is very numerous. As this Lady's poetical talents have been ſo long known to the public,* we have thought it needleſs to give either their character, or ſpecimens of them.—The pre-

* Not only from the volume printed in 1733, but by means of the *Magazines.*

face to her firſt volume informs us, that ſhe had 'never read 'a treatiſe of rhetoric, or an art of poetry, nor was ever taught 'her *Engliſh* Grammar; that her education roſe no higher than 'the Spelling-book, or the Writing-maſter; that her genius 'was always diſcountenanced by her parents; and that till her 'merit got the better of her fortune, ſhe was ſhut out from all 'commerce with the more knowing and polite part of the 'world.' In the preface to her ſecond volume ſhe gives the following account of it. 'I entreat thoſe whoſe curioſity may 'induce them to peruſe the following pages, to remember, 'that my appearance as an author, is neither the effect of va-'nity, nor of unreaſonable fondneſs of any thing that has 'been the product of my pen. As I entered the world ill-'provided with the gifts of fortune, I was, in the early part 'of my life, perſuaded to increaſe my little ſtock by a ſub-'ſcription, in which I ſucceeded beyond my merit, and for a 'while lived contented and quiet; but the death of ſome 'friends, and the treachery of others, rendered my ſituation 'very inconvenient and uncomfortable: In hopes of redreſſ-'ing it, I was prevailed upon to make a ſecond attempt, ſe-'veral gentlemen and ladies aſſuring me they would not 'only honour me with their own names, but uſe their utmoſt 'influence in my favour; and not having compoſitions of my 'own ſufficient in number or value, to conſtitute a volume, 'I have been indebted to ſome ingenious gentlemen for their 'contributions, which I have always carefully diſtinguiſhed by 'initial letters.'—We cannot conclude without one remark, in juſtice to this lady, and for the ſatisfaction of thoſe who may not happen to be acquainted with her literary performances, that ſhe is a chaſte, moral, and religious, as well as an agree-able and ingenious writer. We mention this circumſtance, as certain daughters of the muſes have been leſs eminent for their virtue than their wit; but Mrs. *Maſters*'s character, as a WOMAN, is ſuch as muſt have had a conſiderable ſhare in inducing her numerous friends to ſubſcribe to the POETESS: for which ſhe hath ſufficiently repaid them in grateful acknowledgments, even were her book out of the queſtion. Genuine gratitude ever ballances accounts with benevolence; or rather, in our eſtimation, always brings the latter in debtor; for, in truth, the ſelf-approbation of the generous mind is no trivial advan-tage to thoſe that do generous things: it gives us ample and prompt payment for the good we do; and, in one and the ſame inſtant, communicates happineſs to the heart that beſtows it. What a glorious thing is humanity!—As Mrs. *Maſters*, herſelf ſays, in her verſes on friendſhip,*

To eaſe the boſom that is deep diſtreſs'd,
And raiſe the tranſport of the joyful breaſt;

* Vol. II. of her works, p. 124.

This

This gift divine the Pow'r ſupreme beſtows,
To aid our joys, and diſſipate our woes.

XVI. *Put Money in your Purſe:* or the Golden Rule; a converſation piece, not in painting but poeſy. A ſatire with notes. Folio. 1s. *A. Dodd.*

This performance, tho' executed, upon the whole, in tolerable language, and ſmooth verſification, ſtops ſhort of the elevation of poetry and true ſpirit of ſatire. The principal ſubject of the poet's invective, is the ruling paſſion for, and corrupting influence of, money, which he ſeems to confine to the preſent age, tho' it was too probably the caſe of many a former age, and is too likely to be that of moſt ſucceeding ones—*O cives, cives, quærenda pecunia primum, Virtus poſt nummos.* If an author is diſpoſed to complain of the times, it muſt neceſſarily be of thoſe he has ſeen, as we are more forcibly impreſſed by that kind of evidence, than by what we hear or read of former ages: and for want of a due attention to this obſervation of *Horace*, every perſon is apt to conſider his own times as the moſt wicked. We are ſatisfied it is not difficult to aſſign a worſe than the preſent, which we do not compliment as the moſt exemplary: and, indeed, our poet makes his friend (the ſatyr being conducted in dialogue) ſay much the ſame thing.

Nor be your wit too raſh the great to blame,
Stateſmen and times were ever much the ſame.

As this writer inſiſts principally on the notorious cuſtom of bribing at elections, we ſhould reflect, that in this caſe the aggreſſors muſt be the moſt culpable; ſince the difference between giving and not giving, would, in too many places, too probably determine the ſucceſsful candidate, however qualified in head or heart; nor can we prudently ſuppoſe the old enemies of the government, either inactive or inconſiderable enough, not to be at great pains, and ſome expence, to return perſons for the embarraſſment of public affairs, if the friends to the eſtabliſhment were to be leſs active and more retentive than themſelves: the probable conſequences of which, at ſuch a critical juncture as the preſent, we may ſubmit to all perſons of ſound reflection. The *Jew*-bill (tho' repealed) is the next object of the poet's ſatyr: of which, nevertheleſs, ſome other clergymen [our author ſeeming one] have thought differently, and even imagined it might lead to the converſion of the *Jews*; while he apprehends it would extinguiſh *Chriſtianity*. The poem ends with ſome very good and grave advice, which is eaſily given, as it coſts little, and is the moſt elevated part of it, tho' the ſentiments are not new. He calls it *Bevil*'s doctrine, and prints it like a quotation. But we chuſe to refer to the verſes, without extracting them, as we are obliged to confine our catalogue to narrow limits this month.

SER-

1. *THE Lord's Prayer conſidered*, and applied to a vindication of the liturgy of the church of *England*. Preached in the pariſh church of St. *Mary-le-bow*, on St. *Mark*'s Day, 1755, in purſuance of the will of Mr. *John Hutchins*, citizen and goldſmith. By *Gloceſter Ridley*, L. L. B. 8vo. 6d. *J. Clarke*.

2, *The Neceſſity of the Spirit's Help in Prayer:* being the ſubſtance of two ſermons preached at the meeting-houſe near *Devonſhire-ſquare*, the two Lord's-day mornings, *June* 15, and 22, 1755. By *John Stevens*. 8vo. 6d. *Keith*.

3. *National Proſperity the joint Product of juſt Government and dutiful Subjection*. Preached at St. *Mary*'s, before the univerſity of *Oxford*, *June* 22, 1755; being the anniverſary thankſgiving for his majeſty's happy acceſſion to the throne. By *William Sharp*, D. D. Principal of *Hertford-college*. Publiſhed at the requeſt of the vice chancellor, and heads of houſes. 8vo. 6d. *Rivington*.

4. *The Deiſt confuted upon his own Principles:* or, A rational defence of revelation, from its own intrinſic uſefulneſs and excellence. Preached at *Kelvedon*, *May* 7, 1754, at the viſitation of the rev. Dr. *Moſs*, arch-deacon of *Colcheſter*. By *Nathaniel Ball*, vicar of *Great Tey*, and maſter of the free-ſchool at *Chelmsford*. To which is added, an appendix, containing remarks on Lord *Bolingbroke*'s objections to revelation; deſigned as a general anſwer to all deiſts, and to expoſe his lordſhip's fallacious reaſoning, groſs miſrepreſentations of ſcripture and frequent ſelf-contradictions. 8vo. 1s. *Buckland*.

Mr. *Ball* endeavours to prove, that *intrinſic excellence* and *real uſefulneſs* are neceſſary marks of all divine revelation; and that the revelation we now enjoy has theſe marks, being directly calculated to promote the peace and happineſs of mankind, both here and hereafter. The words he diſcourſes from are theſe; *All ſcripture is given by inſpiration of God, and is profitable for doctrine*, &c. which words, we are told, as they ſtand in our *Engliſh* tranſlation, appear to have either no determinate ſignification, or a ſignification too low and trifling to be expected from an inſpired apoſtle. Our author obſerves, that the paſſage will admit of a different *reading*, according to which a more rational explication may be given of the words than what our *Engliſh* verſion repreſents. This different reading is by leaving out only the particle *και*, in the original; for which, it is ſaid, there is ſufficient authority. So that inſtead of ſaying, *All ſcripture is given by inſpiration of God, and*, &c. it ought to be read, *All ſcripture which is given by inſpiration of God, or all divinely-inſpired ſcripture is profitable*, &c.

The deſign of the appendix is to ſhew, that Lord *Bolingbroke* was a fine declaimer, but a very bad reaſoner; that he has groſly

groſly miſrepreſented and abuſed the holy ſcriptures; and that he has been guilty of moſt palpable contradictions.

V. *The Equal and Impartial Adminiſtration of Juſtice, with reſpect both to the guilty and the innocent, recommended.* Preached at St. *Mary*'s, in *Oxford*, at the aſſizes, before the right hon. Mr. Juſtice *Foſter*, and Mr. Baron *Smythe*, *July* 16, 1755. By *William Dodwell*, D. D. canon reſidentiary of *Sarum*. 8vo. 6d. *Rivington*.

VI. Two ſermons, the one on *Iſa.* xxix. 11, 12, the other on *Jer.* vi. 16. Both by the rev. Mr. *Henry Crooke*, of *Leeds*, in *Yorkſhire*. Price 1s. For the benefit of a public charity, and therefore to be had only, at Mr. *Crooke*'s, diſtiller, oppoſite to St. *George*'s church, *Southwark*; at Mr. *Rayle*'s, hop-merchant, at the *Bridge-foot*, *Southwark*; and at Mr. *Longden*'s, dry-ſalter, at the *Anchor* and *Key*, in *Upper Thames-ſtreet*.

ART. XVII. *A Synopſis of the Genealogy of the moſt antient and moſt noble family of the* Brigantes, *or* Douglas. *By* Peter Pineda; *who preſents this work to the above-mentioned family. Pr.* 4s. *ſewed.* London, 1754. [without the name of either Printer or Bookſeller.] *Sold by* R. Davis, *in* Sackville-ſtreet.

THE above work, which is intended as a mark of gratitude for the many favours his grace the duke of *Queenſberry* has been pleaſed to confer upon its author, may poſſibly appear dry to the generality of readers; though ſuch as delight in *family-hiſtory*, will find entertainment, of that *peculiar* kind, as well in the peruſal of the book, as in the contemplation of a grand *genealogical tree*, engraved upon copper, and prefixed thereto.—Our author makes *Gathelus*, ſon of *Cecrops*, king of the *Athenians*, to be the founder of the *Scotiſh* nation; as *Sayas*, ſo called from a city in *Egypt*, was of the family of *Brigantes*, or *Douglas*,—'the only one in the world that has 'been preſerved to this day by an uninterrupted lineal ſucceſ-'ſion, from father to ſon, during the ſpace of three thouſand 'and eight or ten years.'—*Gathelus*, being of a turbulent and unruly temper, (according to our author) deſerted his father, and fled from *Greece* into *Egypt*, where he became general of the forces of king *Pharaoh* (the father of him who was drowned in the *Red-ſea*) and had *Sayas* for his lieutenant. After *Gathelus*'s return from a ſucceſsful expedition againſt the *Ethiopians*,

opians, *Pharaoh* rewarded him with the marriage of his daughter *Scota*: but ſtill his roving diſpoſition not abating, he ſoon left *Egypt*, attended by *Sayas*, and a number of other followers; and, after paſſing the *Streights*, landed upon the weſtern coaſt of *Spain*, called from him *Portus Gatheli*, or *Portugal*. From hence theſe adventurers removed into the province of *Gallicia*, where *Gathelus* founded the city of *Brigantia*, now *Compoſtella*; and aſſuming the title of king, ordered his ſubjects from thenceforth to be called *Scots*, in honour of his wife *Scota*. Some time after, he ſent his old lieutenant towards *Biſcay*, to lay the foundations of a new city, called after him *Sayas*, now *Segura*.—*Gathelus*, it ſeems, had two ſons, *Hiberus* and *Hemecus*; under the former of whom he ſent a colony of *Scots* into *Ireland*, called from him *Hibernia*, where they continued to flouriſh for ſeveral centuries, 'till being ſo far 'increaſed in numbers, as to want a ſufficient extent of land 'to furniſh them with the neceſſaries of life, they ſent part of 'their people into the northern parts of *Albion*; [where] the 'firſt land they occupied was by them called *Argathelia*, in 'memory of their firſt founder *Gathelus*, and has ſince ob-'tained the name of *Argyll*.'—The firſt coming of the *Scots* into *Albion*, our author fixes at 582 years *before Chriſt*.—'The *Scots*, (he ſays) who firſt entered *Albion*, carried no 'ſupreme head, or king, along with them, but lived divided 'into families, or clans; each clan chooſing its own chief to 'govern them in peace and war. To this form they kept '(he adds) a long time, till, being greatly increaſed in num-'bers and power, they compoſed at laſt no inconſiderable mo-'narchy;' the firſt king whereof was *Fergus*, who obtained that dignity 330 years *before Chriſt*.'—Tho' Mr. *Pineda*'s intention was not to write an hiſtory of *Scotland*, yet he gives a liſt of all the kings thereof, together with a brief account of their moſt memorable actions; at the ſame time not forgetting his main deſign, of ſetting forth the noble exploits of that illuſtrious houſe, of which he more particularly treats; ſeven of whom have filled the *Scotiſh* throne *; 'and, if (as he adds) 'virtue had always been a title to a crown, the modern times 'would have ſeen the ſupreme power in that family, as often 'as the antient did.'

* Whilſt that dignity remained *elective*; which it did for ſeveral centuries after the eſtabliſhment of that monarchy.

ERRATA. P. 139, l. 13, inſtead of *for*, read *from*. *Ib.* l. 14, place a comma after *ſelfiſh*.

THE MONTHLY REVIEW

For *SEPTEMBER*, 1755.

ART. XVIII. *Concluſion of the Account of Dr.* Hutcheſon's *Syſtem of Moral Philoſophy.*

THE doctor having ſhewn, in his firſt book, that the courſe of life which God and nature recommend to us, as moſt lovely and moſt conducive to the true happineſs of the agent, is that which is intended for the general good of mankind, in the wiſeſt manner that our reaſon and obſervation can ſuggeſt, proceeds, in the ſecond, to enquire into the more ſpecial laws of nature, or the proper means of promoting the happineſs of mankind by our actions. And this he does, firſt, by conſidering only that relation which *nature* has conſtituted among all, abſtracting from thoſe adventitious ſtates, or relations, which human inſtitutions or actions have conſtituted.

Before he enters directly upon this part of his ſubject, he gives ſome account of many complex notions of moral qualities; lays down rules for computing the morality of actions; and explains the general doctrine of rights and laws: which he does in a more clear and diſtinct manner than the generality of civilians. Having premiſed thus much, he proceeds to the more ſpecial conſideration of the rights and duties of mankind, and the ſpecial laws of nature: he ſhews, that a ſtate of natural libery is not a ſtate of war; that a ſocial life is neceſſary; that each individual has a natural right to life and ſafety, to liberty of action, to private judgment, to the uſe of ſuch things as are common, to ſociety with others, to the

character of innocence, to marriage, *&c.* and that no ſuperior endowments, natural, or acquired, can give a perfect right to aſſume power over others, without their conſent. In treating of adventitious rights, he enquires into the general right which mankind have to the uſe of things inanimate, and the lower animals.

'As the inferior animals,' ſays he, 'are led by their appe-
'tites and inſtincts, without any capacity of conſidering the
'notions of right or wrong, to uſe ſuch fruits of the earth as
'their ſenſes recommend, and their appetites crave, for their
'ſupport, mankind would probably at firſt act the like part,
'without conſidering the point of right, and that from the
'like inſtincts. When they attained to the knowledge of a
'wiſe and good God, the creator of all theſe curious forms,
'and to the notions of right, they would ſoon diſcover, that
'it was the will of *God* that they ſhould uſe the inanimate
'products of the earth for their ſupport, or more comfortable
'ſubſiſtence; and that they had a right thus to uſe them
'from the following obvious reaſons. They would perceive
'their own ſpecies to be the moſt excellent creatures that
'could be ſupported by them; that without this ſupport they
'muſt ſoon periſh in a miſerable manner; that their inſtincts
'and ſenſes were plainly deſtined to lead them into the uſe of
'them; that the inſtincts of lower animals, who had no ſu-
'perior powers to reſtrain them, plainly ſhewed the inani-
'mate things to be deſtined for the ſupport of animals; that
'theſe forms, however curious and beautiful, muſt ſoon pe-
'riſh of their own accord, and return to the common maſs
'of earth, without anſwering any ſuch valuable purpoſe as
'ſupporting animal-life and increaſing its happineſs; that to
'things inanimate all ſtates are alike, and no diminution or
'increaſe of happineſs is occaſioned by any changes which befal
'them, except as they are ſubſervient to things animated.
'Theſe conſiderations would clearly ſhew, that a great in-
'creaſe of happineſs, and abatement of miſery, in the whole,
'muſt enſue upon animals uſing for their ſupport the inani-
'mate fruits of the earth; and that conſequently it is right
'they ſhould uſe them, and the intention of their creator.

'A new-created pair, indeed, could ſcarce ſubſiſt, even in
'the fineſt climates, without a place cultivated for them arti-
'ficially, and ſtored with fruits ready for their ſubſiſtence.
'Their firſt days muſt be anxious and dangerous, unleſs they
'were inſtructed about the fruits proper for their uſe, the na-
'tures of animals around them, the changes of ſeaſons, and
'the arts of ſhelter and ſtoring up for the future. They would

'would not need a revelation to teach them their right, but 'would need one to teach them how to uſe it.

'The right to uſe inferior animals is not ſo obvious; and 'here inſtruction would be more neceſſary, if there was early 'any need to uſe them; and yet reaſon would pretty ſoon teach 'one the right of mankind in this matter. A rational Being, 'who had notions of right and wrong, and in ſome diſtreſs 'needed the labours or other uſe of creatures ſo much inferior 'in dignity, being conſcious of his natural power, by means 'of reaſon, to make ſuch creatures ſubſervient to his ſupport 'and happineſs, would readily preſume upon his right, and a 'little further reflection would confirm his preſumption.

'It is true, theſe creatures are capable of ſome happineſs 'and miſery; their ſufferings naturally move our compaſſion; 'we approve relieving them in many caſes, and muſt con-'demn all unneceſſary cruelty towards them, as ſhewing an 'inhuman temper. Could we ſubſiſt ſufficiently happy with-'out diminiſhing the eaſe or pleaſure of inferior animals, it 'would be cruel and unjuſt to create to them any needleſs 'toil or ſuffering, or to diminiſh their happineſs. But the 'human ſpecies is capable of incomparably greater happineſs 'or miſery: the external ſenſes of brutes may be equally, or 'more acute; but men have ſuperior ſenſes or powers of en-'joyment or ſuffering: they have ſublimer pleaſures by the 'imagination, by knowledge, by more extenſive and laſting 'ſocial affections, and ſympathy, by their MORAL SENSE, 'and that of honour. Their reaſon and reflection collect 'joys and ſorrows, glory and ſhame, from events paſt and 'future, affecting others as well as themſelves; whereas 'brutes are much confined to what at preſent affects their 'ſenſes. Thus mankind are plainly the ſupreme part in the 'animal ſyſtem of this earth.

'Now ſuppoſe an impartial governor, regarding all ani-'mals in proportion to their dignity, and aiming at the beſt 'ſtate of all: ſuppoſe the higheſt ſpecies, mankind, multi-'plying ſo faſt, that neither the natural fruits of the earth, 'nor thoſe procured by their own labour, are ſufficient for 'their maintenance: and that they are oppreſſed with immo-'derate toil and anxiety, as they muſt be without the aſſiſ-'tance of brute animals. In this caſe men could give no aid 'to the tamer ſpecies of brutes in defending them againſt ſa-'vage beaſts, in providing clear paſtures, or ſtoring forage 'for the winter: the tamer kinds muſt generally periſh. 'Some of theſe kinds, by their greater ſtrength, could bear 'any given quantity of labour, or effect certain works with

'far leſs pain than men; and by want of fore-thought and re-
'flection would ſuffer much leſs by any labour. By their
'aſſiſtance men might obtain a great increaſe of happineſs,
'and be freed from evils much ſuperior to thoſe labours im-
'poſed on the beaſts. Men could thus have leiſure, and it
'would become their intereſt, to defend and provide for their
'fellow-labourers, and to encourage their propagating. Here
'is plainly a well ordered complex ſyſtem, with a proper
'connection and ſubordination of parts, for the common
'good of all. It tends to the good of the whole ſyſtem, that
'as great a part as poſſible of the ſeverer labours uſeful to the
'whole, be caſt upon that part of the ſyſtem to which it is
'a ſmaller evil, and which is incapable of higher offices requir-
'ing art and reaſon: while the higher part, relieved from
'ſuch toil, gains leiſure for nobler offices and enjoyments,
'of which it alone is capable; and can give the neceſſary
'ſupport and defence to the inferior. Thus, by human do-
'minion over the brutes, when prudently and mercifully ex-
'erciſed, the tameable kinds are much happier, and human
'life exceedingly improved. And this ſufficiently ſhews it
'to be juſt.

'But if, after all this, men and other animals multiply ſo
'faſt, that there is not ſufficient food for their ſuſtenance, it
'plainly tends to the good of the whole ſyſtem, that when
'both the nobler and the meaner kinds cannot ſufficiently
'ſubſiſt and multiply, that the nobler ſhould rather be en-
'creaſed: and periſhing by violence, by want of food, or
'any other cauſe which can be foreſeen, is a greater evil to
'the kinds endued with fore-thought, than to thoſe who feel
'only the preſent pain. The brutes therefore can have no
'right or property valid againſt mankind, in any thing neceſ-
'ſary for human ſupport. Had God intended for brutes any
'ſuch right to any parts of the earth, or any goods they once
'poſſeſſed, ſo as to exclude men in their greateſt indigence of
'ſuch things; this would have been a right oppoſite to the
'greateſt good of the ſyſtem, which is abſurd. He would
'certainly have given to brutes ſome ſagacity to have marked
'out their bounds, to have made known their claims, and
'treated with men about them.

'And yet brutes may very juſtly be ſaid to have a right
'that no uſeleſs pain or miſery ſhould be inflicted on them.
'Men have intimations of this right, and of their own cor-
'reſponding obligation, by their ſenſe of pity. It is plainly
'inhuman and immoral to create to brutes any uſeleſs tor-
'ment, or to deprive them of any ſuch natural enjoyments as

'do not interfere with the intereſts of men. It is true, 'brutes have no notion of right, or of moral qualities: but 'infants are in the ſame caſe, and yet they have their rights, 'which the adult are obliged to maintain. Not to mention that 'frequent cruelty to brutes may produce ſuch a bad habit of 'mind, as may break out in like treatment of our fellows.

'But if mankind ſo increaſe, that all their labours, even 'with the aſſiſtance of that of beaſts, cannot procure them 'ſufficient ſupport, it is plain they can ſpare no labour for the 'defence of ſuch tameable kinds as are unfit for labour, un-'leſs they obtained from them ſome other uſe: ſuch kinds 'muſt be baniſhed from cultivated lands, and be expoſed to 'ſavage beaſts, and to the winter colds and famine. It muſt 'therefore be for the intereſt of thoſe kinds, that men ſhould 'make any other advantage they can from them, by their 'milk or wool, or any other way, which might purchaſe to 'them human defence and protection. By this means theſe 'creatures ſhall have an happier and a longer life, and ſhall 'be more increaſed.

'But if mankind ſo increaſe, that all this uſe of living 'animals is not ſufficient, men muſt exclude from their 'care all ſuch animals as yield no ſuch uſe; unleſs ſome 'other uſe of them is found out to engage and compenſate 'human care about them, they muſt be left to periſh mi-'ſerably in deſarts and mountains, by ſavage beaſts, or by 'want of forage; ſince many of the tameable kinds multiply 'beyond all neceſſity, for any uſes men can derive from them 'during their lives: nature here points out another uſe; as 'we ſee many animal kinds led by their inſtincts to feed upon 'the fleſh of other animals. Thoſe of the inferior ſpecies, 'thus deſtined for food to the ſuperior, enjoy life and ſenſe 'and pleaſure for ſome time, and at laſt periſh as eaſily as by 'old age, winter, cold, or famine. The earth and animals 'muſt have had quite different conſtitutions, otherwiſe theſe 'ſeeming evils could not have been prevented. The ſuperior 'orders muſt have had ſome food provided: it is better this 'food be animated for ſome time, and have ſome low ſenſe 'and enjoyment, than be wholly inſenſible, and only ſubſer-'vient to nouriſh animals. Theſe lower orders alſo, during 'their lives, may do conſiderable ſervice in the world, as na-'turaliſts obſerve, that the ſmaller inſects, the ordinary prey 'of birds and fiſhes, by feeding on all putrefaction, prevent 'the corruption of the air, and thus are uſeful to the whole 'ſyſtem.

'It would be the intereſt of an animal ſyſtem, that the 'nobler kinds ſhould be increaſed, tho' it diminiſhed the num- 'bers of the lower. A violent death by the hands of men 'may be a much leſs evil to the brutes than they muſt other- 'wiſe have endured, and that much earlier too, had they 'been excluded from human care. By this uſe of them for 'food, men are engaged to make their lives eaſier, and to en- 'courage their propagation. They are defended and fed by 'human art, their numbers increaſed, and their deaths may 'be eaſier; and human life made agreeable in thoſe countries 'which otherwiſe muſt have been deſolate. Thus the inten- 'tion of nature, to ſubject the brute animals to men for food, 'is abundantly manifeſt, and its tendency to the general good 'of the ſyſtem ſhews, that men have a right to make this 'uſe of them.

'If all theſe reaſonings did not ſoon occur to men, it is 'probable they had not ſoon any need of the fleſh of animals. 'When they needed it, their own ſagacity might diſcover their 'right. And yet this right is ſo oppoſite to the natural com- 'paſſion of the human heart, that one cannot think an expreſs 'grant of it by revelation was ſuperfluous.'

Our ingenious author now goes on to conſider the right of private property, which one man may have excluſive of others; and obſerves, very juſtly, that the difficulties upon this ſubject ariſe from ſome confuſed imagination, that property is ſome phyſical quality or relation produced by ſome action of men. In his enquiries about the original of property, he only means to diſcover what conſiderations or circumſtances ſhew it to be morally good or innocent, that a perſon ſhould enjoy the full uſe of certain things, and that it would evidence an immoral affection in another to hinder him. Now from the natural deſires of men, of which we are all conſcious, and from the manifeſt intention of nature, it muſt appear immoral, cruel, or inhumanly ſelfiſh, he ſays, to hinder any man from uſing any goods formerly common, which he has firſt occupied, while there remains abundance of other things which others may occupy for their own ſupport. And ſuch defeating of the firſt occupiers, it is ſaid, muſt give perpetual occaſion for the moſt deſtructive paſſions and contentions.

In further treating of this ſubject, he conſiders how far property may be extended, what rights are included in it, and the ways of alienating or transferring it; after which he proceeds to enquire into the nature of contracts, or covenants; ſhews their neceſſity, and the obligation of faithfully obſerving them. He takes occaſion, in diſcuſſing this part of his ſubject,

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to prove, that faith is obligatory towards the worſt of men, and that no tenet can be of more horrid conſequence than this, *that bad men have no valid rights*, or, *that good men are under no obligations to them*; whether they are deemed bad on account of practices, or of opinions we may call hereſies. To obſerve lawful covenants voluntarily entered into with the worſt of men, is ſo far, he ſays, from encouraging their vices, that it has the contrary tendency. It ſhews them the beauty of integrity, and its uſefulneſs even to themſelves; whereas the contrary practice gives them an example of injuſtice, and provokes them to it. They conclude, that there is no honeſty; that all pretences to it are hypocriſy; that their own infamy is unjuſt, ſince others are no better. Beſides this, the moral characters of men are not unalterable; ſome, who were once diſtinguiſhed in wickedneſs, have become eminent in virtue: ſo that no man, as our author obſerves, is unworthy of our care.

In regard to pyrates and robbers, he tells us, that they ſeem, by the whole tenor of their lives, to abdicate all rights and claims founded on the ſocial laws of nature; as they directly and avowedly oppoſe the whole foundation and end of that law, the happineſs of mankind. The public intereſt therefore, which is the end of all law, requires, he ſays, that ſuch avowed enemies of all ſhould be deſtroyed, and ſhould hold no benefit by thoſe laws, which they renounce in the very act of extorting promiſes by unjuſt violence. The non-obſervance of ſuch promiſes, it is ſaid, cannot hurt ſociety; but the obſervance may, as it puts good men more in the power of ſuch monſters, and makes ſuch a life more advantageous and inviting. If none regarded ſuch promiſes, they would not be extorted; and robbers would expect no more than their preſent ſpoils.

If we have contracted with ſuch perſons without compulſion, in the ordinary matters of commerce, we are faulty, he ſays, in maintaining commerce with them; and civil laws juſtly refuſe them any action upon ſuch contracts: but yet, unleſs we are prohibited by the laws of our country, he thinks, we ſhould obſerve our contract, or reſtore whatever we have received. The reaſon alledged is, that in ſuch acts no force was ſuppoſed, and by voluntarily contracting with ſuch men, when we know their characters, we ſeem tacitly to renounce that exception founded upon the general tenor of their lives.

After conſidering the nature of contracts, the doctor proceeds to point out our duty and obligations in the uſe of ſpeech. Whenever we are under obligations to impart our ſentiments, we are bound, he ſays, to uſe ſuch words as we judge moſt proper and effectual for that purpoſe; and to uſe other words

deſignedly, which we foreſee will deceive the hearers, tho' in ſome other way of interpretation they may be true, he thinks is criminal. In caſes where we are not obliged to declare our ſentiments, on account of the bad conduct or intention of ſome hearers; or where our refuſing to anſwer ſome captious queſtions might diſcover, as much as direct ſpeech, what the enquirers have no right to know, and would abuſe to the worſt purpoſes if they did know; he thinks it may be lawful to uſe ſuch evaſive anſwers as to a good unprejudiced mind, according to a juſt interpretation, would not intimate any thing falſe, while yet we foreſee that others will interpret the words another way, and be deceived by them, through their own temerity, or unjuſt prejudices. Of ſuch ſpeeches and anſwers there are inſtances, we are told, in ſome of the moſt ſacred characters.

He goes on to treat of oaths and vows; of the principal contracts in a ſocial life; of perſonal rights; of the rights ariſing from injuries, and damages done by others; of the general rights of human ſociety, and the extraordinary rights ariſing from ſome ſingular neceſſity. It is manifeſt, he ſays, to all men of underſtanding, who are not culpably deficient in the more extenſive affections of the ſoul, that many unuſual caſes may occur, in which our counteracting the ordinary dictates of natural affection, pity, gratitude, or friendſhip, may, in the whole of its conſequences, do greater good, and prevent greater evils, than adhering to them in thoſe caſes; nay, that adhering to them in thoſe extraordinary caſes may ſometimes occaſion greater evils to our country, or to mankind, than all the virtues any one mortal can exert will ever repair; all which evils might have been prevented by our receding in thoſe extraordinary caſes from the ordinary rule, founded on theſe narrower lovely affections. In ſuch caſes, therefore, it is not conceivable, we are told, that any principle in our hearts can juſtify our ſacrificing the moſt important and extenſive intereſts of mankind to the ſmaller and narrower; or that upon reflection, one could condemn himſelf for a contrary conduct, in following the moſt extenſive affections, which the heart muſt more approve than any of the narrower, as they are aiming at a more important good. To ſuppoſe ſuch a conſtitution of ſoul, the doctor ſays, would be as abſurd with a view to the public ſyſtem, as it would be in reſpect of the private ſyſtem in point of prudence, if one approved himſelf in gratifying any trifling appetite, ſuch as thirſt, or itching, when this indulgence occaſioned certain death, and thus defeated

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the grand ſelfiſh determination towards our own preſervation and happineſs.

'For the further illuſtration of this ſubject,' ſays he, 'let 'us recollect how it is that we diſcover the ſpecial laws of 'nature. We have no univerſal precepts enunciated by God 'in words, binding us in all caſes where God does not by 'words declare ſome exceptions. The laws of nature are 'inferences we make, by reflecting upon our inward conſti-'tution, and by reaſoning upon human affairs, concerning 'that conduct which our hearts naturally muſt approve, as 'tending either to the general good, or to that of individuals 'conſiſtently with it. Theſe inferences we expreſs in general 'precepts: they are diſcovered to us ſometimes immediately, 'ſometimes by induction, when we ſee what conduct ordi-'narily tends to good. Now it is impoſſible for us to have 'all poſſible caſes and circumſtances in view, ſo that we could 'diſcern that the inference holds in them all. We form our 'general rule or precept from what we ſee tends to good in 'all ordinary caſes. But ſhould we ſee, that in ſome rarer 'caſes a different conduct would, in the whole of its effects, 'do greater good than the following the ordinary rule in theſe 'caſes alſo, we then have as good a law of nature, precep-'tive or permiſſive, to recede from the ordinary rule in thoſe 'rarer caſes, as we have to follow it in ordinary caſes. 'Theſe exceptions are part of the law, as well as the ge-'neral rule.

'The two general precepts of piety to God, and promot-'ing the general good of all, admit of no exceptions; as they 'preſent to the mind the immediate objects of the higheſt 'approbation. The ſecond of theſe is the foundation or 'ground of all the exceptions from the more ſpecial laws. 'We muſt not imagine or ſpeak thus, *that a great neceſſity 'or a public intereſt, makes it lawful to ſin; or to break certain 'laws of God and nature.* Such propoſitions contain contra-'dictions in their terms. We ſay, that *ſuch conduct as in or-'dinary caſes would be vicious, and contrary to law, does, in 'ſome rarer caſes of neceſſity, become good and lawful*; or 'that *theſe rarer caſes are excepted in the general law.*

'There are innumerable caſes, in which, if we only con-'ſider the immediate effect, it were better to recede from the 'common rule; and yet the allowing a liberty to recede from 'it in all like caſes, would occaſion much more evil by its 'remote effects, than the particular evils in adhering to the 'ordinary rule. Theſe are not the caſes of neceſſity here 'intended. For inſtance: a man has made an imprudent

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'bargain, of greater detriment to himſelf than of advantage 'to the other party, and yet the other party inhumanly inſiſts 'on it. In the immediate effect, it were better he did not 'obſerve his contract. But ſuch caſes happen ſo often, ſo 'many would uſe this plea upon trifling miſtakes and inequa-'lities, men would grow ſo careleſs in their dealings, truſting 'to this redreſs, and ſo many vexatious diſputes would ariſe, 'that all faith in commerce would be deſtroyed; not to men-'tion the inward immediate diſlike every man muſt have of 'ſuch breach of promiſe, and ſuch inconſtancy, for every 'trifling intereſt. The performing therefore of what we con-'tracted, according to the general rule, muſt be our duty even 'in theſe inconvenient caſes, when the other party inſiſts upon 'it; becauſe of the greater remote evils which would enſue 'from violating ſuch contracts.

'Where one aſks us improper queſtions, where it were bet-'ter that the truth were concealed from him; if our ſilence 'would diſcover it, and no true evaſive anſwer occurs to us; 'did we only regard the immediate effect, it might appear 'eligible to ſpeak contrary to our ſentiments. But the inward 'averſion we feel to falſhood, ſhould of itſelf diſſuade us 'from it upon ſuch occaſions; and the diſtant effects of al-'lowing ſuch liberty, for every ſmaller advantage, or to avoid 'any little inconveniencies, are ſo pernicious, that we muſt 'condemn falſhood on ſuch occaſions; ſince, were it allowed, 'there would be ſuch frequent uſe made of it, that there would 'be an univerſal ſuſpicion of all converſation, and all mutual 'confidence in it be deſtroyed. Theſe therefore are not the 'intended caſes of neceſſity exempting from the obligation of 'the ordinary rules.

'This plea therefore is then only juſt, when the whole 'good effects of receding from the ordinary rule, whether im-'mediate or more remote, are ſo great, and the evils enſuing 'upon our adhering to it in thoſe rarer caſes ſo pernicious, 'as will in all probability overbalance all the evils to be appre-'hended from our counteracting the rule in this and ſuch like 'rarer caſes. Receding from ſuch rules for every ſmaller pre-'ſent advantage, or for avoiding ſmaller inconveniencies, muſt 'be very faulty. Such liberty, generally taken, would be 'highly pernicious, deſtroying all honeſty and mutual confi-'dence. But the caſe is otherwiſe when men claim this li-'berty, only for very great public advantages, or for preven-'tion of ſome extraordinary calamities. This liberty allowed 'or aſſerted only in caſes of the utmoſt importance, will not 'be miſapplied to every trifling private inconvenience, except

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'through ſuch unfairneſs and depravity of temper, as would 'make one violate an acknowledged law of nature under ſuch 'temptation, even without any tenet about theſe ſingular 'rights of neceſſity.

'It is plain here, that ſome of the ordinary rules are of 'much greater importance than others; ſo that fewer caſes 'can poſſibly happen wherein ſuperior advantages can accrue 'to mankind from counter-acting them. The more impor- 'tant any rule is, and the greater the evils are which obedi- 'ence to it prevents, and which enſue from the counter-acting 'it, the greater alſo muſt be thoſe evils to be declined, or 'advantages to be obtained, which can juſtify the receding 'from it. Some rules are made ſo ſacred, by the moral feel- 'ings of the heart, and by their continual great importance 'to the public good, that ſcarce any caſes can happen, in 'which departing from them can occaſion, in the whole, ſu- 'perior advantages to mankind; or, which is the ſame thing, 'ſome laws of nature admit no exceptions. But other laws 'are only morally univerſal, holding in all ordinary caſes, but 'admitting ſome exceptions. To deny all exceptions, upon 'pleas of neceſſity, contradicts the ſenſe of mankind. In ſome 'laws of leſs importance to the good of men, pleas of ne- 'ceſſity are allowed valid by all. As we aſcend to more ſa- 'cred and important laws, the matter grows more doubtful, 'whether any neceſſity can found a juſt exception.'

The doctor now proceeds to give ſome examples for the illuſtration of what he advances on this ſubject.—A ſhip loaden with proviſions and ammunition comes into the port of a city unjuſtly and cruelly beſieged, where a maſſacre is intended by the beſiegers; ſuppoſe the citizens, almoſt periſhing with famine, and wanting military ſtores, and having neither money nor goods which the merchant would take for his grain or ammunition, whereas he can get a high value from the beſiegers. Muſt the townſmen here regard his property, our author aſks, and expoſe themſelves to periſh with their families, either by famine or a maſſacre; nay, perhaps expoſe a whole nation to the moſt cruel ſlavery? No certainly. They may juſtly take theſe goods, he thinks, by force, tho' there be the greateſt hazard that they ſhall not be able to compenſate their value; ſince, if the city is taken, they are all ruined.

A ſingular neceſſity, too, he is of opinion, may ſuperſede the common rule of veracity. Suppoſe a *Genghiſcan*, or any ſuch eaſtern monſter, reſolved on the maſſacre of a whole city, if he finds they have given any protection to his enemy, and aſking a citizen, in whom he confides, about this fact, whether

ther his enemy had ever been ſheltered by the citizens; and that by deceiving the monſter he can preſerve the lives of hundreds of thouſands; whereas telling him the truth ſhall occaſion the moſt horrible ſlaughter: upon ſuch ſtrong motives of humanity, he thinks, and every good man, we preſume, muſt think, that one's heart could not reproach him juſtly for breaking through the common law of veracity, and conquering the natural impulſe towards it.

He gives another example.—Suppoſe a juſt prince defeated by an inhuman brutal uſurper, and flying with his family, and the braveſt men, the only hope of the ſtate; and that they get into a houſe near the ſea, whence they hope preſently to make their eſcape; and that the uſurper, ſeeing another party flying paſt that houſe, aſks one whom he takes for a friend to his cauſe, who yet is ſecretly faithful to his prince and the liberty of his country, whether the prince be fled into that houſe? To heſitate, or be ſilent, on ſuch an occaſion diſcovers the whole truth; but his ſpeaking contrary to his knowledge may preſerve the only remaining hopes of a nation: this too, our author thinks, cannot be criminal.

Some divines have denied all theſe extraordinary rights of neceſſity upon the following principles. The common rules or laws of nature, ſay they, ſhould always be obſerved, whatever evil may enſue; nor can the higheſt proſpects of advantage juſtify our departing from them in our conduct. Nay, ſome tell us, that we know not all the remote effects of actions. Such as appear to us of good tendency, may, in the whole, have pernicious effects; and thoſe may have good effects in the whole, which appear to us of the moſt hurtful tendency. In anſwer to this our author obſerves, that if our incapacity of judging about the diſtant effects of actions ſhould preclude all pleas of neceſſity, it will alſo preclude all our ordinary reaſonings about the tendency of actions, by which we diſcover the ordinary laws. The truth is, we muſt follow ſuch probabilities as the conſtitution of our nature, and our cloſeſt attention, can ſuggeſt to us, both in ſettling the ordinary rules of life, and in determining the exceptions in ſome rarer caſes. For it is only by our reaſonings about the tendencies of actions, and thoſe ſometimes pretty remote, that we arrive at thoſe concluſions which we call the ordinary laws of nature.

In treating of this ſubject the doctor briefly examines a vague maxim, by which ſome perſons would exclude theſe pleas of neceſſity: the maxim is, *We muſt not do evil that good may come of it.* 'This ſentence,' ſays he, 'is of no uſe in 'morals, as it is quite vague and undetermined. Muſt one 'do

'do nothing for a good purpoſe, which would have been evil 'without this reference? It is evil to hazard life without a 'view to ſome good; but when it is neceſſary for a public 'intereſt, it is very lovely and honourable. It is criminal to 'expoſe a good man to danger for nothing; but it is juſt even 'to force him into the greateſt dangers for his country. It 'is criminal to occaſion any pains to innocent perſons, with-'out a view to ſome good: but for reſtoring of health, we 'reward chirurgeons for ſcarifyings, burnings, and amputa-'tions. But, ſay they, *ſuch actions done for theſe ends are not 'evil. The maxim only determines, that we muſt not do for a 'good end ſuch actions as are evil, even when done for a good end.* 'But this propoſition is identic and uſeleſs, for who will tell 'us next, what theſe actions, ſometimes evil, are, which may 'be done for a good end? And what actions are ſo evil that 'they muſt not be done even for a good end? The maxim 'will not anſwer this queſtion; and truly it amounts only to 'this trifle, *you ought not, for any good end, to do what is evil, or 'what you ought not to do, even for a good end.*

'The main difficulty is, how far can this plea be extended? 'It cannot be refuſed in many ordinary laws about property, 'and our common labours. Nay, it may found exceptions 'to ſome of the general laws of nature, about the preſerva-'tion of life. But what are theſe laws which admit of no 'ſuch exceptions? This is one of the *deſiderata* in morals, 'and muſt probably remain ſo till our knowlege grows more 'perfect in ſome higher ſtate."

The doctor proceeds to lay down ſome general remarks to prevent abuſes on this ſubject; but after all that can be ſug-geſted on this head, we muſt have recourſe, as he obſerves, to the inward feelings of an honeſt heart, which muſt make the application of general principles to particular caſes. And thus the truly good man, and his ſentiments, muſt be the laſt re-ſort in intricate caſes. Men truly virtuous will ſeldom be in danger of abuſing the pleas of neceſſity; and no rules or rigid tenets and opinions will bind the unjuſt, the covetous, the ambitious, the ſelfiſh, or the bigots in falſe religions. If they allow the pleas of neceſſity in important caſes, they will miſ-apply them. If they do not allow them in opinion, they will counteract in practice thoſe very laws which they deem ſtrictly univerſal, without any exceptions.

Having conſidered, in the ſecond book, the rights and du-ties founded in nature previous to any adventitious ſtates or laſting relations, introduced by ſome inſtitution, contract, or deed of men, our author proceeds, in the third, to treat of do-meſtic

meſtic and political relations, and the ſpecial rights and duties ariſing from them. He begins with the firſt relation in order of nature, which is marriage; lays down the duties of huſbands and wives in this ſtate; points out the miſchiefs of polygamy; ſhews that the marriage contract ſhould be perpetual; and what are the moral impediments of marriage. As to near degrees of conſanguinity or affinity, which *Chriſtians*, and many heathen nations too, have always looked upon as moral impediments of marriage, he obſerves, that the natural reaſons commonly alleged, ſcarce ſeem to have force proportioned to the great infamy, and the notions of impiety, attending ſuch marriages.

There is one manifeſt and important reaſon of prudence, however, he tells us, why a wiſe legiſlator ſhould prohibit ſuch marriages; that were they not reſtrained and abhorred, the early opportunities would make them exceedingly frequent, and by this means the ſacred bonds of affection would be too much confined; each family would be a little ſyſtem by itſelf, detached from others; at leaſt as to all the ſtronger bonds of affection. Whereas now, in conſequence of the prohibition, and the general abhorrence enſuing upon it, or upon any other cauſes which may probably concur in this matter, multitudes of families are beautifully interwoven with each other in affection and intereſt, and friendly ties are much further diffuſed.

'There may be other reaſons,' ſays he, 'in nature, not 'known to us, or not yet fully obſerved. A mixture of dif-'ferent families may be neceſſary to prevent a degeneracy of 'the human race; as ſome pretend, that ſuch intermixtures, 'or croſſing the ſtrain by cattle of a different breed, is neceſ-'ſary to prevent their degenerating; if we can decently make 'ſuch compariſons.'

In the further conſideration of this ſubject, he points out the juſt cauſes of divorce, ſhews how divorces ſhould be made, and concludes with a ſhort examination of *Plato*'s ſcheme in regard to marriage; the grand fault of which, he tells us, is that it is not adapted to human nature, and to the affections which God has implanted in it. He proceeds to conſider the rights and duties of parents and children, of maſters and ſervants; and then points out the motives to conſtitute civil government, and ſhews what are the eſſential parts of it. After this he takes a view of the ſeveral forms of polity, with their principal advantages or diſadvantages: in what he ſays on this ſubject, he ſhews a very extenſive knowledge of both antient and modern hiſtory.

He conſiders likewiſe the rights of governors, and ſhews how far they extend; enumerates the ways in which ſupreme power is acquired; and examines the nature of civil laws and their execution. As pious diſpoſitions towards God, a firm perſuaſion of his goodneſs, and of his providence governing the world, and adminiſtring juſtice in a future ſtate, by rewarding juſtice, temperance, and all ſocial diſpoſitions, and puniſhing the contrary, are the ſources of the moſt ſublime happineſs, and the ſtrongeſt incitements to all ſocial, friendly, and heroic offices, the civil power, he tells us, ſhould take care that the people be well inſtructed in theſe points, and have all arguments preſented to their underſtandings, and all rational inducements propoſed, which can raiſe theſe perſuaſions, and confirm theſe diſpoſitions.

As every rational creature, however, has a right to judge for itſelf in religious matters; and as men muſt aſſent according to the evidence that appears to them, and cannot command their own aſſent in oppoſition to it, the magiſtrate has no right, he obſerves, to extort mens ſentiments, or to inflict penalties upon their not agreeing to the opinions he thinks juſt; ſince ſuch penalties are no evidences to convince the judgment, and can only produce hypocriſy; and are monſtrous uſurpations on the moſt ſacred rights of all rational beings. He is of opinion likewiſe, that the magiſtrate can have no right to puniſh any for publiſhing their ſentiments, how falſe ſoever he may think them, if they are not hurtful to ſociety. As to direct atheiſm, or the denial of a moral providence, or of the obligations of the moral or ſocial virtues; theſe indeed directly tend to hurt the ſtate in its moſt important intereſts: and the perſons who publiſh ſuch tenets cannot well pretend any obligation in conſcience to do ſo. The magiſtrate may therefore, he thinks, juſtly reſtrain them by force; as he might any deluded fool or enthuſiaſt, who pretended conſcience in invading the rights or properties of others; ſince he has an undoubted right to defend the ſtate and its members againſt whatever hurts them, let the pretences of the authors be what they will; and thus has a right to reſtrain ſuch as would by any ſophiſtry corrupt the weak into ſentiments inconſiſtent with their duty to their fellows, or ſuch as are deſtructive of the public happineſs, by taking away the moſt powerful incitements to all good offices, and reſtraints from injury. But as there is little danger that ſuch tenets will ever prevail in a civilized nation, where knowlege and arts are encouraged; and as puniſhments inflicted by public authority, beſides moving the compaſſion of men, ſometimes give an air of importance

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to the ſilly ravings of an empty fool, and raiſe in the weak ſome ſuſpicions of ſuch ſtrong reaſons on that ſide, as no reaſon on the other can anſwer: ſome, our author tells us, have looked upon it as a piece of prudence in magiſtrates, where there is no manifeſt danger of the ſpreading of ſuch opinions, to let them alone to the common ſenſe of mankind to be confuted and deſpiſed: giving no truſt to ſuch men as renounce all bonds of conſcience, but only puniſhing when the principles are diſcovered by wicked actions. And indeed this appears to be the moſt prudent and reaſonable conduct the magiſtrate can obſerve in ſuch circumſtances, as the odium of puniſhment is hereby avoided, and no bad conſequences to be apprehended from forbearing to puniſh.

In regard to various forms of external worſhip, and the different ſchemes of religion, which yet retain the grand moral principles of duty towards God and our fellow-creatures, as there is no hope that ever mankind, with their ſtrangely different degrees of ſagacity, and different opportunities and prejudices of education, will agree about them; perſecution on theſe accounts, he thinks, is not only the moſt horrid iniquity and cruelty, but the greateſt folly, as it may often deprive a country of its moſt uſeful hands, upon which its wealth and ſtrength depend.

He goes on to ſhew what virtues are neceſſary in a ſtate, and what are the propereſt methods of promoting them: he conſiders likewiſe the ſanctions of laws, and what taxes or tributes are moſt eligible, and then enquires briefly into the laws of peace and war; but to enlarge any further would carry us beyond the bounds we muſt aſſign to this article. We ſhall conclude, therefore, with laying before our readers thoſe pertinent and judicious reflections with which he cloſes his work.

'From theſe general principles of the public law of nations,' ſays he, 'as from thoſe of the private law, reſpecting individuals, we muſt diſcern the wonderful footſteps of 'divine wiſdom in the conſtitution of our ſpecies. Since it is 'by following the very principles of our nature, the affections 'and feelings of our hearts, in that regular ſubordination of 'the more limited to the more extenſive, which our inward 'moral ſentiments recommend, and by the delightful exerciſe of the powers of reaſon, which we are naturally prone 'to, that we obtain and ſecure to ourſelves and others both 'the nobleſt internal enjoyments, and the greateſt external 'advantages and pleaſures, which the unſtable condition of 'terreſtrial affairs will admit.

'But

'But that we may not deceive ourſelves with falſe hopes, 'imagining a more ſtable external happineſs to be attainable 'by individuals or ſtates than nature will allow, and thus diſ-'place our ſouls from the only ſolid foundation of reſt, tran-'quillity, and joy, in the ſtable perſuaſion of a good provi-'dence, governing all well, and ſecuring true happineſs to 'every worthy ſoul; in reſignation and truſt in it, and in the 'conſciouſneſs of our own conformity of diſpoſitions to this 'ſupreme excellence; it muſt be of conſequence to attend 'well to the tranſitory, changeable, and periſhing nature of 'every thing external.

'States themſelves have within them the ſeeds of death and 'deſtruction; what in the temerity, imprudence, or ſuperſti-'tion of the firſt contrivers; what in the ſelfiſh, ambitious, or 'other meaner paſſions of the governors, and their ſubjects, 'jarring with each other and among themſelves; what in the 'oppoſitions of thoſe ſeeming intereſts which ſuch paſſions pur-'ſue; what in the weakneſs and inconſtancy of human vir-'tues; and in the proneneſs of men to luxury and preſent 'pleaſures, without attention to the conſequences. Theſe 'ſeeds, along with external force, and jarring national inte-'reſts, have always occaſioned the diſſolution and death of 'every body politic, and will occaſion it as certainly as the 'internal weakneſs of the animal body, and external cauſes, 'will at laſt bring it to its fatal period. Good men, indeed, 'ſtudy, by all the art they are maſters of, to ward off and 'delay theſe cataſtrophes, as long as they can, from their 'friends or their country; ſuch kind offices are the moſt ho-'nourable and delightful employments they can have while 'they live. But he muſt little think of the order of nature, 'who ſees not that all our efforts will be defeated at laſt, whe-'ther for the preſervation of individuals, or of the body 'politic.

'*Nineveh*, *Babylon*, *Cteſiphon*, *Perſepolis*, the *Egyptian* '*Thebes*, *Carthage*, once the ſeats of grand unwieldy em-'pires, are now but obſcure antiquated names: *Athens*, *Spar-'ta*, *Crete*, *Syracuſe*, the ſeats of ingenious arts and policy, 'are now the almoſt deſolate ſeats of barbarians. Here we 'have no continuing cities. Compare the ſhort periods of 'their ſubſiſtence with the immenſe tide of duration, which 'paſſed before they were known, or with that other boundleſs 'infinitude to enſue after they are gone and forgotten, and 'the moſt potent durable empires will appear tranſitory, and 'but for a day.

'Conſider all external things and enjoyments. We are 'ſpirits, carrying about with us frail, decaying, putrifying 'carcaſſes; that as yeſterday were embryos, and ſhall in a few 'days be earth and bones. Our ſenſual pleaſures are mean, 'paſſing in a moment, and often ſhameful. Our grandeur 'and wealth are impoſture, played upon ourſelves and others; 'an oſtentation of happineſs and ſecurity, while we have no 'other avenues to pleaſure than the vulgar, and remain ex-'poſed along with them to all the ſame great calamities of life: 'to the ſickneſſes and death of ſuch as are deareſt to us, and 'their worſe corruptions by ignorance, ingratitude, and other 'mean diſpoſitions of ſoul; to all the ſame pain and weak-'neſs both of body and mind; and, ſooner or later, to that 'uncertain period, which may ſurprize us every moment, 'when we muſt quit all our earthly poſſeſſions, return into 'that ſilence we were in before we exiſted, and our places 'ſhall know us no more. If we are remembered for a few 'years, it is but in a little corner of the world; to the reſt of 'it we are as nothing: and, in a few more, both we and 'thoſe who remembered us ſhall be forgotten for ever. Grant 'we were always remembered; what is that to us who 'know it not?

'*Nimrod*, *Ninus*, *Cyrus*, *Alexander*, *Cæſar*, *Charlemain*, '*Gengiſcan*, what ſenſe of ſuffering have they now, when 'many repute them odious monſters, the ſcourges, the plagues 'of mankind? What joy have they in being called by others 'heroes and demi-gods? Theſe moſt obvious and certain re-'flections, frequently recalled, muſt abate thoſe keen paſſions 'about worldly intereſts, which ſpur on the ambitious to all 'oppreſſions, and raiſe thoſe wretched contentions which 'diſturb, and at laſt deſtroy, the beſt human polities.

'They muſt have an effect yet better on an attentive mind. 'An omnipotent and good God governs the world. By the 'whole ſtructure of our nature we feel his approbation of 'virtue, his engagement on its ſide. He has at the ſame time 'formed our ſpecies capable of thoſe obvious reflections and 'extenſive views into infinitude, which ſhew the meanneſs, 'the vanity, the emptineſs of all worldly enjoyments; he has 'implanted in our hearts natural deſires, nay, ardent affections, 'towards a more noble and laſting happineſs, both for our-'ſelves and our fellows, and that in the moſt extenſive ſyſtem; 'and recommended theſe affections to us, and all beneficent 'actions flowing from them, as our greateſt dignity and per-'fection, while yet this world cannot gratify theſe deſires. 'Our advancing in this perfection which he recommends

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'makes a future everlasting ſtate after death appear as a part 'in his adminiſtration neceſſary to make our hearts approve 'it; and neceſſary too to all generous ſolid joy of a rational 'creature, who has natural affections towards its kind. His 'providence has ſo ordered, that this hope, this deſire is not 'peculiar to the wiſe, the learned, the civilized; but has ever 'been diffuſed among all mankind. Need we then diſtruſt 'that omnipotent and bountiful hand, which ſatisfies the deſires 'of every thing that liveth? No: let us truſt in him, and be 'doing good after his example: and as we ſee that all ſtates 'and cities upon earth are unſtable, tottering, and preſently 'to fall into ruins, LET US LOOK FOR ONE THAT HATH A 'SOLID FOUNDATION, ETERNAL, IN THE HEAVENS; 'WHOSE BUILDER AND MAKER IS GOD.'

ART. XIX. *A Scripture Account of Sacrifices. Shewing, that the true notion of them, thoſe eſpecially of the expiatory kind, is generally greatly miſapprehended, to the prejudice of the* Chriſtian *doctrine of mens redemption through the ſacrifice of* Chriſt. *Whereas it is here ſhewn, that the atonement riſes from the very notion of ſacrifice, rightly ſtated, both on ſcripture evidence, and on principles of nature and reaſon. By a Clergyman of the dioceſe of* London. 8vo. 5s. Bathurſt.

THE author of this piece is of opinion, that the doctrine of the ſacrifice and ſatisfaction of *Chriſt*, according to the uſual explication of it, is not defenſible upon principles of reaſon, and is placed (to uſe his own words) upon a wrong bottom. This proceeds, we are told, from a miſapprehenſion of the true nature of ſacrifices, which, accordingly, he endeavours to clear up; and the account he gives of the matter, he imagines, will remove all difficulties, and probably reſcue the doctrine of man's redemption through the ſacrifice of *Chriſt*, from the cavils of infidels. Whether his expectations in this reſpect are likely to be anſwered or not, we may conjecture, but ſhall not take upon us to pronounce.

He divides his work into four parts; in the firſt of which he endeavours to prove the reality and neceſſity of the propitiation made by *Chriſt*, as the foundation of his enquiry. In the ſecond he conſiders the nature of ſacrifices; endeavouring to ſhew, firſt, that they were only *offerings*, or ſacred gifts, of things received firſt from God, and preſented back to him for an external expreſſion of gratitude, acknowlegement, faith,

and every pious ſentiment; ſecondly, that their ſucceſs depended wholly on the ſuitableneſs of the miniſter, or prieſt; thirdly, that where ſacrifice was offered for others, the miniſter, or prieſt, acted the part of a mediator, or patron, with God, on their behalf; and, fourthly, that this ſuppoſed ſome conjunction of nature or affections between them.

In the third part he proceeds to apply what was laid down in the ſecond to the ſacrifice and mediation of *Chriſt*; and here he obſerves, that the ſacrifice of *Chriſt* is the antitype of the former ſacrifices, which implies its ſtanding upon its own ground, independently of all foregoing figures and types. He tells us further, that we muſt undoubtedly aſſign to the divine wiſdom a ſcheme founded, in the nature of things, independently of all religious rites or types going before; for God, he ſays, in forming his ſcheme, had no regard to the types; but, in ordaining the latter, had the former in view, to which the types were to be miniſterial: ſo that theſe muſt needs be the copy, not the model, whatever they are in point of time.

'I think it more agreeable to nature and reaſon,' ſays he, 'firſt to ſtate the nature of the antitype and model, as firſt in 'God's view; and when we come to compare ſacrifices, and 'the language about them, with the ſuppoſed divine ſcheme, 'it will be found, that the firſt are very agreeable, and the 'latter very applicable, to the ſame: and if there had never 'been any ſacrifice offered before that of *Chriſt*, the ſame language in the main might have been very properly deviſed to 'illuſtrate the part *Chriſt* bore in this ſcheme, together with 'the effects of his death; ſo that the ſacrificial expreſſions are, 'by all means, to be retained, as ſhewing beſides the connection between the legal and *Chriſtian* œconomies.'

Chriſt, we are told by this author, did not offer his ſacrifice immediately for others, after the manner of the *Leviticak* prieſts, but for *himſelf*; that is, not to render others directly, and without any other *medium*, acceptable; but to render *himſelf* the more acceptable, and thereby his deſires and interceſſion for men, his kindred and race, the more effectual. He talks of God's vindictive juſtice, and tells us, that *Chriſt*'s ſacrifice contained (theſe are his own words) a *natural* inducement with God to be reconciled to his ſinful creatures. He tells us beſides, that neither revelation itſelf, nor human precedents and practices, intimate to us any poſſible method for reconciling ourſelves with either God or man, after we have grievouſly offended, and, in vain, tried every other means in our power, but that of the intereſt, mediation, or interceſſion of ſome perſon more agreeable than ourſelves.

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The ſon of God, he ſays, was perfectly well qualified, and every way ſufficient, for the office of a mediator between God and men, abſtracted from the conſideration of his death; tho' certain circumſtances, it is ſaid, concurred to call for this laſt condeſcenſion alſo, and render it neceſſary in the purſuit of his kind views towards mankind. He does not conſider the death of *Chriſt* as a vicarious puniſhment of ſin, by way of ſatisfaction to law and juſtice, but looks upon his ſacrifice as a gift offered up to God, by way of rendering his perſon perfectly acceptable, and his interceſſion in behalf of men perfectly effectual. So that according to him, *Chriſt*'s mediation and interceſſion is the immediate ground of mankind's reſtoration to the divine favour, and of all our mercies and bleſſings, howſoever conveyed to us.

'The very end of his coming into the world,' ſays he, 'of 'his aſſuming the human nature, and of all his condeſcenſions 'and ſelf-denials, was to fit himſelf for being a proper mediator of men with God, by rendering himſelf the holieſt and 'worthieſt human perſon in all poſſible reſpects, reſpectively 'to whoſe relation to him, and his natural affection and concern for them, God would receive them into mercy.'

But it is not our purpoſe to give a full and particular account of this author's work, which would, indeed, require more time than we think neceſſary to beſtow upon it: what we have already ſaid will, perhaps, ſatisfy the bulk of our readers. If there are any who deſire further ſatisfaction, they muſt have recourſe to the author himſelf; who, tho' he gives a different account of the matter he treats of, from what the generality of writers do, is far, we apprehend, from having removed all difficulties relating to it, as he himſelf ſeems to imagine.—In the fourth part of his performance he examines Mr. *Taylor*'s ſcheme of *Chriſt*'s atonement; and, in an appendix, *Outram*'s treatiſe on ſacrifices.

ART. XX. *An Introduction to Univerſal Hiſtory. Tranſlated from the* Latin *of Baron* Holberg. *With notes, hiſtorical, chronological, and critical. By* Gregory Sharpe, *L. L. D. Fellow of the royal ſociety, and of the ſociety of antiquarians.* 8vo. 4s. Linde.

OF the ſeveral introductions to univerſal hiſtory that we have looked into, not one, in our opinion, is to be compared to this, either in regard to the general choice of

topics, the clearneſs of method, or faithfulneſs of narration. It includes all hiſtory, from the creation to the preſent time, and unfolds the origin, declenſion, revolutions, and deſtruction of empires, kingdoms, and ſtates, in an eaſy and perſpicuous manner.

A brief account is delivered of the riſe and progreſs of almoſt every empire, kingdom, or republic in the world; ſhewing how they aroſe from the ruins of one another. The work is introduced with an abridgment of antient ſacred hiſtory, from the creation of the world, to the deſtruction of *Jeruſalem*; after which the author proceeds to the hiſtory of the four monarchies; and then treats particularly of the kingdoms that ſtarted up out of their ruins, by which means the whole work is wrought up together like the hiſtory of one nation. To aſſiſt the memory of young perſons, for whom the performance is principally intended, he uſes the method of queſtion and anſwer, divides hiſtory into certain periods, and at the cloſe of every period gives a ſketch of the political, eccleſiaſtical, and literary ſtate of things; that ſacred and prophane, political and literary matters might not be confounded with one another. There is likewiſe a ſhort abſtract given of the lives of thoſe perſons who were eminent for their learning or their virtue.

In regard to chronology, the work is defective; but this defect is ſupplied by the learned tranſlator's notes, which diſcover great knowledge of antient and modern hiſtory, and are equally uſeful and pertinent. The ſyſtem of chronology which Dr. *Sharpe* adopts is that of the great Sir *Iſaac Newton*, whoſe authority in this branch of knowlege having been diſputed, the doctor, in his preface, gives his reaſons for following it.

He conſiders Sir *Iſaac*'s ſyſtem as the beſt, becauſe founded not upon large conjectural numbers, but upon aſtronomical obſervations, the genealogies of families, and the mean ratio of mens lives, as they ſucceed by generations, or in ſucceſſion to one another by eldeſt ſons, or otherwiſe. Nor was Sir *Iſaac*, we are told, the firſt who reaſoned concerning chronology from genealogies. *Olaus Rudbeckius*, in his *Manheim*, or *Atlantica*, has made ſeveral obſervations, it is ſaid, which ſerve to confirm Sir *Iſaac*'s ſyſtem; for which reaſon, and becauſe the book is very ſcarce, the doctor tranſlates and inſerts them. As they are very ſhort, we ſhall lay them before our readers.

'Be events,' ſays *Rudbeck*, 'never ſo antient or memorable 'relating to kings or heroes, in this or that writer, they will 'find little credit, unleſs there be alſo recorded tranſactions with

'with other nations; ſuch as marriages, treaties, alliances, 'wars, or ſome other matters in common, that by comparing 'events, ſome dates may be thereby diſcovered and aſcertained. '—If we can bring facts from other hiſtorians to the Bible, 'they mutually ſupport each other.—Antient writers not only 'neglected the years of each reign, but epochs. And there-'fore ſubſequent authors aſſigned arbitrarily ſuch dates as they 'thought proper to the lives and reigns of kings. And then 'another evil aroſe, for they often aſſigned to ſeveral bro-'thers too great a number of years, as if they had been in 'ſucceſſion to one another, and ſo gave whole ages to one 'generation of men. Some alſo have conſidered tributary 'kings, tho' living under ſubjection to one ſovereign at one 'time, as if they had been in a long train of ſucceſſion to one 'another; and have aſſigned them their times in proportion 'to their number, making the age of the world ſome thou-'ſand years older than the truth. Some, to correct the errors 'of other chronologers, have, in *Egyptian* hiſtory, taken kings 'from one dynaſty, and added them to another.—But I, ſoli-'citous to diſcover the true way, have determined firſt to enu-'merate the genealogies or families of certain kings and heroes, 'particularly thoſe to whoſe lives and reigns no chronological 'calculations have been as yet adapted: for ſuch I think muſt 'needs be moſt free from corruptions, as having never been 'practiſed upon by others to eſtabliſh a foundation for con-'jectural chronology; and then to conſider the connections 'that kings of different nations muſt have with each other, 'by intermarriages, wars, and treaties.'

'But then,' (ſays Dr. *Sharpe*) 'nor *Rudbeck*, nor any other 'author before Sir *Iſaac Newton*, ever made the neceſſary 'diſtinction between generations and reigns, or ſucceſſions, or 'ever aſſigned the proper numbers, on a medium, for the na-'tural duration of each of them: and as theſe numbers are 'taken from the general courſe of nature, his *Chronology* may 'be ſaid to ſtand upon as firm a baſis as his *Principia*.'

After offering theſe reaſons for adhering to Sir *Iſaac*'s ſyſ-tem of chronology, the doctor concludes his preface with ob-ſerving, for the ſake of thoſe who are ſtrangers to the character of Baron *Holberg*, author of this introduction to univerſal hiſtory, that he was a learned and ingenious man; a *Dane* by birth; the author of many works, in proſe and verſe, but al-moſt all of them in the *Daniſh* language; that he wrote twenty five plays; a metamorphoſis, the reverſe of *Ovid*'s, relating the changes of flowers, trees, and animals, into men; that he was the author of ſeveral ſatyrs in verſe; of the entertaining

voyage under ground, of *Klimius*, in *Latin* called *Iter ſubterraneum*; of ſome epigrams; of his own life; of an excellent eccleſiaſtical hiſtory; another of the *Danes*, and one of the *Jews*; with ſeveral moral, hiſtorical, and other pieces; and that he was always infirm and ſtudious, had travelled much, and loved and imitated the manners of the *Engliſh*.

We ſhall cloſe our account of this performance with obſerving, that it is not only an excellent introduction to univerſal hiſtory, and conſequently fit to be put into the hands of young perſons; but that the notes added to it by Dr. *Sharpe*, render it worthy the peruſal of thoſe whoſe advanced knowledge and maturer judgments have left the rudiments of hiſtory far behind them.

ART. XXI. *An Argument in Defence of* Chriſtianity, *taken from the conceſſions of the moſt antient adverſaries, Jews and Pagans, Philoſophers and Hiſtorians. In which is ſhewn the different ſtate of infidelity in thoſe early times, from what it now is. To which is added, An Apology for ſome of the firſt* Chriſtian *fathers; with ſome remarks upon the genuineneſs of the four goſpels. By* Gregory Sharpe, *L. L. D. fellow of the royal ſociety, and of the ſociety of antiquarians.* 8vo. 3s. 6d. Millan.

IN this work our learned author purſues one entire and diſtinct argument for the truth of the *Chriſtian* religion; and ſuch an argument as removes the controverſy out of the hands of ignorant and unlearned infidels, and confines it to thoſe only who are capable of enquiring into what was done in *Paleſtine* and *Rome*, more than ſeventeen hundred years ago. He ſtates the difference between the infidelity of the antients and the moderns, and ſhews that the latter have, without any authority, denied what the former, from the great notoriety of the facts, were forced to admit; and this, he thinks, affords a ſufficient anſwer to the moderns, by oppoſing to them the conceſſions of their predeceſſors in infidelity, who were rather better judges of what was fact in or near their own times. His enquiry being into facts, he brings his evidences along with him, and lets them ſpeak for themſelves in their own language.

The work conſiſts of two pieces, the firſt of which is a diſcourſe from theſe words, *Acts* ii. 22. *Jeſus of Nazareth, a man approved of God among you, by miracles, and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know.*

know. This diſcourſe he introduces with ſome general but juſt reflections upon the evidences of *Chriſtianity*, and the conduct of modern unbelievers; after which he proceeds to ſhew, that many of the facts upon which *Chriſtianity* is founded, are acknowleged by its enemies. He obſerves that the *Jews*, the firſt and moſt inveterate enemies of *Chriſt*, often ſpeak of him in the antient writings of their rabbi's, as lifted up or crucified; call him *Jeſus* of *Nazareth*, the ſon of *Mary*; confeſs that his diſciples had the power of working miracles, and the gift of healing, in the name of their maſter; and acknowlege over and over again our Lord's power of healing leprous perſons, and of raiſing from the dead. From all this he infers, that ſo many goſpel-facts would never have been admitted by the early *Jews*, if the goſpel hiſtory had not been true; ſince they, of all adverſaries, would not have borne their teſtimony to the miraculous powers of *Chriſt* and his apoſtles, if they could have been denied. And what ever they may have ſaid on the other ſide, againſt our Saviour or his mother, by miſtaking *Mary Magdalene* for the mother of *Jeſus*, and by charging her ſon with the exerciſe of magic, and with other calumnies, is eaſily removed, we are told, by conſidering the moral and religious character of our Lord, which is far greater than ever was repreſented in any other perſon in the world.

If we enquire of the *Greeks* and *Romans*, after what was done in *Paleſtine*, we ſhall find, the doctor tells us, much in favour of our religion, related by the *Chriſtian* fathers; according to whoſe reports, *Tiberius*, informed by *Pilate* of the reſurrection of our Lord, moved the ſenate for his reception into their *Pantheon*, or enrollment amongſt their gods; *Veſpaſian* and *Titus* dreaded his power and influence; *Adrian* purpoſed divine honours to him, and forbad the worſhipping of idols; *Severus* and *Antoninus Pius* erected ſtatues to him, and worſhipped him.

'We have therefore,' ſays our author, 'all the evidence 'from facts that can reaſonably be expected; for we have the 'teſtimony of ſome of the earlieſt and moſt inveterate enemies 'to the *Chriſtian* cauſe, for the miraculous powers of its au'thor, and his immediate followers; and the acknowlege'ment at leaſt of other adverſaries, which is moſt unexception'able evidence; and, when added to the other authorities from 'hiſtory, of prophecy fulfilled, and the harmony, and many 'internal excellencies, of the ſcriptures of the New Teſta'ment, will render it much more eaſy to account for the ſuc'ceſs of *Chriſtianity* at firſt, than for the oppoſitions that have 'ſince been made to it.

'Whilſt

'Whilſt the political, as well as religious uſe of ſacrifices 'and oracles, prevailed in the world; whilſt the ſuperb and 'magnificent parade of pagan ceremonies ſubſiſted; ſo long as 'the multitudes of the hoſts of heaven, inſtead of the God of 'hoſts, were worſhipped; all the oppoſition that a vain, ſu-'perſtitious, and idolatrous world could raiſe againſt the goſ-'pel, and the profeſſors of it, was to be expected; but now, 'ſince *Chriſtianity* has, every where, diffuſed its light and in-'fluence, and paganiſm is no more, there can be no reaſon to 'oppoſe it.

'The peculiar and diſtinguiſhing doctrines of *Chriſtianity* 'cannot, ſurely, whatever is pretended, give offence to any 'man. That we are to forgive, and be forgiven; that anger, 'and every rude and tumultuous paſſion, is to be ſubdued; 'that men are to reſpect God as their father, and one another 'as brethren, and to bring forth the fruits of that love, which 'is the end of the commandment, out of a pure heart, a good 'conſcience, and faith unfeigned: and that their defective, 'but ſincere and diligent obedience, will be accepted of by 'him, according to the act of grace our Saviour, the Meſſiah, 'hath publiſhed in behalf of poor degenerate men: theſe, with 'a diſcovery of the character and offices of *Chriſt*, and all the 'illuſtrations of the future world, can never be reaſons to men 'of ſenſe and goodneſs, againſt the *Chriſtian* religion; but, 'on the contrary, muſt ever ſtand as ſo many undeniable con-'firmations of its divinity.

'As, therefore, both the doctrines and the miracles reci-'procally authoriſe and illuſtrate each other, we may ſafely 'defy both the wit and the malice of its moſt determined ad-'verſaries, to deſtroy or undermine it. Being of God, it muſt 'ſtand, and the gates of hell can never prevail againſt it. But 'then let us never forget, that our faith is to be approved by 'our works; that a holy religion calls for a holy life; and 'that we can never confute gainſayers ſo effectually, as by 'diſcharging the duties we recommend; that is, by letting our 'light ſo ſhine before men, as that they, ſeeing our good 'works, may glorify our father which is in heaven.'

This is a ſhort view of the doctor's ſermon; we proceed now to his apology; towards the beginning of which he obſerves, that the fathers have fallen from one extreme to the other; that from having been almoſt gods, they are become lower than the children of men. The great reverence the *Chriſtian* world once had for them, may have proceeded, he thinks, from the excellence of their characters, and a frequent reading their productions; ſince it is hard to read them, we are told,

told, and not to be prejudiced in their favour. That this eſteem is now gone, the doctor imagines, may be owing to a neglect of their writings; and he ſeems to intimate, that thoſe who have been moſt free in their cenſures of them, have been leaſt converſant in their writings.

'Men who knew nothing more of them,' ſays he, 'than that 'they were *Chriſtians*, ſtrangers to their very names, as well as 'to their real characters and writings, have been moſt ready to 'purſue and join the cry againſt them, as if they had been the 'very worſt, or the very weakeſt of men. But for the ſake of 'juſtice and honour, let us not condemn men without know-'ing what can be ſaid for them; nor, for the ſake of common 'ſenſe, as well as common honeſty, condemn them without 'knowing what they have done. From ſuch voluminous wri-'tings, many ſtrange things may, and have been produced, 'but this is not peculiar to the *Chriſtian* fathers; and if men 'or books are to be judged of only from their faults, who 'ſhall be ſaved? It would be thought very partial, and very 'unjuſt, to glean from *Diodorus*, *Herodotus*, *Livy*, *Pliny*, '*Plutarch*, and other good and antient pagan writers, the 'rubbiſh of all ſorts that may be found in their writings, by a 'man who has the dirty diſpoſition to look after ſuch filth, and 'impoſe his medley of faults upon the world for a ſpecimen 'of the veracity and approved abilities of thoſe authors. But 'this has been done over and over again with the fathers; ſo 'that their lateſt enemies are not entitled ſo much as to the 'merit of diſcoverers; nor have they added much to the old 'heap, tho' they have much to clamour and abuſe.—

'It is of great conſequence to every *Chriſtian*, to know the 'riſe and progreſs of his religion, which have always been 'conſidered as one good argument, at leaſt, in ſupport of it. 'Nor is it leſs neceſſary to be acquainted with the hiſtory of 'theological opinions, that we may diſtinguiſh between an-'tient and modern theology; between the doctrines of the 'firſt ages, and thoſe which are ſaid to have been always re-'ceived in the *Chriſtian* church, tho' they are no where to be 'found, for ſome centuries at leaſt, after the apoſtolic times. 'Not that the opinions of the earlieſt writers after the *Chriſ-'tian*'s Bible, which is the only religion of proteſtants, was 'completed, are infallibly to be received as of equal authority 'with ſcripture, or of any authority without the concurrence 'of revelation or reaſon, or the evidence of facts; for ſome 'of them, particularly *Tertullian* and *Origen*, are ſuppoſed to 'have fallen into great errors; and none of them, who had

'been

'been brought up in the pagan ſchools before, laid aſide the 'opinions, any more than the dreſs, of philoſophers.

'Not only as *Chriſtians*, but as ſcholars, as curious in an-'tiquities, or delighted with hiſtory, we ſhould ſhew ſome re-'gard to theſe antient writings, which contain many things 'relating, not only to the hiſtories of men, but the knowlege 'of antient rites and laws, and cuſtoms, demonology, and 'philoſophy. And when we conſider the excellence, and ele-'gance, and uſefulneſs of the *Greek* language, we muſt own, 'that it is greatly beholden to the labours of ſuch *Chriſtian* 'men as *Suidas*, *Photius*, *Clemens Alexandrinus*, and others, 'who have preſerved many fine paſſages from antient authors, 'and much of antient hiſtory, which, but for them, had been 'entirely loſt. And perhaps the knowlege and uſe of that 'language would not have been ſo extenſive as it has been 'among the moderns, if the *Chriſtian* fathers had never been 'in higher repute than at preſent. Whenever it ſhall be 'thought neceſſary to read the *Greek* fathers, the *Greek* lan-'guage muſt be cultivated; and if the learned Madam *Dacier* 'was not miſtaken in her aſſertion, that true taſte is inſpired 'by the *Iliad*, our manners will improve with our learning; 'and therefore both decline, if, inſtead of being obliged to 'read *Greek*, men ſhall be reproached for reading *Chryſoſtom*, 'or *Clemens*. But if the *Greek* fathers are neglected, they who 'have written in the *Roman* tongue may be better received, 'as that language is more generally underſtood; and it cannot 'be denied that there is a noble ſpirit and force in *Tertullian*, 'much learning in *Jerom* and *Auſtin*, and great elegance in '*Lactantius*.'

After thus pleading the cauſe of the *Chriſtian* fathers in general, the doctor proceeds to enquire into the real characters of a few of the firſt of them; to ſhew the opportunities they had of knowing what they relate, and, from their characters, the credit that is due to their relations. In order to this, he thinks it ſufficient to ſhew when and where they lived; how they died; that they were martyrs, and ſacrificed their lives in atteſtation of the truth of what they profeſſed to have received from the diſciples of *Jeſus*. Accordingly he gives us a ſhort account of *Clemens Romanus*, *Ignatius*, *Polycarp*, *Irenæus*, and *Juſtin* the martyr, with a few quotations from their writings; and then goes on to enquire briefly into the manners of the firſt *Chriſtians*, that it may appear whether they deſerved the cruelties inflicted on them; whether they diſgraced or honoured the *Chriſtian* profeſſion; and whether they were not the beſt ſubjects, as well as the beſt of good men, and conſequently

their

their calumniators and tormentors the very worſt of men. He concludes with ſome general remarks upon the genuineneſs of the four goſpels.

ART. XXII. *The Student and Paſtor; or, Directions how to attain to Eminence and Uſefulneſs in thoſe reſpective Characters. By* John Maſon, *M. A.* 12mo. 2s. Noon, Buckland, &c.

THIS piece, we are told in the preface to it, was originally drawn up for the benefit of a young gentleman, who was a candidate for the miniſtry. It contains a variety of uſeful directions for ſuch as are either candidates for the ſacred office, or have already entered upon it. As there are but few of our readers who can be ſuppoſed particularly intereſted in a work of this nature, we ſhall only give a general view of it.

Our author introduces it with obſerving, that thoſe who devote themſelves to the work of the miniſtry, ſhould be continually intent on two things, *viz.* The improvement of their own minds, and the minds of others, in the moſt important and uſeful knowledge. The buſineſs of a ſtudent is, he ſays, to employ himſelf in ſuch a manner, as to be continually making ſome valuable acceſſions to his intellectual furniture; to which, five things are neceſſary: a proper diſtribution and management of his time; a right method of reading to advantage; the order and regulation of his ſtudies; the proper way of collecting and preſerving uſeful ſentiments from books and converſation; and the improvement of his thoughts when alone.

In regard to the right diſtribution and management of time, he obſerves, in general, that a ſtudent ſhould be as frugal of his time as a miſer is of his money; ſhould ſave it with as much care, and ſpend it with as much caution. He adviſes him never to allow himſelf above ſix hours ſleep at moſt; to employ his moſt precious time, (*viz.* that wherein the thoughts are moſt compoſed and free) in the moſt ſerious and important ſtudies; to give the morning to compoſition, or the reading ſome valuable author of antiquity, with whom it is worth while to be well acquainted; to let the afternoon ſuffice for hiſtory, chronology, politics, news, travels, geography, and the common run of pamphlets; to amuſe himſelf in a dull hour with books of entertainment; and to enter upon nothing but what he is determined to purſue and finiſh.

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As to the ſecond thing neceſſary, he adviſes a ſtudent not to read indiſcriminately, or indulge a curioſity of peruſing every new book that comes out; to lay aſide the fruitleſs inclination of reading a trifling author quite through, in hopes of finding ſomething better at the end; to obſerve an author's characteriſtical beauties; to ſuſpect his own taſte and judgment, if he does not reliſh an author of eſtabliſhed reputation; before he ſits down to a book, to taſte it, *i. e.* to examine the title-page, preface, contents, and index, then to turn to the place where ſome important article is diſcuſſed, to obſerve the writer's diction, argument, method, and manner of treating it; and if, after two or three ſuch trials, he is found to be obſcure, confuſed, pedantic, ſhallow, or trifling, to lay him aſide as not worth reading.

With reſpect to the third thing neceſſary, his directions to the theological ſtudent are theſe following; to be critically expert in the original ſcriptures of the Bible; to read a chapter in *Hebrew*, and another in *Greek*, every day; to obſerve particularly the different ſenſes in which the ſame original word is uſed by the ſame author; to make the ſcripture the ſource, ſtandard, and rule of all his theological opinions; to make himſelf maſter of ſome ſhort, well-choſen ſyſtem of divinity, for the ſake of method and memory; to beware of being ſwayed by the credit of any human names in matters of divine faith; to diveſt himſelf as much as poſſible of all prepoſſeſſion in favour of, or prejudice againſt, any particular party-names and notions; to cultivate a proper ſenſe of the imbecillity of the human mind, and its proneneſs to error; not to be fond of controverſy, and to read thoſe controverſies only which are moſt important, *viz.* thoſe againſt the deiſts and papiſts; to read only the beſt authors upon them, among whom, we are told, that none exceed the late biſhop of *London*, and Dr. *Leland*, in the controverſy with the former, and Dr. *Tillotſon* and *Chillingworth* in that with the latter.

As to the method of collecting and preſerving uſeful thoughts from converſation, our author directs the ſtudent, whenever it can be done without affectation and pedantry, to turn the converſation on the ſubject he has been reading upon laſt, and to introduce his matureſt obſervations upon it; when he has talked over the ſubject he has been reading upon, to think over what he has talked of, becauſe he will perhaps be able to ſee more weight in the ſentiments he oppoſed, than he was willing to admit in the preſence of an antagoniſt. That he may at once improve and pleaſe by converſation, the following rules are given: to chuſe his company as he does his books, and for

the ſame end; to ſtudy the humour of his company, and their character; if they be his ſuperiors, or moſt inclined to talk, to be an attentive hearer; if his inferiors, or more diſpoſed to hear, to be an inſtructive ſpeaker; to be a little prepared with topicks of converſation, ſuitable to the company he goes into, that the courſe of his thoughts in converſation may be the more free and eaſy; when any thing occurs that is new, or inſtructive, to enter it in his common-place book, if he cannot truſt his memory; not to repeat a good thing in the ſame company twice, unleſs he is ſure he was not diſtinctly heard the firſt time; if detraction or prophaneneſs mingle with the converſation, to diſcountenance it by a ſevere or a reſolute ſilence, where reproof would be thought indelicate, and if this be not ſufficient to put a ſtop to it, to make no ſcruple to withdraw; not to affect to ſhine in converſation, eſpecially before thoſe who have a good opinion of their own underſtanding; and to bear with the impertinence of converſation.

With regard to the improvement of his thoughts when alone, our author directs the ſtudent to guard againſt a vagrancy or diſſipation of them; to recall them when they are rambling, and obſerve by what connection of ideas or images they are inticed away from their work; if the place or occaſion will admit it, to utter his thoughts aloud; in his evening meditations, to go over in his mind the beſt things he has read or heard that day, and to recollect them the next morning.

This is the ſubſtance of what he has advanced in the firſt part of his work, and it is obvious to obſerve, that tho' his directions are, in the general, very good, he has yet treated his ſubject, conſidering the importance of it, in rather too ſuperficial a manner. As ſo much depends upon a proper method of ſtudy and choice of books, it were to be wiſhed he had been more full and particular on this head, as well as upon ſome others of no ſmall conſequence, eſpecially as he has given no ſmall proofs of judgment, and ſeems to be very well qualified for giving directions to a ſtudent of divinity.

In the ſecond part he conſiders the duties of the paſtor's office, which he comprizes under the ſix following general heads; preaching, praying, adminiſtring the ſacraments, viſiting the ſick, his conduct towards his people in general, and towards perſons of different characters in particular. Under each of theſe heads he lays down ſeveral uſeful and ſenſible directions; as a ſpecimen, we ſhall here inſert his general rules in relation to preaching. He adviſes young preachers to pen down every ſentence of their ſermons in ſhort-hand, and truſt nothing to their memories, till they are maſters of a free, fluent,

fluent, and proper ſtyle, and have acquired a good command of their ſpirits, a free utterance, and a maturity of ſentiments; to go to the bottom of their ſubject, and to conſider what part of it their hearers would be glad to have cleared up, or moſt enlarged upon; to take care they do not torture their ſubject, by aiming to exhauſt it; not to crowd their thoughts too thick, as this would only fatigue and perplex the minds of their hearers; not to protract their diſcourſes to an undue length; in practical preaching to remember they are preaching to *Chriſtians*, and to draw their chief motives to practice from *Chriſtian* principles; to conſult the capacity and underſtanding of their hearers, and to be ambitious, whilſt they are treating of the higheſt ſubjects, to be comprehended by the loweſt underſtanding; not to affect ſhewing their parts, by entering upon nice and curious diſquiſitions, or by a ſtrong portrait of general characters; to endeavour to affect their own minds with what they deliver; when they are called to touch upon controverſy, to be candid, clear, ſhort, and convictive; in every ſermon to make it their great aim to pleaſe God and profit their people, to do them good rather than gain their applauſe; to endeavour to get the great principles of *Chriſtianity* wrought into their own hearts, and to let them ſhine in their temper and converſation; to take care not to be too much affected with common fame; and, tho' they are not to be abſolutely indifferent to the applauſes and cenſures of others, yet to arm themſelves againſt the bad influence of both.

This may ſuffice for a general view of the work; but we cannot help expreſſing our ſurprize, that in a treatiſe on the duties of a paſtor, and written by a paſtor too, the duty of catechizing ſhould not be ſo much as once mentioned. This is undoubtedly a capital omiſſion, nor can we poſſibly account for it. It is not to be ſuppoſed that Mr. *Maſon* has neglected this duty himſelf; and if he has not, it appears ſtrange he ſhould not recommend it to his brethren, and give ſome directions for the proper diſcharge of it. A very ſmall ſhare of reflection may convince any conſiderate perſon, that catechiſing is a very important part of a paſtor's office; nay, we will venture to aſſert, whatever may be thought of the aſſertion, that, if duly attended to, and properly performed, it is at leaſt equally neceſſary and important, with preaching itſelf. It is indeed to be lamented, that ſo little attention is given to this duty, ſince a regular and faithful diſcharge of it could not fail of being attended with conſequences very beneficial to the intereſts of virtue and religion. Loud complaints are daily made of the progreſs of infidelity and libertiniſm; now whether

ther this may not, in ſome meaſure at leaſt, be owing to the neglect of what we have mentioned, is certainly worth while to conſider.

ART. XXIII. *The Mathematical Repoſitory.* By James Dodſon, *F. R. S. accomptant and teacher of the mathematics.* 3 *vols.* 12mo. 12s. Nourſe.

THESE three volumes contain a great variety of problems, with their analytical ſolutions. In the firſt are five hundred queſtions, chiefly extracted from ſcarce and valuable authors, with their ſolutions, which are performed in a very conciſe, tho' conſpicuous, manner. In the ſecond are a conſiderable variety of indetermined queſtions, ſolved generally by an elegant method communicated to the author by Mr. *de Moivre*; many curious queſtions relating to chances and lotteries; and a great number concerning annuities for lives, and their reverſions; wherein that doctrine is illuſtrated in a multitude of intereſting caſes, with numeral examples, and rules in words at length, for thoſe who are unacquainted with the elements of theſe ſciences. The third contains analytical ſolutions of a great number of the moſt difficult problems, relating to annuities, reverſions, ſurvivorſhips, inſurances, and leaſes dependent on lives; in which the author has endeavoured to exhauſt the ſubject.

The miſcellaneous queſtions in the firſt volume are well choſen, and the ſolutions clear and conciſe; and therefore cannot but prove of the greateſt utility to ſtudents in algebra; as theſe examples are applicable to any book of theory; ſo that the learner may apply them as he advances, and not be obliged to go through a whole ſyſtem of operations, before he can have the leaſt glimpſe of their uſe: a diſadvantage very common to books of theory.

Theſe queſtions are divided into the following ſixteen claſſes:

1. Queſtions whoſe ſolutions require only addition and ſubtraction of quantities.

2. Queſtions which require the four common rules, addition, ſubtraction, multiplication, and diviſion.

3. Queſtions which require the doctrine of proportion.

4. Such queſtions, producing ſimple equations, wherein a more complex proceſs is neceſſary.

5. Queſtions producing equations of ſimple powers.

6. Queſtions producing adfected equations, ſolved by compleating the ſquare, with a few examples of Dr. *Halley*'s method of finding their roots by a logarithmetical proceſs.

7. Queſtions that produce adfected equations of higher powers.

8. Indetermined queſtions; as well thoſe that are capable of innumerable anſwers, as thoſe where the number of anſwers in integers is limited.—In ſolving the queſtions of this claſs, the author has made uſe of a different method from that commonly uſed, and ſome ſolutions are given at large, which other authors have thought too operoſe to be inſerted. The ſame principles are alſo uſed in ſolving ſome of thoſe queſtions uſually called *Diophantine.*

9. Queſtions relating to arithmetical progreſſions, and other ſeries derived from them.

10. Queſtions relating to ſimple intereſt, diſcount, *&c.*

11. Queſtions relating to geometrical progreſſions.

12. Queſtions relating to compound intereſt, and to the values of annuities for time certain, both in poſſeſſion and reverſion.

13. Queſtions relating to geometrical progreſſions infinitely decreaſing, and to ſeries of fractions, the numerators of which are numbers whoſe firſt, ſecond, third, *&c.* differences are equal, and their denominators a geometrical progreſſion.

14. The ſummation of the ſeveral ſeries of the reciprocals of figurate numbers; and of other ſeries which can be obtained by a ſimilar proceſs.

15. The ſeveral ſeries that are commonly uſed for making logarithms, inveſtigated by common algebra.

16. Approximations to the ſums of the ſeveral ſeries of the reciprocals of the firſt, ſecond, third, *&c.* powers of an arithmetical progreſſion.

In the ſecond volume the author, in ſolving queſtions relating to annuities and reverſions, has given the whole work, without ſuppreſſing any of the intermediate ſteps; and the reſults of all thoſe operations, of the moſt frequent uſe, are inſerted in words at length; and diſpoſed the ſeveral parts of the ſolutions in an order which gives the eaſieſt numerical proceſs. This method has, indeed, conſiderably lengthened the ſolutions; but the advantages reſulting from thence, with regard to the management of the algebraic expreſſions, will abundantly compenſate that diſadvantage.

An inſtance of this may be ſeen in queſtion 56, wherein the value of a ſingle life is inveſtigated by Mr. *de Moivre*'s hypotheſis,

pothesis, the result whereof, *viz.* $\frac{n-1+p\times r-n}{n\times r-1}-z$ (in which n signifies the complement of life, p the present worth of one pound, due at the end of that complement, and r the amount of one pound, and its interest, for one year) differs greatly in the operation from $\frac{1-\frac{r}{n}P}{r-1}$, the expression given in his treatise of annuities, n and r having the same signification as before, and P signifying the present worth of an annuity certain, for as many years as are denoted by the complement of life.

Now both these expressions will give the same result; yet the former is preferable to the latter in two respects. First, because it may be performed by fewer figures; and secondly, because the tabular number, represented by p, will be much easier attained than the tabular number P; the former being only the present worth of one pound, but the latter the present worth of an annuity of one pound for the same time; and consequently the latter cannot be found without first computing the former.

At the latter end of the volume are several questions relating to the value of the expectation of lives; for the finding of which M. *de Moivre* has given rules without their demonstration, and only informed the reader, that he found the value of the expectation of a single life by a calculation deduced from the method of fluxions: but our author has found the value of a single life in a manner similar to an annuity thereon; and deduced the values of the expectations of combined lives therefrom, in the same manner as the approximations to the values of annuities on such lives.

In the third volume the author has prosecuted the subject begun at the close of the second, and happily discovered a method of solving every question directly or remotely applicable to probabilities, expectations, annuities, reversions, or insurances, dependent on lives or survivorships, by a process purely arithmetical. A discovery the more valuable, as authors of the greatest reputation have always had recourse to the doctrine of fluxions.

The principle used by our author in solving those questions, is the same with that used for the investigation of the expectation of a single life; its application to an annuity being equally natural and easy. For instance, suppose a person of such an age, that it cannot be reasonably expected that he

ſhould live beyond the end of one year, and admit him to be poſſeſſed of an annuity of 1 *l.* (or any other ſum) on condition that ſuch part of that annual payment is to be made to his heir, as ſhall be proportionable to the time elapſed, between the beginning of the year and the time of his deceaſe; then will the expectation of the ſum to be received by the heir (being valued at the beginning of the year) be half the annual payment, the intereſt of money not being here conſidered: and the ſame principle Mr. *Dodſon* has ſucceſsfully applied to ſurvivorſhips. But as the ſolutions of the more complex queſtions relating both to annuities and ſurvivorſhips, would have been inſupportably tedious, the author has had recourſe to the method of approximation delivered in the ſecond volume.

N. B. The firſt volume of this work was publiſhed before the commencement of our *Review*; but we preſume our readers will not be diſpleaſed to ſee an account of the whole performance together, as the article would have been otherwiſe imperfect.

ART. XXIV. *The Hiſtory of the renowned* Don Quixote. *Tranſlated from the* Spaniſh *of* Miguel de Cervantes Saavedra. *To which is prefixed, ſome account of the Author's life. By* T. Smollet, *M. D. Illuſtrated with* 28 *new copper-plates, deſigned by* Hayman, *and engraved by the beſt artiſts. In two volumes.* 4to. 2l. 2s. Millar, &c.

DR. *Smollet* undertook this tranſlation in dependence upon the encouragement of a ſubſcription; in which we have not heard what ſucceſs he met with, nor is there any liſt of ſubſcribers names; however, the books are delivered from the preſs in a genteel and elegant manner, in reſpect both to the paper, type, and engravings.

The ingenious tranſlator informs us, in a ſhort advertiſement, that his aim in this undertaking, was to maintain that ludicrous ſolemnity, and ſelf-importance, by which the inimitable *Cervantes* has diſtinguiſhed the character of *Don Quixote*, without raiſing him to the inſipid rank of a dry philoſopher, or debaſing him to the melancholy circumſtances, and unentertaining, caprice of an ordinary madman; and to preſerve the native humour of *Sancho Panza* from degenerating into mere proverbial phlegm, or affected buffoonry;—that he has endeavoured to retain the ſpirit and ideas, without ſervilely adhering to the literal expreſſion, of the original; from which, how-

however, he has not ſo far deviated, as to deſtroy that formality of idiom ſo peculiar to the *Spaniards*, and ſo eſſential to the character of the work;—that the ſatire and propriety of many alluſions, which had been loſt in the change of cuſtoms, and lapſe of time, is reſtored in explanatory notes; and the whole conducted with that care and circumſpection, which ought to be exerted by every author, who, in attempting to improve upon a taſk already performed, ſubjects himſelf to the moſt invidious compariſon.

How far the doctor has ſucceeded in the above mentioned reſpects, it may not become us haſtily to determine. *Don Quixote* is perhaps the moſt difficult book in the world to tranſlate; and for this plain reaſon, that it is the moſt difficult to be underſtood. Few, very few, of even the *Spaniards*, of the preſent day, underſtand all its beauties, or can explain the obſcurities which the lapſe of time, as Dr. *Smollet* ſays, hath occaſioned: how then can it be expected that *Engliſhmen* ſhould be perfect maſters of this author? It is true, we may be able to read him in the original, and that with great delight; but to transfuſe all his ſpirit, his fine humour, and the beauty of his numerous alluſions, into a foreign language, in theſe remote times too, and the nation likewiſe ſo remote, is a taſk which a genius equal to that of *Cervantes* himſelf could not perform, without the ſame knowlege of the country, and of the times in which this excellent author lived: including alſo the moſt extenſive acquaintance with the language, idioms, cuſtoms, humorous expreſſions, provincial phraſes, and proverbial ſayings, of the people for whom the tranſlation is intended.

But as all theſe advantages muſt be conſidered as unattainable; as the beſt tranſlation we can look for muſt be expected from the hand of a perſon chiefly qualified by books; we fancy a better than Dr. *Smollet*'s, upon the whole, will not ſpeedily appear. *Jarvis*'s may, in ſome reſpects, be thought a more exact verſion; but in our opinion, the doctor's genius (notwithſtanding ſome things that appear to be rather inaccuracies than defects in judgment) comes neareſt the great original.—With regard to thoſe tranſlations from tranſlations, publiſhed by *Motteux*, and others, they deſerve no farther mention; except to expreſs our wonder, that, under the burleſque veil, and ſarcical diſguiſe, in which they have envelloped the author, they have not been able totally to diveſt him of his native dignity: yet,—after all, we doubt not but many readers, who take up an *Engliſh Don Quixote*, merely to be *diverted*, will pronounce *Motteux*'s the beſt book.

A ſmall ſpecimen will ſhew the difference between the tranſlations of Dr. *Smollet*, and of his predeceſſor, Mr. *Jarvis*. We ſhall take from each the notable ſtory told by *Sancho*, to expoſe the miſtaken politeneſs of his maſter, in the affair of table-precedency: thoſe who are poſſeſſed of this work in the original, may, perhaps, have the curioſity to compare both with the *Spaniſh*.

From Dr. Smollet.

'The duke and dutcheſs came to the door to receive him, [*Don Quixote*] attended by one of thoſe grave eccleſiaſtics who govern the families of noblemen: who, being of no birth themſelves, know not how to direct thoſe who are; who ſeek to meaſure the grandeur of the great by the narrowneſs of their own ſouls, and in attempting to make their pupils œconomiſts, convert them into downright miſers: ſuch, I ſay, was the grave clergyman who came out to receive *Don Quixote*, with the duke and dutcheſs. After a thouſand courteous compliments, they walked on each ſide of him to the table, where the duke complimented him with the upper end; and tho' he refuſed that honour, they importuned him ſo much that he was obliged to comply; the clergyman ſitting oppoſite to him, and the duke and dutcheſs taking their places at the ſides.

Sancho, who was preſent at all this ceremony, being confounded and aſtoniſhed at the honours which were paid to his maſter, and perceiving the formality and intreaties that paſſed between his grace and *Don Quixote*, about ſitting at the head of the table, intruded himſelf, as uſual, into the diſcourſe, ſaying, 'With your honour's leave, I'll tell you a ſtory of what happened in our village

From Mr. Jarvis.

'The duke and dutcheſs came to the hall-door to receive him, and with them a grave eccleſiaſtic; one of thoſe who govern great mens houſes; one of thoſe who, not being princes born, know not how to inſtruct thoſe that are how to demean themſelves as ſuch; one of thoſe who would have the magnificence of the great meaſured by the narrowneſs of their own minds; one of thoſe who, pretending to teach thoſe they govern to be frugal, teach them to be miſers. One of this ſort, I ſay, was the grave eccleſiaſtic, who came out with the duke to receive *Don Quixote*. A thouſand polite compliments paſſed upon the occaſion; and taking *Don Quixote* between them, they went and ſat down to table. The duke offered *Don Quixote* the upper end, and, tho' he would have declined it, the importunities of the duke prevailed upon him to accept it. The eccleſiaſtic ſeated himſelf over againſt him, and the duke and dutcheſs on each ſide. *Sancho* was preſent all the while, ſurpriſed and aſtoniſhed to ſee the honour thoſe princes did his maſter, and, perceiving the many intreaties and ceremonies, which paſſed between the duke and *Don Quixote*, to make him ſit down at the head of the table, he ſaid, 'If your ho-

Dr. Smollet.

lage with reſpect to the upper hand in ſitting.'

Scarce had he pronounced theſe words, when the knight began to tremble with apprehenſion, that he was going to utter ſome abſurdity; but the 'ſquire ſeeing and underſtanding the cauſe of his maſter's trepidation, 'Signor,' ſaid he, 'your worſhip needs not be afraid that I ſhall miſbehave, or ſay ſomething that is not to the matter in hand; for, I have not forgot the advice I juſt now received from your worſhip, about ſpeaking a little, or a great deal, to the purpoſe, and not to the purpoſe.' 'I know nothing at all of the matter,' anſwered the knight, 'ſay what thou wilt, ſo thou ſay'ſt it quickly.' 'Well then,' replied *Sancho*, 'what I am going to ſay is ſo true, that my maſter, *Don Quixote*, here preſent, would not ſuffer to me to tell a lie.' 'As for me,' ſaid *Don Quixote*, 'you may lie as much as you pleaſe, without let or moleſtation: but I adviſe you to conſider well what you are about to ſay.' 'I have it ſo well conſidered, and reconſidered, that I am as ſafe as he that has the repique in hand, as will appear in the performance.' 'Your graces will do well,' ſaid *Don Quixote*, 'to order the ſervants to turn out this madman, who will commit a thouſand blunders.' 'By the life of the duke!' cried the dutcheſs, 'I will not part with my good friend, *Sancho*, for whom I have a very great reſpect, becauſe I know him to be a perſon of wit and pleaſantry.' 'Pleaſant may all the days of your holineſs be, for your good opinion of my deſerts,'

Mr. Jarvis.

honours will give me leave, I will tell you a ſtory of a paſſage that happened in our town, concerning places.' Scarce had *Sancho* ſaid this, when *Don Quixote* began to tremble, believing, without doubt, he was going to ſay ſome fooliſh thing. *Sancho* obſerved, and underſtood him, and ſaid, 'Be not afraid, Sir, of my breaking looſe, or of my ſaying any thing that is not pat to the purpoſe: I have not forgotten the advice your worſhip gave me a little while ago, about talking much or little, well or ill.' 'I remember nothing, *Sancho*,' anſwered *Don Quixote*, 'ſay what you will, ſo you ſay it quickly.' 'What I would ſay,' quoth *Sancho*, 'is very true, and ſhould it be otherwiſe, my maſter, *Don Quixote*, who is preſent, will not ſuffer me to lie.' 'Lie as much as you will for me, *Sancho*,' replied *Don Quixote*, 'I will not be your hindrance; but take heed what you are going to ſay.' 'I have ſo heeded, and reheeded it,' quoth *Sancho*, 'that all is as ſafe as the repique * in hand, as you will ſee by the operation.' 'It will be convenient,' ſaid *Don Quixote*, 'that your honours order this blockhead to be turned out of doors; for he will be making a thouſand fooliſh blunders.' 'By the life of the duke,' quoth the dutcheſs, '*Sancho* ſhall not ſtir a jot from me: I love him much, for I know he is mighty diſcreet.' 'Many ſuch years,' quoth *Sancho*, 'may your holi-

* *Alluding to the game of picquet, in which the repique may be ſafe againſt the greateſt cards in appearance.*

neſs

Dr. Smollet.	*Mr.* Jarvis.
mer, who piqued himſelf upon his politeneſs and good breeding, ſtill perſiſted in his refuſal; until the gentleman growing angry, took him by the ſhoulders and thruſt him into the ſeat, ſaying, "Know, Mr. *Chaffthreſher*, that whereſoever I ſit, I ſhall always be at the head of the table." Now this is my tale, and I really believe it was brought in pretty pat to the purpoſe.'	main force; ſaying, Sit thee down, chaff-threſhing churl; for, let me ſit where I will, that is the upper end to thee. This is my tale, and truly I believe it was brought in here pretty much to the purpoſe.'

We ſhall here take leave of Dr. *Smollet*'s performance, with juſt mentioning one ſmall circumſtance of omiſſion in his book, that might eaſily have been ſupplied, *viz.* the want of a table of contents to the adventures of *Don Quixote*; which *Jarvis* has given. Without ſuch aſſiſtances, readers may be often very much at a loſs to turn to particular parts of a work, as occaſion may require.—We hope it will not be thought we intend the mention of ſuch a matter as this, to paſs for a *criticiſm:* theſe are things that men of genius, and imagination, ſeldom attend to; but nevertheleſs, *indexes* have their uſes, and no book, of *conſiderable price* eſpecially, ought to be without them.

ART. XXV. *Concluſion of the Memoirs of ſeveral Ladies of* Great Britain.

IN the laſt *Review* we preſented our readers with a ſpecimen of this author's hiſtorical and deſcriptive talents: we ſhall now take a view of him in his religious character; without, however, loſing ſight of his memoirs.

Some haſty readers, from a partial obſervation, as we ſuppoſe, of his frequent favourable mention of certain eminent free-thinking writers, have been led to pronounce him an infidel, or ſomewhat almoſt as bad as an infidel, an heretic at leaſt. But, with this opinion we can by no means agree; for if he has, in his zeal for freedom of thought, and freedom of debate, commended *Toland* and *Morgan*, with others of the like ſtamp, he is, on the other hand, in various parts of his work, full as warm in the praiſes of ſome pious and excellent divines, whoſe writings are not unworthy the ſpirit

of

of that glorious goſpel they were intended to elucidate and defend: beſides, and above all, his numerous, lively, and, we doubt not, ſincere aſpirations, in honour and gratitude to the REDEEMER OF THE WORLD, and his many arguments in ſupport of that ſacred REVELATION with which it pleaſed the SON of GOD to bleſs mankind.

But as the term *Chriſtian* is now become vague, and of indefinite ſignification; as ſects are multiplied into a moſt aſtoniſhing variety; and opinions and doctrines are as numerous as the different complexions and tempers of men; ſo it is not always ſufficient to ſay, a man is a *Chriſtian*: for the faith of one believer in *Chriſt* differs not leſs from the faith of another believer in *Chriſt*, than both may differ from that of the *Mahomedan*.

To give an idea, therefore, of our author's religious principles, it may be expected that we ſhould do more than barely apprize our readers, that he is not an atheiſt, or deiſt; and ſay to which, among the numerous profeſſions of *Chriſtianity*, he belongs: but all we can diſcover concerning this, we recollect has been already intimated in the former part of this article *, where we mentioned his extraordinary zeal for the *Unitarian* ſyſtem.—He ſtiles himſelf, indeed, with great propriety of meaning, a CHRISTIAN-DEIST; a deſignation extremely well ſuited to the tenets he ſo aſſiduouſly maintains: in enforcing which he diſcovers no inconſiderable acquaintance with the ſacred writings,—the only ſource of true *Chriſtian* knowlege;—but alas! the alleged fountain alſo of every error which hath bewildered the imaginations of all the contending ſectariſts that have over-run the *Chriſtian* world.

We proceed now to ſelect a few ſpecimens of his manner of treating, explaining, and vindicating that doctrine which he conſiders as the genuine, uncorrupted doctrine of our bleſſed Saviour and his apoſtles. His uſual cuſtom is to make his ladies pull the *Athanaſian* creed to pieces. Thus Mrs. *Schomberg*, the young, beautiful, ingenious, and learned wife of the rev. Dr. *Duncan Schomberg*, a rigid *Athanaſian*, attacks her huſband †.

It

* *Review* for *Auguſt*, p. 129. 137.

† The picture our author has drawn of this divine (if ever ſuch an one exiſted) is remarkable enough. 'My ſchool-fellow, *Duncan* 'Schomberg, was rancour itſelf in his temper; croſs, dark, obſtinate, 'and for ever contending. He was poſitive, ſtingy, and headſtrong 'from his cradle; had a ſoul the moſt unrelenting; and was, even 'while a boy, a zealot for *orthodoxy*. In the univerſity he had read 'all

It ſeems *Duncan*, ſoon after his marriage, began to ſuſpect he had got a heretic in his boſom. 'His lady ſaid ſome humorous things that preſſed a little upon the doctors, and ſpoke of the bleſſed *Athanaſius* as if ſhe had no great opinion of his confeſſion and ſanctity. In mentioning the *ſaints* one day, ſhe made uſe of ſome comic expreſſions, and begged of *Dear* to inform her, what reaſons the church had for rejecting the abſurdity of tranſubſtantiation, when it received a more ſtrange thing, a creed derogatory to the *unity* and *ſupreme majeſty of God, the one God and father of all?* And if the creed be truth, why do not you *doctors* ſupport it by rational means, by argument, learning, and charity; but, in defence of it, apply to, and uſe, miſrepreſentation, falſhood, calumny, railing, and abuſe; and call out for the ſecular arm and violence? It looks, my dear, as if ſomething was impoſed on the conſciences of *Chriſtians*, that is againſt the laws of God and nature. Explane theſe things to me, *Duncan*. I really know not what to make of my religion.

'The doctor ſquinted at her for ſome time, and then obſerved, that ſhe ſpoke too freely, and too ludicrouſly, of the great myſtery of our faith, and he was afraid ſhe was inclined to an evil heart of unbelief: but as he hoped the beſt, he would explane things to her conception, and ſhew her the true nature of our religion; ſo as to remove all doubts for the future, in reſpect of the awful myſtery, and

'all the *fathers*, and all the *ſchoolmen*. He had the works of *Daniel Waterland* by heart; and *Sherlock* againſt *South* flowed from his mouth like water. *Myſtery* and *tradition* were, in his opinion, moſt ſacred things; and to excel in formalities and trifles, his labours were endleſs. His *zeal* for the *religion* of *Athanaſius* was a furious, fanatical fervour.—The *fathers* were all *angels*, and Dr. *Samuel Clarke* the *Devil*.—With a temper unworthy of a man and a *Chriſtian*, this doctor of divinity miſrepreſents and abuſes the moſt glorious defender of natural and revealed religion that any age has ſeen; and ſtrives to make the riſing generation, within his ſphere, deteſt the very name of *Clarke*.'—This gentleman's perſon was not, it ſeems, a bit more amiable than his mind. 'He was in his figure the very counter-part of *Evans* the conjuror.—Short in ſtature, pot-bellied, humpt behind, beetle browed, and ſquinted dreadfully. He was flat-noſed, ſplay-footed, and had prodigious thick lips. All this however had been no reflection upon him, if his percipient had been a jewel. Where the mind of a man is *wiſe* and *honeſt*, the deformity of the caſe it is lodged in, ſignifies little, in my opinion. But where the mind is bad, it renders deformity ſhocking.'

'make

'make her ſenſible it was the duty of a *Chriſtian* to believe 'implicitly that ſyſtem of faith, which orthodoxy has ſum-'med up in the creed of St. *Athanaſius*. He then produced '*ſubſtance*, *eſſence*, *perſon*, and *nature*, and made them rattle 'for a long time, while he talked of what he knew nothing 'of, and concerning which the ſcripture has declared nothing. 'The *fathers* were next brought in, and, as St. *Chryſoſtom* 'ſays, in his fifth homily; St. *Athanaſius*, in his fourth book '*de trinitate*; St. *Baſil*, book the ſecond; and St. *Ambroſe de* '*fide*, in his fifth chapter; *Irenæus*, book the ſecond; and '*Tertullian*, *adv. Prax.* in his ſeventh chapter, *etc. etc.* took 'the doctor up near another hour. From this he paſſed to '*Churchiſm*'s explication of ſcriptures, and to the ſayings of '*Bull* and *Bennet*, *Stillingfleet* and *Bingham*, *Mayo*, *Knight*, 'and *Nelſon*, *Waterland*, and all the worthy *moderns*, who 'have contended ſo *gloriouſly* for *tritheiſm*. This is the 'ſenſe of the church, continued *Duncan*,—and by way of 'concluſion to his fine oration, he breathed hell and damna-'tion againſt all his innocent brethren, and fellow *Chriſtians*, 'who would not ſubſcribe to the—orthodox truths, as he 'phraſed it.'—

After an exceſſive fit of [ill-timed] laughter, the impropriety and ill-manners of which, it is poſſible, our author was not aware of, the lady replies, 'My dear *Duncan*, you aſtoniſh 'me. How could you prieſts ever take it into your heads to 'invent a thing ſo *corrupt* and *incomprehenſible*?—You, who 'ſhould be as the *ſalt* and *light of the world*, to preſerve reli-'gion both from darkneſs and corruption! You have talked 'near two hours, and oppreſſed me with words and fathers, 'to prove a *ſcholaſtic trinity*; a trinity that is not once named 'in the New Teſtament of your Lord; and that has not the 'leaſt relation to the great end of his coming; which was 'to give mankind *one high prieſt*, inſtead of *prieſts innumerable*; 'a *ſpiritual lamb*, inſtead of a *brutal lamb*; a *ſpiritual* temple, 'inſtead of a *ſenſible one*; *remiſſion of ſins*, and a *ſtate of* 'righteouſneſs in this world, and a *glorious metropolis above*, for 'the *wiſe*, the *brave*, and the *boneſt* to reſide in for ever and 'ever. This is a *Chriſtianity* worth our turning to.

'A religion of *regeneracy*, and *holy ſpiritual life*, from the '*ſon of God*; and by this means, *immortal glory* and *happineſs*, 'is the greateſt bleſſing to all rational nature. Adored be 'the goodneſs of God for *ſending his Chriſt* on ſuch an er-'rand. But to come on with your frigid and frivolous ſub-'tilties, and bring St. *Chryſoſtom*, St. *Baſil*, St. *Ambroſe*, St. '*Auguſtine*, and a whole poſſe of artificial ſaints, with their

'books

'*faſtics*. She does abhor the monks to be ſure, moſt heartily. She does make free with the *high-church doctors*. She is perfection itſelf when ſhe plays *Molier's Tartuff*, or *Cibber's Nonjuror*. She likewiſe takes off *Warburton* to the greateſt exactneſs; his very voice, and the mine of his viſage, as he contemplates, and as he predicats; and when ſhe brings him on with a bit of his *Legation* in his mouth, or ſome ſcraps of his controverſy with *Stebbing*, or *Tillard*, or *Sykes*, or *Jackſon*, one cannot help ſcreeching again with laughter. You ſee all the vanity and ſelf-ſufficiency of this gentleman in her face and manner, when ſhe is dreſſed as a parſon, and then, like him, ſhe dictats his fancys, and pronounces all the world, except himſelf, *crude writers*. *Gregory Nazianzen*, a *crude writer*; *Bayle*, a *crude writer*; *Spencer*, a *crude writer*; and a thouſand more beſides them. I really believe if the doctor were to ſee her at this work, he could not forbear laughing. She ſets this *cynic*, and his odd arguments, his raillery, ſcurrility, and abuſive phraſes, in ſo droll a light, that one muſt want ſentiment, who is not pleaſantly moved.

'But all this notwithſtanding, her enemies wrong her much in ſaying ſhe is no *Chriſtian*. She reveres the goſpel, and very often, in the ſoft ſilent hours of the night, ſits up to read the ſacred volume. She has extracted from it a heavenly religion. She has acquired, by this ſtudy of the inſpired writers, the beſt and eveneſt temper that ever mortal was bleſſed with; a heart the moſt benevolent; and a rectitude of mind and life that is lovely and glorious. She has the higheſt and moſt honourable opinion of JESUS CHRIST, and glorifies him continually as the *choſen ſervant* of God Almighty; the *ambaſſador* of the *Deity*; ſent to promote *purity of heart*, and *rectitude of manners*, *virtue here*, and *happineſs hereafter*, by his *preaching* and *miracles*, his *virtue* and *obedience*. Such a religion in the heart muſt make any one a *Chriſtian*. It is more excellent than the conſtitutions of councils, convocations, and fathers. *The beſt Chriſtianity is when our practice is a comment upon the religion of* JESUS.'

Miſs *Juliet Weſt* is another character celebrated by our author. In beauty, as he deſcribes her, ſhe was not inferior to Mrs. *Benlow*, or Mrs. *Schomberg*; nor in brilliancy of genius. She had received the beſt of education; and was made miſtreſs of philoſophy, mathematics, muſic, and painting. 'In religion,' ſays our author, 'ſhe is a ſtrict *Unitarian*, and never could be brought to conform to the ſyſtem of the moderns, tho' the greateſt pains have been taken to that pur-

‘ poſe, by a very learned orthodox clergyman, her uncle; ‘ who has a ſweetneſs of temper not often found in his row, ‘ and always argues with great modeſty and tenderneſs. I ‘ have ſeen many of his letters to this lady. They are well ‘ written, and breathe a gentle *Chriſtian* ſpirit. With the ‘ beſt temper he ſays all that can be ſaid for the defenceleſs ‘ cauſe he ſtands by. But it is all to no purpoſe. She would ‘ ſooner die than ſubſcribe to the *religion of Athanaſius*. The ‘ laſt letter ſhe writ Mr. *York* is as follows:

“ I thank you, dear Sir, for your laſt labored letter, and “ for all your former pains, in ſtriving to make me what you “ call an *orthodox Chriſtian*; and I am the more obliged to “ you, as you have done it in a way ſo kind and gentle *. “ My faith, however, is not to be altered by all the learn- “ ing in the univerſe. I read the Bible for myſelf, and to “ my own private judgment things appear the very reverſe of “ what you have repreſented them.

“ Your explications of the texts you have mentioned are “ ſtrained and unnatural: reaſon paraphraſes them in another “ manner. Your authoritys from *fathers* are worth nothing: “ their imaginations are of no moment: they are no more “ to me than the ſplendid fancys of *Bunyan* the tinker. And “ as to your argument, that there are a thouſand things in “ the works of nature which we are not able to comprehend, “ and yet believe them, this is a mere ſophiſm. What I can- “ not comprehend I believe nothing about. What is beyond “ my underſtanding, cannot be the object of my faith. I “ might as well pretend to ſee what is beyond my eye-ſight.

“ That matter gravitats, and a mind informs the human “ frame, I believe, becauſe my reaſon and ſenſes convince “ me that this is the truth of the caſe. It is impoſſible, I ſee, “ that it ſhould be otherwiſe: but how gravitation is per- “ formed, or ſpirit acts on body, I know not, and believe “ nothing about it.

“ That a ſupreme ſpirit, who is the univerſal father, ſhould, “ from the higheſt degree of love, ſend a divine meſſenger to “ ſave the world, by enforcing the law of reaſon, and bring “ his rational creatures to eternal glory, I can believe, be- “ cauſe my reaſon tells me it is agreeable to the attributes of “ the Deity: but that this *one ſupreme univerſal ſpirit* con- “ ſiſts of *three ſpirits*, minds, or agents, *equal in power and*

* It is pity the young lady did not better imitate ſo amiable an example: her deficiency in politeneſs and tenderneſs is too glaring, even in this letter.

" *all poſſible perfections*, as you tell me; this is quite beyond " my comprehenſion, and I believe nothing about it. It ap- " pears likewiſe to my reaſon impoſſible. In the laſt place, it " is not in my Bible.

" It is to no purpoſe then to make any further attempts, in " order to bring me over to the *religion* of *Athanaſius* and " *Waterland*; for I am determined to adhere to the *religion* " of *Jeſus*. My belief is for ever fixed, that the *divine nature*, " or *eſſence*, is *one perſon*, the *God of Chriſt*, our *father*; and " that *Jeſus*, the ſon of the bleſſed *Mary*, and the *meſſenger* " of the *Deity*, was an *extraordinary perſon for* miracles, gifts, " and *ſpiritual wiſdom*; the brighteſt pattern of every excel- " lence, and every perfection; that he is our mediator, and " a propitiation for ſin, as he is the declarer of God's pro- " pitiation and forgiveneſs to mankind; that is, of what we " are to expect from a *propitious God*, the all-wiſe and al- " mighty creator of the world; who looks upon *repentance* " and *amendment* as the *beſt ſatisfaction*. This is the faith of " *Juliet Weſt*. She can never believe, that the great Being, " who miniſtered *to the will* of the *father*, in the caſe of re- " demption, is the ſupreme God himſelf. She abhors the " notion. She renounces for ever the *theology* of *Athanaſius*."

Miſs *Howel*, another admirable young female, is celebrated in theſe memoirs. She 'has not only all the charms of 'body that nature could put into one human frame; but a 'ſoul ſo bright and luminous, knowing and comprehenſive, 'ſo good and gentle, divine and ſpiritual, that ſhe ſeems, in 'the perfections of her underſtanding, eſpecially, to be a ſpe- 'cimen of the vaſt capacitys the human mind is capable of 'acquiring; and, as a *Chriſtian*, to have received all that can 'be given by regeneration and the grace of the holy ſpirit.'

Our author informs us, that Miſs *Howel* was eleven years old when he firſt ſaw her, in the year *forty-one*; that ſhe had then not only made as ſurpriſing a progreſs in literature as the famous young *Baratier* did at the ſame years, but had a much better judgment *; that finding her one day reading the tranſ-

* It is on account of Mr. *Baratier*'s *tritheiſm* that our author prefers the judgment of Miſs *Howel*; who, he ſays, had, 'at eleven 'years old, the fineſt conception of the *divine unity*; and at that 'time was ſenſible there was not a tittle of *modern orthodoxy* in the 'Bible.' Her mother aſſured him, he ſays, 'that as ſhe aſked her 'daughter the meaning of any text relating to this matter, on read- 'ing the New Teſtament, the reaſon of the child always explained 'the *ſacred words* in favour of pure *goſpel-deiſm*, and never had any 'previous information of this ſenſe of them.'

lator of Archbiſhop *King's Origin of evil*, he aſked her, if ſhe thought that learned writer had, by his arguments in his notes, ſhewn it impoſſible to prove the *unity* of God *a priori*: 'Far from it, Sir, *Maria* replied. The *note-maker* might as 'well attempt to blow out the ſun with the nozzel of a bel-'lows, as with his abilitys to ſhake that *rock*, the *unity of* 'God; or if he had the ſtrength of all the orthodox men in 'the univerſe. All religion, natural and revealed, is founded 'on the *unity*, and if that could be removed, they might give 'you a thouſand, as well as three, ſupreme agents, in the 'place of *one, independent, infinite*, and *eternal firſt cauſe*.'

On aſking her how ſhe proved the *unity* from the argument *a priori*, ſhe replied, 'From the *actual exiſtence* of *time and* 'place, *eternal and infinite*. As ſure as theſe are, there muſt 'be an *eternal* and *immenſe Being*; and two Beings of im-'menſity, or omnipotence, is impoſſible.'

When it was obſerved to her, that, according to the learned, *ſpace* is abſolutely nothing, or a mere idea, or only a relation between one thing and another;—not a real exiſtence without the mind, nor a real and poſitive property of God; ſhe, in anſwer, takes notice, that tho' the *note-maker* is poſitive, that both *ſpace* and *duration* are *mere abſtract ideas*, or *ideal images arbitrarily ſet up in the mind*, yet this he labours to prove, becauſe he is prejudiced in favour of *tritheiſm*, and would confute that proof which contradicts his ſcheme. 'But,' ſays this ſagacious young creature, 'in vain he ſtrives. '*Space really exiſts*, and is the *property* of the *firſt cauſe*. It is 'one of his *neceſſarily exiſting propertys*, *neceſſarily ſo in itſelf*: 'and it is as much to be preſuppoſed to the exiſtence of the 'Deity, as the Deity is to be preſuppoſed to the exiſtence 'of it.'

Our author expreſſes his aſtoniſhment at this; but adds, 'my wonder increaſed, as ſhe proceeded, at my requeſt, to 'prove the reality of ſpace and duration. She did it with 'amazing eaſe, conciſeneſs, and perſpicuity. It was beauti-'ful to ſee how much ſhe had at heart the *peerleſs majeſty* 'of our God.'—

Another time, in the ſame year (1741) our author found her reading *Chubb's True goſpel aſſerted*, and aſked her how ſhe liked that book. 'I think, Sir,' *Maria* replied, 'that he 'writes beautifully, and I take him to be a wiſe and good 'man: but in ſome things, I apprehend, he has gone too far, 'and aſſerted what he could not prove.' 'What is it, Miſs, 'that you diſlike in Mr. *Chubb?*' 'Is he not wrong,' ſaid 'ſhe, 'in confining the *good tidings* to a ſmall part of the

'goſpel only, without regarding the prophecys of the Old 'Teſtament; and, in order to a right underſtanding of the 'writings of the apoſtles, ſhould he not take in the whole 'canon of the New Teſtament? Our Lord ſays, the ſpirit 'ſhould abide with the holy penmen, lead them into all truth, 'and teach them things they were not able to bear in his life-'time, but would be able to bear after his reſurrection, and 'the effuſion of the ſpirit; when their underſtanding was en-'lightened, and their faith eſtabliſhed; and after this, to 'doubt the credit of the apoſtles in ſome things, and ſup-'poſe they might any where write their own fancys, inſtead 'of the doctrines of heaven; does it not tend to a ſubver-'ſion of our religion? It appears ſo to me; it makes Mr. '*Chubb* ſeem an inconſiſtent *Chriſtian* *. I likewiſe think, 'that this gentleman does not lay ſtreſs enough on the *Meſ-*

* Our author, in another part of his book, thus delivers his notion of Mr. *Chubb*.—'If he had no learning, he had the gift of 'an extraordinary underſtanding.—There is a beauty and ſtrength 'in many of his thoughts, and in all his language, which render 'him, as a writer, ſuperior in thoſe reſpects to every one who hath 'written againſt him: and tho' he is *wrong* in ſome caſes; yet his 'heart, to my knowlege, was right honeſt, and his pen expreſſed 'only the dictats of his conſcience. He was a ſincere good man 'as ever lived. He really believed, that the ſcheme he had given 'of the goſpel was true. His notions of *inſpiration*, the *reſurrec-'tion*, *Abraham*, *&c.* he thought very juſt; and, excluſive of ſuch 'ſpeculative faults which he could not help, was as good a *Chriſ-'tian* as any of his cotemporaries; if the eſſence of *Chriſtianity* 'conſiſts in *an exact rectitude* of mind and life, and the *worſhip of 'the ſupreme God through Jeſus Chriſt our Lord*. This is the truth 'of Mr. *Chubb*'s caſe; I knew him well.——Do not ſuppoſe from 'this, that I am a friend to *Chubb*'s errors. Indeed I am not. I 'loved the man for the benevolence of his ſoul; I honoured him 'for the uncommon excellence of his underſtanding in many things; 'but---where he was culpable as a writer, and where we cannot 'enough admire his ſentiments and thoughts, I purpoſe, in a *re-'view* of his works, to ſhew.' This *review* of *Chubb*'s writings is not contained in the volume now before us: It is yet to come from the preſs. The author's deſign in it is, he tells us, 'to ſerve the '*religion of Jeſus Chriſt*, and at the ſame time oppoſe *enthuſiaſm*, '*abſurdity*, and *error*; as we have them in the writings of reverend 'men, under the aſſumed characters of *revelation*, *truth*, and '*myſtery*. Revelation I have at heart. I ſhall ever be willing to '*ſhed my blood* for true *Chriſtianity*; as willing as any prieſt in '*Chriſtendom*. But it is not in my power to believe the Bible con-'tains an *Athanaſian creed*, a *tranſubſtantiation*, and ſuch like 'learning.'——

'*Jesus is the Messiah.* To be a '*Christian*, is it sufficient to have a persuasion of this writer's 'doctrinal propositions?—Is not something more required 'from us than to believe we are obliged by the gospel to con-'form our minds and lives to the eternal and unalterable rule 'of action, which is founded in the reason of things; to 'repent and reform, if we have violated this law; and to ex-'pect a day of judgment for rewards and punishments, in 'proportion to our having, or not having, conformed to this 'rule of righteousness? These propositions are, to be sure, 'the main part of the true gospel; they are not the whole of 'it, as I apprehend.'

The author mentions some further remarks on Mr. *Chubb's* other writings, made by this very young lady; and says, 'she 'not only confuted my sage friend, the excellent Mr. *Chubb*, 'but lay'd before me many new and fine things.'—

This delightful little soul, together with her mother, and Mrs. *Benlow*, Mrs. *Schomberg*, Miss *West*, Miss *Chawcer* *, and one or two more, were, by our author, accompanied in a pleasure-voyage to the *western* islands, *anno* 1741. Of this voyage a journal is kept by Mrs. *Benlow*, who is no less happy than Miss *West*, in imitating the stile of our author himself. It is the most singular production of the kind we have seen. It abounds with adventures, numerous and marvellous, interspersed with descriptions of lands and seas, rocks, caves, antiquities, hermitages, nunneries, uncommon animals, birds, fishes, and other natural curiosities; and is interspersed with the history of a remarkable anchorite, and accounts of certain nuns they met with in the isle of *Troda*: as for the solitary, they found him the only inhabitant of a vast rock, or small island, in the *Atlantic* ocean, in a situation the most romantic that can possibly be conceived. This anchorite, too, is a zealous *Unitarian*, and a thorough master of the controversy with the *Athanasians*; whom he inveighs against, (in the narrative he gives of his life, to entertain his visitors) in the very vehemence, and spirit, and language of a nameless gentleman, who tells the story: but, pardon us, Sir! we forget, it is Mrs. *Benlow* that writes.

To be plain with our author, notwithstanding all his solemn professions of veracity, we find it impossible to consider the story of the solitary, as well as some others, inserted in this

* Another admirable lady, whose history and sufferings for the unitarian doctrine, our author recites in this book; and paints her uncle *Hatchet*, the *old faith man*, in very lively colours.

book, as any better than mere romance, and that, both ill-founded, ill-conducted, and, in ſome reſpects, (tho' the deſcriptions, in general, are admirable) ill recited too. For inſtance, the ſolitary, tho' introduced to our acquaintance as a fine gentleman, is ſo extremely rude, as to rail moſt bitterly againſt tritheiſm, and tritheiſts, even while he ſuppoſes the ladies, his gueſts and auditors, are alſo of the *orthodox faith*; ſee p. 144. We could not help being much ſurprized at ſuch ill manners;—but it is quite conſiſtent with the ſame gentleman's abrupt way of addreſſing himſelf to his company, and exhorting them to become theiſts: ſuch behaviour to entire ſtrangers, is unnatural, and no otherwiſe to be accounted for, but on the ſuppoſition of ſome defect of mind in the perſon ſo offending, againſt the laws of good breeding.

Mrs. *Benlow*'s deſcription, in her journal, of the iſlands of *Lewis* and *Harries*, out-does *Martin*'s account of the weſtern iſles, in the *wond'rous*. Here, too, poor *Athanaſius* meets with many a ſcurvy tweak.

The natives of theſe iſles, we are told by our journaliſt, are all proteſtants: 'not one papiſt is there among them: bleſſed 'country!—and to the everlaſting honour of the three or four 'clergymen that were ſettled among them,—the iſlanders 'never heard of the creed of *Athanaſius*. Thoſe worthy mini-'ſters, and, to be ſure, their predeceſſors, have only preached '*God the father almighty, his ſon Jeſus*, and the *grace of the* 'holy ſpirit.—No impious monk has poiſoned that ſimple re-'gion with the *horrors of tritheiſm*. Strangers to the *dreadful* '*doctrine* of *Waterland*, and all the ſhocking defences of a '*triple deity*, they worſhip the *great Father of mankind* only, 'through *Jeſus*, and indicat that plane conduct which the 'goſpel requires, by keeping the commandments, and act-'ing up to the dignity of human nature.'—

At a place called the *Chace of Oſervaul*, our adventurers paid a viſit to Mr. *Bannerman*, a gentleman of whom a great character is given: he, it ſeems, was once a zealous *Athanaſian*, inſtructed by 'no leſs a man,' ſays the journaliſt, 'than 'that zealot of zealots for tritheiſm, Dr. *Trapp*; but he had 'changed his opinion, upon better conſideration,'—and ſince he retired from the world, was employed in writing, '*A con-*'*futation of that apoſtacy which denies the ſupremacy of the Fa-*'*ther, and aſſerts the ſupreme divinity of the Son.*' Mrs. *Benlow* ſays ſhe had the liberty of reading the manuſcript, and of copying the preface; which preface is inſerted as a curious *weſtern thing*: and ſo it is, indeed. We ſhall make a ſhort extract of it, from whence the reader will perceive, that Mr. *Ban-*

Bannerman's ſtile has a ſtriking reſemblance to that of our author. —He ſets out with premiſing what was the *Chriſtianity* taught by the apoſtles; ſhews that the Unitarian was the primitive doctrine; and how it was corrupted, and the Trinity introduced, by *Fathers, Doctors, Councils*; 'in vain,' ſays he, 'does the *Chriſt* of *God* affirm,—all power in heaven and 'earth is *given* to me. Thou haſt *given* him power over all 'fleſh, that he ſhould give eternal life to as many as *thou haſt* 'given him. The father hath *committed* all judgment to the 'ſon. And when the devil tempted him to throw himſelf 'down from the pinacle, that he *(Jeſus) muſt not tempt the* 'Lord his God:—when the devil tempted him to worſhip 'him,—that he *(Jeſus) muſt worſhip the Lord his God*, and as 'it is written, *ſerve him only*: all this goes for nothing, and a 'thouſand other ſacred ſcriptures. The fathers are to determine, and *Jeſus* muſt be the ſame God with him, *of whom* 'he requeſts to be glorified: he has the ſame numerical eſſence; '—all the ſame perfections. This the fathers have the 'piety to aſſert; and the *bleſſed Waterland*, the *bleſſed Trapp*, 'have done their beſt in defence of them, againſt the mind of 'Jeſus. May the good Lord forgive them, as I hope they 'knew not what they did; and, for the ſame reaſon, have 'mercy on the ſouls of *Webſter* and *Delany*; the ſoul of *Bate*, 'the reverend *Deptford* bully; and the ſoul of *Joſeph Edwards*, vice-preſident of *Edmund Hall*; the ſoul of *Brooks*, 'of St. *John's* college, *Cambridge*; and the ſoul of *Ophiomaches**; the ſoul of *Hodges*, provoſt of *Oriel* college; the 'writing ſouls againſt the Biſhop of *Clogher*; and have mercy 'on all their ſouls who are ſtill miſerably laboring to *empoiſon* 'our holy religion with the tritheiſm they draw from councils and fathers, and preach and write to graft their ſpurious 'ſyſtem upon the genuine ſtock of the goſpel. *Unhappy miniſters*! You ought to be the public guardians of the purity of 'our moſt holy faith. You ought to be the dreſſers of the 'Lord's vineyard. You ought to cleanſe and weed it: but you 'cheriſh that dreadful weed, the impious *Athanaſius* ſowed 'in it.'——

On the iſland of *Lewis*, Mrs. *Benlow* tells us, ſhe met Mrs. *Gordon*, an ancient literary lady; from whom ſhe received a religious MS. entitled *Advice to the Ladies of* Great-Britain, by Mrs. *Gordon* of *Lewis*. This piece is given among the curioſities of the *Journal*. In it ſhe alſo encounters the doc-

* The Rev. Mr. *Sk—n*, of the kingdom of *Ireland*, author of *Ophiomaches*; or, *Deiſm revealed*: and of two volumes of ſermons. See *Review* for *January* laſt, p. 15.

trine of the Trinity; and that in nearly the ſame declamatory ſtrain of which we have already given ſeveral ſpecimens, tho' with a diverſity of thoughts: towards the latter end of this little piece, however, we have ſomewhat more valuable than declamation, *viz.* a collection of well-choſen texts from the New Teſtament, all tending to eſtabliſh the Unitarian Faith.

'On the 8th of *July*, 1741,' ſays the *Journal*, 'we took 'leave of our friends, and departed from *Lewis*, with a ſet-'ting ſun. We intended for St. *Kilda*, but at midnight a 'dreadful tempeſt aroſe, and tumbled us to the weſt for a cou-'ple of days. Then changing to the north, we were forced 'towards the ſouth pole, in a ſtill increaſing ſtorm, and in 'the diſtraction of wind and waves, were flung about, and 'cut, and bruiſed in a miſerable way. The ſea ran moun-'tains high, and broke upon the ſhip with ſo much rage, 'that we thought every moment old *Ocean* was coming down 'the hatch-way, and would lodge us in an inſtant at the bot-'tom of the frightful deep. Never were poor mortals in a 'more deplorable ſtate.—The continued deep-heels of the 'veſſel, the ſhocking rumbles from ſide to ſide, the roars of 'thunder, and the lightning's flaſh, no words can picture to 'the mind: and a thin plank the only fence. *Intonuere poli.* 'Inhorreſcit mare. We mounted up to heaven. We go 'down again to the depths. We reel to and fro, and our 'ſouls are melted becauſe of trouble. All the wiſdom of the 'mariners was ſwallowed up. Their ſkill and navigation 'were of no ſervice. It was buried, as it were, with them-'ſelves in the rolling deep.—They let the veſſel drive. They 'gave her up to the mercy of the winds and waves. In this 'condition we paſſed the tumbling bay of *Biſcay*, went by the 'mouth of the ſtreights of *Gibraltar*, and ran at the rate of 'nine knots an hour, till we got to the ſouthward of the tro-'pic of *Cancer*. A knot, reader, is a mile, and of conſe-'quence we drove 216 miles a day. This continued for ſix 'days, and then it was a flat calm.'—

The ſhip was now in a ſad condition; the liquors deſtroy-ed, proviſions gone, and every perſon on board maimed, bruiſed, or, in ſome reſpect, hurt. In this plight, our *Journaliſt*, with her companions, put into St. *Nicholas*, one of the *Cape Verd* iſlands, belonging to the *Portugueſe*. Of this iſland, its products, inhabitants, religion, *&c.* we have now a deſcription; with a moſt curious account of the Princeſs *Zulima*, niece to *Abdalla*, governor of St. *Nicholas*. This

* This extraordinary expedition, we think, from the calculations we have made, *abſolutely impoſſible*.

excellent

excellent *Tenbutian* lady had been turned from the religion of her own country, (heatheniſm) to popery; but on a more thorough acquaintance with the latter, ſhe became greatly diſguſted, and had conceived a violent prejudice againſt *Chriſtianity* in general: our *Journaliſt*, however, becoming acquainted with *Zulima*, gives her a juſter idea of the *Chriſtian* faith; and in a very animated and ſtriking converſation, maintained on both ſides with uncommon ſpirit, Mrs. *Benlow* ſhews how the religion of the ſon of God was corrupted by popiſh innovations; not forgetting to work the '*inventers* of 'the *unſearchable myſtery*,' very handſomely; then relates the riſe and progreſs of the *reformation*; and invites the princeſs to accompany her to *England*, and become a member of the proteſtant communion. This amiable princeſs accepts the invitation, with the conſent of her uncle; 'and is now,' ſays Mrs. *Benlow*, 'one of my family. She is a pious upright 'Chriſtian, and tho' as black as the collyed night, is as ingenious, ſenſible, and agreeable a woman as can be found among the daughters of *England*.'—The fine converſation between Mrs. *Benlow* and *Abdalla*, the royal moor, concerning *revelation*, and *natural religion*, ſhews the author to great advantage. He is, indeed, a various and an aſtoniſhing man: His invention, fancy, good ſenſe, and wild, excentric flights, are not eaſily to be paralleled.

On their return homewards, our *party* agreed to amuſe away the time by the old expedient of ſtory-telling. The lot fell upon Miſs *Weſt* to begin. As every one was to recite the ſtrangeſt affair that ever befel them in life, this lady gives the hiſtory of an adventure that happened to herſelf. It is a fine piece of *imagination*, as we ſuppoſe; and will afford high entertainment to thoſe who can reliſh any thing ſo romantic. In it we have a ſpecimen of our author's poetical talents. A man of ſo much fire and fancy cannot be ſuppoſed to be a very bad poet: the following lines will ſhew how much this gentleman has been favoured by the paſtoral muſe.

—— Shepherdeſs, enough you've ſtrove;
To his flame you muſt ſurrender:
Or from pity, or from love.
It is graceful to be tender.

But to return to our voyage.

Ten leagues to the N. W. of St. *Kilda*, ſays Mrs. *Benlow's* journal, lies a fine little country called the *Green Iſland*. Here our returning voyagers landed; here they met with a moſt delightful adventure; and here comes in the hiſtory of the beautiful, the graceful, the enchanting Mrs. HARCOURT.—Here too we have done with the *Journal*.

This

This lady* was miſtreſs of the *Italian*, *Spaniſh*, *French*, *Portugueſe*, *High Dutch*, *Sclavonian*, and *Latin* languages.—'In religion ſhe ſhined with great luſtre. She was a warm and fine pleader for the authority of *Chriſtianity*, and ſhe did revelation great honor by a converſation worthy of it. Her *Chriſtianity* was without any regard to human authority. *True reaſon* ſhe thought muſt claim kindred and common parentage with pure and undefiled revelation. The rule of rectitude and *Chriſtianity*, ſhe imagined at perfect unity, and brought her religious things to the teſt of common ſenſe and ſcripture. She abhorred bigotry, and an impoſing ſpirit. She was the conſtant friend of truth and liberty. The *theology of Athanaſius* ſhe conſidered as the moſt *deſtructive* of all pious inventions. She deteſted the eccleſiaſtical power that maintained it, and was indefatigable and expenſive in promoting the ſpread of that heavenly religion which is according to the mind of the *Lord Jeſus*.

'The piety of Mrs. *Harcourt* was likewiſe very glorious. The ſcriptures were her conſtant ſtudy, and her whole life a manifeſtation of a heavenly temper. She was the moſt regular of mortals in her devotions, public and privat. With her beſt abilitys ſhe worſhipped, and never miſſed the ſtated hours in her chapel and cloſet. Nor was it from the leaſt degree of ſuperſtition that all this proceeded. She had too much ſenſe to imagine the deity can be perſuaded to recede from the ſettled laws of the univerſe, and the immutability of his nature: but ſhe knew the perfections of God are a ground and reaſon of prayer, and that it is both an act and a means of virtue.'—

We know not what to make of Mrs. *Harcourt*'s nunnery; but the following is our author's account of it.

'When this lady was travelling with her father over *Europe*, ſhe became acquainted with ſome noble nuns in ſeveral monaſteries, and was ſo pleaſed with the goodneſs of their lives, that ſhe determined to found a recluſe ſociety of proteſtants, as ſoon as it was in her power; and immediately after her father's death, propoſed the ſcheme of her *Inſtituto* to ſome ladies of her acquaintance, of ſeveral nations. As they were all her admirers, and ſaw the deſign the moſt rational and agreeable thing in the world, they came into it at once. A beautiful cloyſter was built on her eſtate in *Richmondſhire*, and a charming ſummer vill in the

* We are told ſhe was the daughter of a *Yorkſhire* gentleman, and born in the north-riding of that county.

Green

'*Green Iſland*, which was her father's property. In theſe 'fine ſolitudes, thoſe agreeable women, of diſtinction and 'large fortunes, paſſed their lives, in the happieſt manner. 'They renounced cuſtom and falſe notions—the noiſe and 'ſplendor of the world; and in the flowery retreat, preſerved 'the ſupremacy of conſcience, and enjoyed the nobleſt, rati-'onal delights. They conſecrated their lives to religion, and 'devoted their beſt ſervices to the moſt glorious of immortal 'beings.—Happy ſociety! I believe there is nothing like it 'upon earth *. Reaſon and revelation, good ſenſe and good 'breeding, good humour and plentiful fortunes, are there 'united, to complete the felicity of mortals. Their religion 'is the pure worſhip of the UNIVERSAL FATHER, without 'the leaſt tincture of *Athanaſian* corruption.—And as they 'have no moroſe ſuperior, with a deſpotic authority, to croſs 'and perplex them, but exerciſe that office the year about in 'their turns, ſince the death of Mrs. *Harcourt*, are under 'no vow of celibacy, to ſuppreſs a legal inclination; nor ob-'liged to continue members any longer than they pleaſe, but 'may quit the ſociety at any time, upon forfeiting only one 'hundred pounds, entrance-money paid down on coming in.'

—Our author adds many other particulars concerning, and eulogies upon, this female ſociety; the conſtitution of which he warmly recommends to imitation.—'Theſe ladies convinced me,' ſays he, 'that if women of genius apply, they can out-do the 'men of genius in arts and letters. Were I to give you a 'hiſtory of ſome manuſcripts written by theſe ladies, which I 'have read, you would be very greatly ſurpriſed: but the ſo-'ciety will not ſuffer any thing belonging to them to appear.'

In concluding his account of the *Green Iſland*, our author introduces an account of Mr. *Hanmer*, 'a man of great learn-'ing, and fine taſte for the ingenious arts. He has united 'them and the liberal exerciſes, with a divine philoſophy, 'and made them ſubſervient to virtue and a happy life. He 'has ſchemed out for himſelf a ſyſtem of felicity that is vaſtly 'fine, and is, I believe, as happy a man as can be found in 'the world. He has all the bleſſings of time in his poſſeſſion, 'and while he enjoys them, maintains a temper that expreſſes 'itſelf illuſtriouſly in relation to the honor of God, and the 'good of mankind.

'This gentleman was not of the chriſtian ſide for many 'years. The *Chriſtianity* he ſaw in the realms of popery, 'and the ſad repreſentations of our holy religion given by 'the unhappy *Athanaſian* prieſts, prejudiced him ſo much

* We are entirely of the author's opinion.

'againſt

'againſt all revelation, that he concluded it to be entirely the 'work of theological heads, and on account of too many de-'plorable prieſtly inventions, rejected the ſcriptures, as a 'thing that could not have the ſtamp of divine authority, if 'they produced the dreadful doctrines which prieſts of all de-'nominations drew from thence.—This made him renounce 'the religion he had been baptiſed into. I found him a tho-'row infidel, when, by accident, I ſaw him at *Moffat* wells 'laſt ſummer, as I came from *Edinburgh* to *Carliſle*.' At this town happened a remarkable converſation between our author and Mr. *Hammer*, which we here find recited at large. It contains a moſt curious debate between the ingenious deiſt and the *Chriſtian*: in which both ſides ſeem to have perfect fair play, and neither encounters a man of ſtraw, ſet up on purpoſe to be knocked down, at all events; as is too often the practice with writers who follow the *Socratic* method of argumentation.—And the reſult of the diſpute, which takes up ſomewhat more than forty-two pages, is the entire converſion of the infidel. This part of our author's work is an ingenious and ſpirited defence and illuſtration of the principles of *Chriſtianity*:—according to his idea of it.

The converſation with the candid infidel ends at page 403 of this volume, and concludes our author's firſt letter to his friend Mr. *Jewks*. A *poſtſcript* of a hundred and two pages, and a *poſtilla* of twenty-two, are annexed. In the former we have a further deſcription of the *Green Iſland*, and an account of a neighbouring rock called *Scalpa*: as to the *Green Iſland*, it affords a number of curioſities, and monuments of antiquity, the account of which our author threw into this poſtſcript, that they might not intrude too much on the narrative in the preceding part of the work. The deſcription of this charming, wondrous iſland, like the reſt of this gentleman's drawings, is artfully and highly finiſhed;—and the ſeveral particulars may all be very true, for ought we *know* to the contrary: but if they are true, we muſt ſay, we think our author has been ſingularly happy in thoſe accidents that brought him acquainted with ſo many ſurpriſing curioſities of art and nature; the recital of which ſeems to give him the moſt exquiſite delight.

In this poſtſcript ſome curious notes are introduced, for which the author will not fail to be complimented with the title of infidel, or free-thinker at leaſt: indeed he is certainly a very free-thinker.

Speaking

Speaking of a late *view* of Lord *Bolingbroke*'s philoſophy *, he takes occaſion to reſent what the author ſays of *Toland*, *Chubb*, and *Morgan*; ſtiling them *vermin that have over run the prieſt's ſurplice*. This, ſays our author, 'is a barbarous, low 'expreſſion, and ſhews us, that a blind zeal for churchiſm can 'ſink writers of ſome abilitys into meanneſs, malice, and non-'ſenſe. I can tell this author that he will never do any ſervice 'to *Chriſtianity*, by ſuch low abuſe of the people he fancys 'its enemies †; and that it is much eaſier to call *Toland*, '*Chubb*, and *Morgan*, *vermin on the prieſt's collar*, than to 'anſwer their hard arguments.—They had very beautiful no-'tions of religion, tho' miſtaken in ſome particulars of *Chriſ-'tianity*; and two of them, *Chubb* and *Morgan*, were, to my 'knowlege, men of as great goodneſs and ſtrict morality, as 'can be found among the clergy.'

Our author ſeems aware, that his treatment of the high clergy muſt naturally draw on him their ſevereſt reſentment: 'That the orthodox bigots will conſign him to the pit that 'has no bottom.'—'My friend *Julius* of *Deptford*, ſays he, '—and the reverend Mr. *Joſeph Edwards*, vice-principal of '*Edmund-hall*, the rev. Dr. *Walter Hodges*, provoſt of *Oriel-'college*, who draws his water with *Hutchinſon*'s *filthy bucket*, 'and that bitter-writing mortal, the rev. *Ophiomaches*, will 'have no mercy on me. Theſe miniſters of the goſpel have 'miſrepreſented, blackened, and abuſed as great and amiable 'men as have adorned human nature; for this ſole reaſon, 'that *Clarke* and *Whiſton*, Biſhop *Hoadley*, and other great 'and eminent clergymen, the glory of their order, were zea-'louſly attached to truth, and the honour of one God, 'the father of our Lord *Jeſus Chriſt*: and if this be the caſe 'of ſuch worthys, how may I expect to be handled by theſe 'reverend adverſaries to human reaſon?—What does ſuch a 'man deſerve from the hands of the orthodox? Denuncia-'tions of wrath and judgment, ſays the author of the inter-'pretation of *Elohim* ‡. And if the writer of *Deiſm revealed*,

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* Suppoſed to be written by the author of the *Divine Legation of Moſes*.

† Is not this remark equally applicable to the ingenious gentleman who makes it? Does he not repreſent the orthodox clergy in a yet worſe light? *Clodius accuſat mœchos!*

‡ 'Dr. *W. Hodges* aforementioned. The name of this amazing 'piece is, *The Chriſtian Plan*, &c. 1752, price 3s.—It is not in 'value worth Two-pence; but as the wild product of a thorough 'orthodox head, is a curioſity. This gentleman is likewiſe the au-

'thor

'I mean the *malicious* and *abuſive Ophiomaches*, who, with an 'amazing rancour, defames in print, and writes againſt the 'mind of the Lord *Jeſus*, to ſerve the cauſe of a deteſtible tri-'theiſm, and the other articles of churchiſm;—if this *red-hot* '*bigot* had known me in time, he would have wreaked the 'vengeance of an inquiſitor on me, in his forty-five deſpicable 'diſcourſes * lately publiſhed. *Orthodoxy!* what art thou! 'Not our guide in religion, but a *falſe fire*, which leads to the 'regions of error, malice, and perſecution?—We muſt ſwal-'low your myſteries, or you proclaim us the moſt vile and 'worthleſs. Even *Clarke* and *Whiſton*, *Sykes* and *Jackſon*, 'and that beſt defender of New Teſtament religion, the pre-'ſent biſhop of *Wincheſter*, have not been able to eſcape your 'virulence and malice. With all their *Chriſtian* virtues, with 'all their valuable learning; their characters are by you de-'preciated, their fame wounded, as if they had been public 'enemys.'

But tho' our author ſhews ſuch enmity towards moſt of the *tritheiſtic divines*, as he ſtiles them, he neither thinks nor expreſſes himſelf ſo harſhly of all. Such of them as do not ſhew a violent and perſecuting ſpirit, he ſeems to look upon with that reverence that is due to the character of a truly *Chriſtian* clergyman. Thus, ſpeaking of the late ingenious Mr. *Jeremiah Seed*, who preached Dr. *Waterland*'s funeral ſermon, he ſays, 'notwithſtanding this gentleman's being a contender 'for the *hereſy of three Gods*, yet he was a benevolent man, 'an upright *Chriſtian*, and a beautiful writer. Excluſive of 'his zeal for *tritheiſm*—he was in every thing elſe an excellent 'clergyman, and an admirable ſcholar. I knew him well, 'and on account of his amiable qualities, very highly honour 'his memory; tho' no two ever differed more in religious 'ſentiments.—Mr. *Seed* was for the doctrines of his church, 'as they were handed down from fathers to fathers, and as 'they are illuminated by modern commentators. He would 'ſeriouſly and earneſtly tell me, that our future happineſs de-'pended on believing the orthodox tenets of the church.—'I, on the contrary, uſed to laugh at them, and declare for the 'ſcripture-doctrine and rule of worſhipping God, as it lay in 'my Bible.—In this reſpect we never could agree. But he

'thor of *Elihu*; or, an enquiry into the ſcope and deſign of the 'book of *Job*, in 4to. price 10*s*. 6*d*. but not really worth a farthing; 'being a lump of *Hutchinſonian* ſtuff, intermixed with the moſt ex-'travagant imaginations of *D. D.*'s head.'

* See *Review* for *January* laſt, p. 15. *ſeq.*

'was

'was too good a man to be unfriendly to me, becaufe I would 'have no *maſter* but *Chriſt*, and no *father* but him *who is in* 'heaven.'

In his *poſtilla*, the author endeavours to obviate the harſh conſtructions, with regard to his religion, that might be put upon his favourable mention of ſome noted free-thinkers, and makes a warm profeſſion of his attachment to *Chriſtianity*, and regard to the real miniſters of the goſpel of *Chriſt*.

'I am,' ſays he, 'too ſenſible of the advantages which 'Chriſtians enjoy by the goſpel-revelation, to be an enemy to 'the religion of *Jeſus*. I am ſatisfied that the whole ſyſtem 'of divine truths, contained in the ſacred letters, have a much 'greater tendency than mere reaſon can have, to enlarge the 'mind, to purify the heart, to exalt the affections, and to 'eſtabliſh the liberty of the will. While nature gives but 'obſcure notices, the goſpel vouchſafes a perfect knowlege. 'The inſpired writings afford the fulleſt inſtruction; and 'what is more, they allure. The life of *Chriſt* irreſiſtibly 'enforces his pure and heavenly commands, when the mind 'dwells on the contemplation of it. In the *doctrines* of the '*goſpel*, we have a *finiſhed picture of virtue*. In the *life* of 'the *Chriſtian* legiſlator, *virtue breaths and moves*. It is from 'the *ſufferings* and death of the *mediator* we learn, that God 'has the utmoſt *hatred* and *abhorrence* of *ſin*; and that, if we 'will live at an *irreconcileable diſtance* from it, the *bleſſedneſs* '*to come* will be the *higheſt poſſible*; an *immortality* of ſoul 'and body, *without change or period*, and the *greateſt perfec-* '*tion of felicity in both*. *Revelation* only can make us poſi- 'tive theſe things are ſo; *Reaſon*, I grant, cannot lead us 'ſo far.

'In the next place, as the ſtruggle is great between reaſon 'and inclination, and the difficulties numerous in the aſcent 'to virtue and glory, I farther think, that we cannot too 'much prize that *communicated almighty ſpirit* which the goſ- 'pel promiſes to thoſe who aſk it; to enlighten, ſanctify, and 'comfort them. Theſe are really and truly my notions of 'the *Chriſtian* religion, however I may be miſrepreſented in 'the article. If I deteſt the *artificial Chriſtianity* of a *modern* '*apoſtacy*, yet the *eternal adoption*, a *union with Chriſt*, and a '*participation of his life*, are things ineſtimable in my con- 'ception. And as to the clergy, I again declare, that not- 'withſtanding I think the *pontifician theologers* in general 'ought to loſe all eſteem with the thinking part of man- 'kind; and that ſuch orthodox writers of our nation, as *Bate*, '*Knowles*, and *Joſeph Edwards*, *Regis*, *Randolph*, *Hodges*,

'and

'and the *weak author* of *Ophiomaches*, are a ſet of reverend 'mortals the church would be happily rid of, if they were all 'tranſlated, like *Enoch*, and an end put to their writing la- 'bors, by lodging the *zealots* in *Abraham's* boſom; yet I 'highly honor ſuch *Chriſtian* miniſters as preach and live 'the goſpel; ſuch miniſters of *Jeſus* as preach and propa- 'gate his religion, the *true religion of nature*, with a few 'plane, merciful, evangelical additions. Such bleſſed men 'I ſhall ever love and admire.'—

And now, to conclude our view of this account of delightful *ladies*, and *curious things*; we beg leave to add our acknowlegements to the author, for the entertainment we have met with in the peruſal of his book; a book the moſt extraordinary, in its way, we remember to have ſeen or heard of: and whether we conſider it as the work of a gentleman, a ſcholar, or a divine, or all theſe characters united, we do not expect ſpeedily to meet with ſuch another.—Many of his graver readers will, no doubt, object to the frequent ſallies of his lively imagination, upon even the moſt ſerious and moſt important of all ſubjects: his active ſpirit is perpetually on the wing, and ſeems ſcarce ever inclining towards a reſting-place. In truth the corrections of a judicious friend might have proved not a little advantageous, to a writer whoſe genius muſt be confeſſed, tho' we ſhould think its exuberances required the friendly hand of a ſkilful pruner.

We have not introduced all his *ladies* to the acquaintance of our readers; there are two or three whoſe names we have not ſo much as mentioned, Indeed the number of theſe excellent creatures increaſed ſo faſt upon us, that we began to find ourſelves almoſt cloyed with our author's numerous dainties: and, to confeſs another truth, we have not yet been able to get rid of our ſuſpicion, that theſe lovely Beings may, all of them, prove mere ladies *del Toboſa*. We ſhall therefore conclude with a ſhort paſſage from *Don Quixote*, which our author will doubtleſs apply where it is intended; and if our ſuſpicions are groundleſs, he may find his advantage in removing them, by a more ſatisfactory anſwer, in his next publication, than that which the *Don* gave to the cloſe remark of the Dutcheſs. "If we are," ſaid the dutcheſs, "to believe the "hiſtory of *Signior Don Quixote*, which has lately been uſher- "ed into the world, with the general applauſe of the differ- "ent nations that compoſe it, we muſt conclude, (if I re- "member right) that your worſhip never ſaw the lady *Dul- "cinea*, and that there is no ſuch perſon in being; but that "it is only a fantaſtical miſtreſs, begot and born in your "ima-

" imagination, which hath decked her with all the graces " and perfection that fancy could conceive." " Much may " be ſaid on that ſubject," anſwered *Don Quixote*: " God " knows whether or not there is ſuch a perſon as *Dulcinea* in " the world, whether ſhe is fantaſtical, or not fantaſtical; " *for theſe things are not to be too nicely inveſtigated.*"

ERRATA in the foregoing article. P. 202, l. 1. for *Concluſition*, read *Concluſion*. P. 205, l. 1. for *belief*, read *believe*. *Ib.* l. 13, for *chiarchiſms*, read *churchiſms*.

ART. XXVI. *A Paraphraſe and Notes upon the Epiſtle to the* Hebrews. *To which is prefixed, An enquiry into,—the author of this epiſtle; when it was wrote; the manner of citing the Old Teſtament; and the method of reaſoning in it: with ſome remarks on the late Lord* Bolingbroke's *treatment of St.* Paul. *By* Arthur Aſhley Sykes, *D. D.* 4to. 6s. Knapton.

THE character of this learned and excellent writer is well known, and his abilities as a critic, and a clear and conſiſtent reaſoner, upon a great variety of important topics, in matters of religion, are generally eſteemed and acknowleged, by free and candid enquirers after the truth. This his laſt production cannot, we believe, fail to throw much uſeful light on that part of divine revelation which it is intended to explain and illuſtrate. Beſides innumerable ſpecimens of ſagacity and judgment in the ſtructure and connexion of the paraphraſe, and annotations, the introduction to the whole opens to us a very ſatisfactory view under the four following heads. I. With regard to the author of this epiſtle. II. The time when it was wrote. III. The citations in it from the Old Teſtament. IV. The perſons to whom it was primarily directed.

Concerning this epiſtle, the learned doctor obſerves in general, 'that the ſentiments of it are very noble, and the me- 'thod of arguing all along, ſtrict and logical; that the apoſtle 'does never loſe ſight of what he has in view; and if he di- 'greſſes from his point at any time, he returns with exact 'propriety; and even his digreſſions are uſeful to his main 'deſign.' The ſtyle and manner of writing in this epiſtle, Dr. *Sykes* freely acknowleges to be plainly different from St. *Paul's*, in all his other epiſtles; but as there is no name prefixed to it, as there is to all the reſt of his epiſtles, our author obſerves it is 'not much to be wondered at, if men of 'learning, trying to account for this difference, have given a 'variety of conjectures, in order to a ſolution of the diffi- 'culty. And when in the courſe of many hundred years, one 'has fancied one thing, another another, and a third has

'guеſſed a third, the variety of conjectures has increaſed the 'difficulty, and at length has confounded, or darkened, inſtead 'of clearing up the matter.'

That St. *Paul* wrote this epiſtle is the fixed ſentiment of our author, grounded upon very probable evidence; and he remarks, that the difficulty has chiefly ariſen from the ſtyle of it; for which he endeavours to account, and at the ſame time fully to obviate the principal things which have been alleged to prove that St. *Paul* was not the real author.

'St. *Jerom*, ſpeaking of St. *Paul*'s epiſtles, ſays, "the "epiſtle to the *Hebrews* is believed not to be his, by reaſon "of the difference of *ſtyle* and *language*; but either to be *Bar-* "*nabas*'s, according to *Tertullian*; or *Luke* the evangeliſt's, "according to ſome; or *Clemens*'s, who was afterwards bi- "ſhop of the church of *Rome*; who, they ſay, being conſtant- "ly with *Paul*, took down in writing what *Paul* ſaid, and "dreſſed it in his own *ſtyle* and manner. Or it is not be- "lieved to be his, becauſe *Paul* writing to the *Hebrews*, did "not think proper to *put his name* at the beginning of this "epiſtle, by reaſon of the averſion they had to him. He "wrote as an *Hebrew* to the *Hebrews*, in *Hebrew*; that is, in "his own tongue, very elegantly; that thoſe things which "were wrote elegantly in *Hebrew* might be more elegantly "tranſlated into *Greek*. And this is the reaſon, that the ſtyle "of this epiſtle may ſeem to differ from the reſt of St. *Paul*'s "epiſtles." Upon this account of St. *Jerom* Dr. *Sykes* has offered ſeveral pertinent and inſtructive obſervations; and by various teſtimonies, extracted from *Clemens Romanus*, *Phi-laſtrius*, who was biſhop of *Breſcia*, in *Italy*, and lived as early as *Jerom*; and alſo from *Origen*, *Euſebius*, and *Alexander*, bi-ſhop of *Alexandria*, hath, we think, fully eſtabliſhed the prin-ciple he had in view, that St. *Paul* was the true author of the preſent epiſtle, as it is in *Greek*. We refer the critical reader to the numerous authorities cited for this purpoſe, and the reaſonings upon them, as ſufficient to give him full ſatis-faction; accounting it unneceſſary to repeat them at large. Our author's concluſions, upon a ſummary recapitulation, are — that St. *Paul* was the true author of this epiſtle;—'that all 'thoſe who ſpeak as if this epiſtle was not St. *Paul*'s, have 'done it only to account for the ſtyle and manner of writing, 'and not from any one ſingle evidence, that it was not the ge-'nuine work of the apoſtle. That what is ſaid of *Caius* does 'not appear to be, that he denied it to be St. *Paul*'s; but is 'only a mere *inference* from his occaſionally not reckoning up 'this epiſtle with the reſt of that apoſtle's writings. That 'this epiſtle was always received by the *Latin* church, tho'

'ſome-

'ſometimes, upon particular occaſions, it was not read in their 'churches. That tho' *Jerom* has ſpoke very inaccurately, and 'even inconſiſtently, about this epiſtle; yet he, as well as *Origen*, *Euſebius*, and others, have attributed it, in it's original, to 'St. *Paul*; and that all who have imagined it in it's *preſent dreſs*, 'to belong to *Clemens*, or *Luke*, or *Apollos*, have only *ſuppoſed* this without *evidence*, or pretence of *evidence*; nor hath 'any one of them ever met with, or pretended to have met 'with, the original *Hebrew*, in which they affirm it to have 'been wrote. Theſe, therefore, are all *mere hypotheſes*, to 'account for a *ſtyle* or *manner* of writing, different from the 'reſt of St. *Paul*'s epiſtles; whereas, in truth, there is no oc-'caſion for any ſuch *ſuppoſitions*. And if the οἱ ἀρχαῖοι, the 'antients, in *Origen*'s times, declared the epiſtle to the *He-'brews* to be St. *Paul*'s, *not without good* grounds, it is a ſuffi-'cient reaſon to reſt on their authority, and to believe it to be '*his*, without any fanciful ſcheme of his having wrote it in a 'language which no one pretends ever to have ſeen.'

II. In order to adjuſt the time when this epiſtle was wrote, the doctor takes notice, that it ſeems agreed by our beſt chronologers, that St. *Paul* was ſlain at *Rome*, under *Nero*, *A. D.* 67, or 68. And that it is certain, from his firſt impriſonment, he was ſet at liberty after two years. This firſt confinement was *A. D.* 61. and laſted to *A. D.* 63. 'So that,' ſays he, 'we are limited to five years, *viz.* from 63, when he 'was ſet at liberty, to his death, at fartheſt, in 68. Now, in 'his firſt impriſonment, *Timothy* was not a priſoner, but only 'St. *Paul* himſelf; and even his confinement was ſuch, that 'he was a priſoner at large, and lived *in his own hired houſe*, *Acts* xxviii. 30. It was therefore during the time of ſome 'ſecond impriſonment, that *Timothy* was taken into cuſtody. 'For the *Chriſtians* at *Rome*, when St. *Paul* was under his 'firſt confinement, from 61 to 63, were under no difficulties; 'but were looked upon as *Jews*, and had perfect liberty: nor 'would St. *Paul* have been under any confinement, nor have 'been treated as a priſoner, had he not appealed unto *Cæſar*. '— *Nero* ſet the city of *Rome* on fire not before the year 64, 'in the tenth year of his reign. And thence he took occaſion, 'or a handle, to perſecute the *Chriſtians*. It was certainly 'not before this time that St. *Paul* was ſeized and clapt into 'priſon: and it was whilſt he was in priſon, that he wrote 'to the churches thoſe epiſtles, wherein he mentions his *bonds*. 'Now this could not be before the year 65. For *Nero* did 'not ſet fire to the city of *Rome*, before the 14th of the ca-'lends of *Auguſt*, that is, the 19th of *July*, and the fire ceaſed 'the 25th of that month, *A. D.* 64. When the mouths of

'the people could not be ſtopped on this occaſion, the *Chriſtians* 'were ſeized, and put to thoſe cruel tortures which *Tacitus* 'mentions. Now had St. *Paul* been then at *Rome*, he, as a 'principal man among the *Chriſtians*, had certainly been ta-'ken up and murdered. He would not have been kept in '*priſon long enough* to have had time to write ſo many epiſtles, 'but would have been accuſed and condemned for the crime 'of *firing the city* long before the end of the year 64. He 'was not therefore at *Rome* before the year 65. And ſuppoſ-'ing him to be at *Rome* ſometime in 65, he muſt have been 'ſeized and confined *long* enough to write the epiſtles which 'he did; and he muſt have been ſet at liberty again that year. 'But in truth, as there is no reaſon to ſay, that he was at '*Rome* in the year 64, it is not likely that he would venture 'into *Rome* immediately; and therefore, that he did not write 'the epiſtle to the *Hebrews*, at ſooneſt, *before* the year 66. 'For it is certain, that both *he* and *Timothy* were at liberty, 'when this epiſtle was wrote. *Vid. chap.* xiii. 23. In truth *, 'St. *Paul* ſeems to have gone from *Rome* as he intended, *Rom.* 'xv. 24. to *Spain*. In 65 he was at *Jeruſalem*, and went to 'Coloſſe and *Philippi*. In 66, he ſeems to have been at *Co-'rinth*; from thence he went to *Troas*, and the parts adjacent, 'and did not come to *Italy*, moſt probably, before the year '67. And being then ſeized (we know not on what occa-'ſion, except it be as a ring-leader of the *Chriſtians*) and put 'into priſon; he there employed himſelf in writing to '*Chriſtians* in other places; and he deſires them to remember 'his *bonds*, and to arm themſelves againſt the fiery trial, and 'to withſtand the temptation. In this year, he and *Timothy* 'were *delivered out of the mouth of the lion*; and afterwards he 'wrote to the *Hebrews*, and told them his deſign of coming 'to them. He therefore wrote this epiſtle not ſo early as the 'year 66, moſt probably in the year 67. His return to *Rome* 'in 68, and his reſolute continuance to preach *Jeſus* the '*Chriſt*, after his having been ſet at liberty, and pardoned the 'year before for this offence, ſeems to be the reaſon why he 'was condemned to death by that barbarous tyrant *Nero*.'

Dr. *Sykes* enters into a particular enquiry, under the third head, concerning the citations from the book of *Pſalms* in this epiſtle, and examines diſtinctly the aſſertions of thoſe who have maintained, that—the pſalms cited by the apoſtle, and applied by him to *Chriſt*, "were ſpoken by *David* in the per-"ſon of the Meſſiah." Or, "that ſuch pſalms relate only

* Vid. Lord *Barrington*'s *Miſcell. ſacra*, vol. I.

"to

" to the *Meſſiah*, and not to *David*" at all:—or, " that the " pſalmiſt perſonated *Chriſt*, and deſcribed his circumſtances, " to which all the expreſſions literally agree, and did literally " agree to *Jeſus*, who fulfilled all the characters of the Meſ- " ſiah." And that St. *Paul* being inſtructed in the myſtical ſenſe of ſcripture, applied and uſed this method of underſtanding the ſacred books, *&c.* In anſwer to theſe ſuggeſtions, our learned critic obſerves, that both the myſtical, and the other ſchemes of interpretation, ſeem to labour under difficulties as great as what they are brought to ſolve. That it does not appear that the pſalmiſt ever perſonated the *Meſſiah* in the places where he is ſaid to perſonate him; or that he deſcribes the *Meſſiah* under *his own* circumſtances: or whilſt he was compoſing a pſalm, ſeemingly concerning *himſelf*, was directed by the ſpirit to deſcribe the *Meſſiah:* or that he ſpake of *another*, when he made uſe of thoſe relative terms, *me*, *my*, *my ſoul;* or, intended *another perſon*, who did not appear upon earth till a thouſand years after the pſalmiſt was dead, when he uſed the words, *I*, *my*, *mine*.

The doctor, indeed, allows, that expreſſions may be applied to another perſon, in a more *literal* and *proper* ſenſe than they did to the perſon who firſt uſed them: and that what in the one caſe was only *figurative*, may poſſibly, in the other, be *ſtrict* and *literally* true. But then he aſſerts, that it will not follow from thence, that there is juſt ground for the inference, that a double ſenſe of ſcripture was intended, the one a *literal*, the other a *myſtical*, ſenſe; and that no proof hath yet been given, that the ſpirit of God ever intended ſuch *double* meaning; or that the apoſtles have ever reaſoned in ſuch a manner; or that there is any juſt foundation for the diſtinction of *literal* and *myſtical* ſenſes; and that it is a manifeſt perverſion of ſcripture to affix any ſenſe to its words, which the ſpirit of God did not intend. 'It is our buſineſs,' ſays he, 'to ſearch 'and find out what the mind of God is, and what he intend- 'ed; and as he has no where declared a *double ſenſe* to be 'contained in his words, a *literal* and a *myſtical* one, (except 'where the nature of the thing ſhews it, as in caſe of *parables*, 'or figurative expreſſions) we ſhould be cautious in admit- 'ting double ſenſes, in that which *may* be no more than a 'mere *accommodation* of words.' In ſupport of theſe aſſertions the doctor recommends the following obſervations. Firſt, that it is, and muſt be, confeſſed, that in all *other* writers, there is but one literal ſenſe of the words of any author. And that if he uſes a metaphor, or many metaphors together, the ſenſe deſigned to be conveyed by the *figure*, or the *allegory*,

is the literal ſenſe.—This obſervation is judiciouſly illuſtrated, by applying it to ſome paſſages of the Old Teſtament, cited in the New; which we refer to the examination of the critical reader. Secondly, he obſerves, that if we interpret the ſacred ſcriptures in the ſame manner as the ſame expreſſions are interpreted in other writings, and a good ſenſe appears throughout, and ſuch as ſeems to anſwer well the ſacred writers purpoſe, this may be juſtly allowed to be their full meaning. Here ſome excellent remarks are annexed on various texts of ſcripture, as inſtances of the truth of this poſition. He obſerves, thirdly, that when a citation is made from the ſacred writings, and even the word *fulfilled*, is uſed, it does not follow, that ſuch paſſage muſt be deemed a *prophecy*, unleſs it can be proved to be *cited* as a *prophecy*: and that when a place is particularly applied to *Chriſt*, it is not neceſſary to underſtand it as a particular *prophecy* of *Chriſt*, unleſs it be attended with ſuch circumſtances as ſhew it to be *prophetical* of *Chriſt*. As we apprehend, that the moſt eminent marks of an able genius for criticiſm are exhibited in this part of the doctor's elaborate work, and that an impartial judgment cannot eaſily be formed upon this nice and difficult ſubject, without having recourſe to the illuſtrations which are annexed, and a careful examination of *Pſalm* cx. which is here inſerted intire, with a ſuitable paraphraſe and notes; we make no queſtion the inquiſitive and candid will readily apply to the work itſelf for more complete ſatisfaction.

IV. It is remarked, that this epiſtle was wrote to perſons who had been illuminated, or had become *Chriſtians* already, and had ſuffered perſecution for *Chriſt*, chap. x. 31. xii. 4—12. Hence the doctor concludes, it was wrote to *Hebrew Chriſtians*; that is, to ſuch as from *Jews* had become *Chriſtians*, to keep them ſteady to their profeſſion, or to guard them from relapſing into *Judaiſm*. And that the arguments which are urged, are ſuch as prove *Chriſtianity* to be an inſtitution in every reſpect *ſuperior* to, and more excellent than, the law of *Moſes*; that there was no one thing in which a *Jew* could boaſt, nor was there any one advantage in that law, but it was to be ſeen, or to be had, in a much better manner, under the law of *Chriſt*.

The learned author having ſuggeſted his thoughts of the principal deſign of writing this epiſtle, takes occaſion to examine the opinion of thoſe who have pleaded for a different ſcheme of interpretation from his, *viz.* "That the *Levitical* prieſthood "was a ſhadow of the prieſthood of *Chriſt*, in like manner "as the tabernacle made by *Moſes*, was acoording to that

" ſhewed him in the mount. The prieſthood of *Chriſt*, and " the tabernacle in the mount, were the originals: of the for- " mer of which the *Levitical* prieſthood was a type; and of " the latter, the tabernacle made by *Moſes* was a copy. The " doctrine then of this epiſtle plainly is, that the legal ſacri- " fices were alluſions to the great and final *atonement* to be " made by the blood of *Chriſt*; and not that this was an al- " luſion to thoſe." It is uſually affirmed too, that " the le- " gal ſacrifices derived all their efficacy from *Chriſt*, that great " ſacrifice ſlain from the foundations of the world." 'But,' 'ſuppoſing,' proceeds our judicious critic, 'that there are 'paſſages in this epiſtle, which may countenance ſuch notions, 'when taken by themſelves, independent of the apoſtle's de- 'ſign; yet, if we take the general reaſoning as our guide, *viz.* 'that there is no advantage in the law, nor any thing to be 'particularly boaſted of in it, which is not much ſuperior and 'more excellent in the goſpel.—The conſequence is, not 'that the legal ſacrifices were alluſions to the great and final 'atonement made by the blood of *Chriſt*, but that the apoſtle 'only *compares* the one with the other, and ſhews which has 'the advantage over the other, without concerning himſelf 'about which was the *original*, and which the *copy*. St. *Paul* 'never ſays that the *Levitical* prieſthood was a type of the 'prieſthood of *Chriſt*, nor that the prieſthood of *Chriſt* was 'the original; nor was ſuch a notion to his purpoſe; for his 'argumentation is ſtrict and juſt, whatever becomes of ſuch a 'notion.' He alſo goes on to ſhew, that the ſacrifices of the law were neither types of *Chriſt*, nor alluſions to, nor had any relation to, the ſacrifice of *Chriſt*; and largely repreſents the ſcheme of the apoſtle's reaſoning in chap. x. and conſiders the nature of types; which, he judges, are things ordained by God to *prefigure* ſomething future; always implying a deſignation for a particular uſe or purpoſe. If, therefore, ſays he, 'the '*Chriſtian* prieſthood was the original, from whence the *Levi*- '*tical* prieſthood was taken, or the ſacrifices of the law were 'commanded or taken from the ſacrifice of *Chriſt*, as *ſlain from* '*the foundation of the world*:—This is not ſufficient to conſti- 'tute either the one or the other *types*, but *antitypes*. For the '*Chriſtian* prieſthood and ſacrifice being ſuppoſed to be firſt, '*priority* alone does not conſtitute *type*; but it muſt be priority 'joined to intention to prefigure. Either the *Jewiſh* ſacrifices 'muſt be intended to prefigure the ſacrifice of *Chriſt*, or the 'ſacrifice of *Chriſt* was intended to prefigure the *Jewiſh* ſa- 'crifices, or the one cannot be a type of the other.'—'It was 'a very right and proper caution, which that great maſter of

'*Hebrew*, and excellent profeſſor, *Sixtinus Amama* gave *, "That profeſſors of divinity ſhould not imagine, or make out "of every perſon or thing in the Old Teſtament, a type of "*Chriſt*, or of the church. Be it ſo, (as he goes on) that "there is ſomething *alike* in both: that is by no means "enough to conſtitute a type. You will never be able to "prove it a *type*, unleſs you can ſhew from the ſacred ſcrip-"tures, that it was deſigned and appointed by the Holy Ghoſt "to repreſent and prefigure what you call it a *type* of."—St. 'Paul declares, that thoſe things which happened to the *Jews* 'in the wilderneſs, were τύποι ἡμῶν, *types of us*, (we render 'it, *our enſamples*) *and they were written for our* admonition, 'upon whom the ends of the world are come. 1 *Cor.* x. 6, '11. The apoſtle here indeed uſes the word, τυποι; but it 'ſignifies, as we properly render it, *enſamples*, what was *wrote* '*for our admonition*. Now *admonition* is not *prefiguration*, nor 'does it convey any ſuch idea. Can any one ſay, that 'the puniſhments of the ſins of the *Jews* were ordained by 'God for this end, *viz.* to repreſent the puniſhments of *Chriſ-'tians* in like caſes? or, that as they were puniſhed with 'death in the wilderneſs, for their idolatries and rebellion a-'gainſt God, in like manner, *Chriſtians* ſhall be puniſhed with 'death, in the preſent ſtate? This is not only not true in 'fact, but is contrary to the whole tenor of *Chriſtianity*, 'which never promiſes preſent good things to the obſervers of 'it, nor threatens *preſent* evil to thoſe who diſobey it; but 'refers to a *future* ſtate, and *future* puniſhments, for all vio-'lations of the law of *Chriſt*.

Our author concludes the introduction with ſome remarks on the groundleſs and abuſive reflections of a late writer, which are evidently deſigned to affect the credit and character of St. *Paul*, in all his writtings. 'The writer, I mean,' ſays he, 'is 'the author of certain *eſſays*, and *fragments of eſſays*; poſt-'humous pieces, publiſhed by *David Mallet*, Eſq; an author, 'whoſe life and behaviour, as a *moral* man, as a *politician*, as 'a *member of ſociety*, in *power*, out of *power*, and at laſt as a 'religioniſt, is now fully known. He has, in more places than

* Cavete ergo, candidati. ne ad cathedras admiſſi, ex qualibet perſona vel re V. Teſtament. typum vel Chriſti vel eccleſiæ, vel alia rum rerum fabricetis. Sit aliquid in utroque ſimile; hoc typo conſtituendo neutiquam ſatis eſt. Nunquam enim evinces eſſe typum niſi ex ſacra pagina oſtenderis illud a ſpiritu ſancto huc fuiſſe deſtinatum, et ad hanc repreſentationem deſtinatum. *Sixtinus Amama*. Antibarbari Biblici. Lib. I. p. 168. Edit. 4to. 1656.

'one,

' one, treated *Moſes* and St. *Paul*, as errant impoſtors: he ' has declared *the God of Moſes*, and the *God of Paul*, to be ' no God, or a *local tutelary* God of particular perſons, or of ' a particular country: and has made no ſcruple to aſſert, that ' St. *Paul* " undertook, like *a true cabaliſtical architect*, with " the help of *type* and *figure*, to raiſe a *new ſyſtem* of religion " on the old foundation" of the law. Vol. III. p. 288. IV. ' p. 450.

Dr. *Sykes* obſerves, that this aſſertion, however poſitive, is entirely without ground, and very agreeable to the character of a perſon who hath advanced ſeveral things relative to *old books* and *old facts*, which no man but himſelf ever ſaid, or thought of; and which every man converſant in books knows to be *falſe*. And that he hath ſhewn an equal diſregard to truth in another inſtance, with greater and more ſhameful aſſurance. For he aſſerts, that " St. *Paul* pretended *to teach* " *and to explain* the diſputes about *grace*, *predeſtination*, *free-* " *will*, *election*, *reprobation*, *ſanctification*, *juſtification*, and " other ſublime, theological doctrines." Vol. IV. p. 460. ' He means,' " *That God* elects *ſome of his creatures to* ſalva- " tion, *and* predeſtinates *others to* deſtruction, even in the " wombs of their mothers." Vol. V. p. 567. ' And hence ' he repreſents *the God of Paul*, not as the governor of the ' univerſe, but as a partial Being, unjuſt, cruel, unreaſonable, ' not the proper object of love or eſteem.'

' I muſt here too aſk this enemy of our apoſtle, where does ' St. *Paul*, " pretend to preach and explain," not *all* the doc- ' trines, but *any one* of them, which are here mentioned, in a ' ſenſe inconſiſtent with the wiſdom and goodneſs of God? ' Where is there *one ſingle word* in all St. *Paul's* epiſtles, ' whereby he " pretends to teach and explain the *diſputes* a- " bout *election*, or *reprobation*," in a manner unworthy of ' God, or of religion in the world? I admit, that too many ' divines have argued from detached paſſages, as if the ſacred ' writers had treated upon election, and predeſtination, of par- ' ticular perſons, to rewards or puniſhments: but as St. *Paul* ' is here charged with teaching theſe notions; and even the God ' whom St. *Paul* preached is abuſed, and charged as acting an ' unworthy part with his creatures; it behoved this accuſer, as ' it will any of his admirers, to ſhew or prove, that there is ' ſo much as one ſingle ſentence, in all St. *Paul's* writings, in ' which he pretends to teach or to explain any ſuch doctrines, ' as he is here charged with.'

' But I muſt ſtill go farther; and aſk,—did he never ſee ' this whole matter of *predeſtination* and *election*, as treated by

' St.

'St. *Paul* ſet in a rational, clear, ſenſible, conſiſtent, light?
'Has he not ſeen what St. *Paul* ſaid, explained, free from all
'the inconveniencies too often imputed by careleſs party-wri-
'ters to the apoſtle? Yes, he had ſeen Mr. *Locke*'s paraphra-
'ſes and notes. I aſk then, why does he inſiſt on a ſenſe
'that is *abſurd*, when the apoſtle's words are *capable* of a *good*
'*meaning*? Can any reaſon be aſſigned for this, but that he
'would not take St. *Paul*'s meaning from himſelf, but from
'*others* who had miſtaken it, only that he might have a handle
'to abuſe him? Would he but allow the apoſtle to talk com-
'mon ſenſe, in places where he has been proved to do ſo, the
'*God of Paul* would have appeared to be *the God of the uni-*
'*verſe*. But to prove St. *Paul* to be a deceiver, he forces an
'*abſurd* ſenſe upon his words, notwithſtanding he had *ſeen* a
'clear and conſiſtent ſenſe put upon them: and then the *God*
'*of Paul* is repreſented by theſe arts as a *partial, abſurd*, be-
'ing, not to be depended on, nor believed in. This writer
'had *ſeen*, that a rational, conſiſtent, good ſenſe, might ea-
'ſily and naturally be put upon St. *Paul*'s epiſtles, in all thoſe
'places where he had occaſion to mention *predeſtination* or
'*election*: but then he *ſaw*, and he *knew*, that too *many* had
'argued from detached paſſages, as if the apoſtle had been in
'*their* ſentiments, and privy to *their* doctrines. What now
'does this artful politician do? He takes the *abſurd* ſide: he
'tells us, that the apoſtle pretended to teach and explain
'theſe notions in the *abſurd* ſenſe; and he is not content thus
'to abuſe St. *Paul*, but with a degree of impiety and profane-
'neſs peculiar to himſelf, he abuſes *the God of Paul*. It is not
'hard perhaps to account for ſuch conduct. He made a point
'*formerly*, to pervert, to calumniate, to ſlander; to do any
'thing to ſerve his ambition, or party: he was trained up in
'theſe arts when young; and he had uſed them with great
'ſucceſs, even to bring his country to the brink of ruin: St.
'*Paul* was an enemy to theſe arts; and in courſe, an enemy
'to thoſe that uſed them. No wonder then that this profligate
'politician made uſe of theſe weapons to deſtroy St. *Paul*'s
'credit, as an apoſtle of *Jeſus Chriſt*; and to the deſtruction
'of *all revelation*, as coming from the *God of Paul*.'

But our readers may expect a ſhort ſpecimen of the manner in which the paraphraſe and notes are executed.

We therefore give the following extract from chap. ii. Verſes 16, 17.

PA-

PARAPHRASE.

16. Now as his grand deſign was to free *men* from the fear of death, he did not lay hold of, or attempt to help *angels*, but only all believers in him, all that were of the ſeed of faithful *Abraham*, thoſe he helped.

17. From whence it appears, that he ought in all things; in ſufferings and in death, in pain and in hunger, and, indeed, in all the common infirmities incident to mankind to have been made like unto his brethren. Hence, too, he is beſt ſuited to have compaſſion on their infirmities; and, which is an eminent advantage we have, and what will be

TEXT.

16. *For verily, he took not on him the nature of angels; but he took on him the ſeed of* Abraham.

17. *Wherefore, in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in*

NOTES *on the epiſtle to the* Hebrews.

16. *He took not on him the nature of angels.* Οὐ γαρ ἀγγέλων ἐπιλαμβάνεται. *He did not lay hold of angels to help them.* So *Heb.* viii; 9. In the day that I took them by the hand to lead them out of the land of *Egypt.* Ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν. *Nature* is too hard a word to ſupply in this place, nor, indeed, does it ſuit it. For, what the apoſtle is here proving, is, that *Chriſt* ought to go through afflictions and death: but angels not being ſubject to theſe, *Chriſt* did, and ſuffered that which ſuited the end he had in view. For verily he did not lay hold of angels to help them; but only ſuch creatures as were liable to ſufferings and death in this world.

But he took on him the ſeed of Abraham. Ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. *But he laid hold to help the ſeed of* Abraham. Here it may be aſked, why the apoſtle ſhould ſay, that *Chriſt* came to help the ſeed of *Abraham*, and not the ſeed of *Adam?* The reaſon is, he was writing to perſons zealous of the law, and who could not bear the notion of the Gentiles being admitted to equal privileges with themſelves. Under, therefore, the words, *the ſeed of Abraham*, which in St. *Paul*'s language implied, *all that were of faith*, be they of what nation ſoever, he artfully, and without giving offence to the *Hebrews*, expreſſes the full truth, *Abraham* was *the father of all them that believe. Rom.* iv. 11. And in this ſenſe is the expreſſion here uſed, to take in all that were helped by *Chriſt*, whether they were Jews or Gentiles.

17. *Wherefore in all things.* Καθὸ πάντα. In taking fleſh and blood; in ſufferings; in death.

Made like his brethren. In *the likeneſs of ſinful fleſh. Rom.* viii. 3. *Made in the likeneſs of men, Phil.* ii. 7.

That he might be a merciful and faithful high prieſt. Ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεύς. *That he might be merciful, and a faithful high*

be at large explained hereafter, he is qualified to be merciful, and a faithful high prieſt, in whatever pertains to his tranſactions with God for us, even to remove all our ſins, ſo as that they may not be imputed to us, and to perform what he has undertaken for us.

in things pertaining to God, to make reconciliation for the ſins of the people.

Though we have received much ſatisfaction and inſtruction from the peruſal of this valuable work, and do, in the general, approve the learned author's ſcheme of interpretation, yet we cannot decline an intimation, that in ſome places there are marks of inadvertence. In the laſt note, we judge there

NOTES *on the Epiſtle to the* Hebrews.

high prieſt. Merciful, *in that being tempted, he is able to ſuccour them that are tempted*; and *faithful*, as is proved, chap. iii. 1, 2. Vid. chap. iv. 15. v. 2.

In things pertaining to God. Τὰ πρὸς Θεὸν. *In things relative to God.* In doing all ſuch things as God had appointed him to do.

To make reconciliation for the ſins of the people. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. The form of the expreſſion here is quite unuſual. Ἱλάσκεσθαι Θεὸν, or ἱλάσκεσθαι περὶ ἁμαρτιῶν, to appeaſe God, or to appeaſe God for ſins, or on account of ſins, is frequent; but the expreſſion here uſed, *to reconcile ſins*, or *appeaſe ſins*, is ſomething very particular. However, as the apoſtle is ſpeaking of an high prieſt, and what ſuch high prieſt did, he muſt allude to what the *Jewiſh* high-prieſt did on the great day of expiation. Here the apoſtle ſeems to mean no more, than that *Chriſt* did his part, that our ſins might be paſſed over, or not brought to our account. He is to ſhew hereafter, how *Chriſt* was, and how he acted as, our high prieſt, in things pertaining to God: and if it appears in what ſenſe, and in what manner the ſins of the world were *removed*, or *taken away* by *Chriſt*, that muſt give us the true meaning of the expreſſion, ἱλάσκεσθαι ἁμαρτίας, here rendered, *to make reconciliation for the ſins* of the people. It muſt always be remembered, that God manifeſted his love to man in ſending his ſon into the world; that he *juſtified us* freely, *by his* grace, *through the redemption that is in* Jeſus Chriſt, *Rom.* iii. 24. 1 *John* iv. 10. If *Chriſt* therefore acted ſo, as to make the ſins of man to be no obſtructions to the favour of God, he might juſtly be called our prieſt: and if he entered the true *holy of holies*, he would be our *high prieſt*: now as ſin is an offence to God, he that does whatſoever God appoints, in order to remove the offence, acts as a prieſt; and if God appoints a bullock, or a goat, or a lamb, to be offered in ſuch a certain manner, in order to remove any ſin, and ſuch a particular perſon to do it, ſuch bullock or lamb is the ἱλασμὸς, and ſuch perſon does ἱλάσκεσθαι Θεὸν, *make God propitious*. Now if God appoints any other means whatever, he that uſes ſuch means, be they what they will, is a faithful prieſt; and if he is admitted to enter the *holy of holies*, he is juſtly ſtiled *a faithful high prieſt, in things pertaining to God*, even to the removing the ſins of the people.

yet

is plain proof of this. For, "to appeaſe God, or to appeaſe "God for ſins, or on account of ſins, or make God propiti-"ous," is neither the language, nor the doctrine of divine revelation, whatever ſimilar paſſages may be extracted from heathen writers, whoſe general ſcheme of religion was abſurd and idolatrous. May we be permitted to ſuggeſt a thought not altogether improper on this occaſion, and calculated to elucidate the reaſonings in this epiſtle? *viz.* that the ſacrifices of the law may be conſidered as the public methods of declaring and aſcertaining the legal or political remiſſion of thoſe legal or political tranſgreſſions, ONLY, for which they were ſpecially ordained; and that they who had violated the legal national conſtitution, and were thereby liable to legal penalties or puniſhments, were by the intervention of the prieſt, or high-prieſt, the authoriſed legal officers, proclaimed actually poſſeſſed of pardon, and exempted from legal puniſhments, on account of their political ſins. But none of theſe external or political proceſſes certified the remiſſion of moral guilt, or proclaimed any exemption from the puniſhments of the inviſible world: Whereas *Chriſt*, by the doctrine or promiſes of his religion, atteſted by his death, and divinely confirmed by God's raiſing him from the dead, hath exhibited, certified, and proclaimed God as ESSENTIALLY PROPITIOUS to the penitent believer; and as an authentic teſtimony that God appointed, approved, and accepted *Chriſt*'s obedience to death, he hath raiſed him from the dead, and, by the generous donation of his grace, impowered him to execute and accompliſh the promiſes peculiar to the goſpel-covenant, *viz.* that God by him will raiſe up the truly penitent and faithful, to the poſſeſſion of a glorious and bleſſed immortality; for the ſins, of perſons thus qualified, ſhall be entirely blotted out, when the times of refreſhment ſhall come from the preſence of the Lord. *Acts* iii. 19, 20, 21—26. xxvi. 18, 19. Perſons of thoſe moral diſpoſitions, ONLY, do now receive the PROMISE, and ſhall hereafter be inveſted with the ACTUAL POSSESSION of the heavenly inheritance, or eternal life, which is the gift of God through *Jeſus Chriſt* our Lord, *Hebr.* ix. 15. 1 *Pet.* i. 4, 5. *Rom.* vi. 23.

There are two appendixes added to this work, *viz.* I. Concerning the ſecond pſalm, as applicable to *Chriſt*. II. An enquiry, 'What are the ſins we are cleanſed from by *Chriſt*?'

We cannot conclude without obſerving, that this excellent performance ought to be peruſed with attention, candor and moderation; of all which the worthy author hath given many proofs in compoſing it; and that his ſcheme of principles will be more thoroughly apprehended by thoſe who have examined and digeſted his reaſonings in two valuable pieces, with which

he formerly obliged the public, *viz.* "An eſſay on the "Truth of the *Chriſtian* Religion;" and, "The Principles, "and Connexion of natural and revealed Religion."

MONTHLY CATALOGUE.

For SEPTEMBER, 1755.

POLITICAL.

I. *Humorous and diverting Dialogues*, between Monſieur *Baboon*, a *French* dancing-maſter, and *Jack Tar*, an *Engliſh* ſailor. 8vo. 6d. *Corbet.*

Jack Tar, and the *Frenchman*, here maintain a zealous tongue-fight, each taking the part of his nation, with reſpect to the preſent differences: in which conteſt, as we may be ſure, the *Engliſhman* gets the victory; for he muſt be a ſad fellow of an author that would give it againſt his own country. The humour reſts chiefly on Monſ. *Baboon*'s bad *Engliſh* and *French* phraſes.

II. *A Letter to the People of* England, on the preſent ſituation and conduct of affairs. Letter I. 8vo. 1s. *Scott.*

According to the author of this epiſtle, our miniſtry are a ſet of ig——t bl——g ſ—ts, totally deſtitute of the talents neceſſary for the due diſcharge of the great buſineſs of the nation. In a word, if we believe this clamorous meſſenger of ill news, no longer the happy, flouriſhing people we have hitherto, miſtakenly, thought ourſelves, we have now no chance of redemption left, but to deprive our preſent ſtateſmen of all concern in the future management of our affairs:—who our author may intend to ſucceed them, is not intimated to us.

III. *A Letter from a Member of Parliament, to his grace the Duke of* * * * *, upon the preſent ſituation of affairs. 8vo. 6d. *Cooper.*

Our politician informs the noble perſon he writes to, that we ought by no means to engage in a war with *France*, unleſs the theatre of action be confined to *North America*. If his grace was not ſufficiently apprized of this before, he is, we believe, the only man in the kingdom ignorant of it: but we hope this gentleman will give us leave to defend ourſelves, *wherever* we are *attacked*.

IV. *The Naked Truth.* 8vo. 1s. *Price.*

The ambiguous title, and fictitious name at the bottom of the title-page of this tract, appear to be the author's fineſſe, to catch the notice of the public, under the pre-notion of ſomething ſatirical, ſome ſecret hiſtory, or ſome momentous communication, of importance to the public, but *dangerous* to the an-

author, if *diſcovered*. Nothing of this ſort is, however, to be found in the pamphlet. The author, who, poſſibly, is an agent for that part of the miniſtry who have entertained pacific ſentiments, addreſſes himſelf to the people of *England*, on the ſubject of that ſpirit of reſentment, at preſent diffuſed, through all ranks and degrees, againſt the *French*: and cautions them againſt running precipitantly into a war, which, according to his reaſoning, will, in all probability, not only put us to a vaſt expence, but turn out to our diſadvantage in all reſpects. He combats the prejudices entertained by the *Engliſh*, in favour of themſelves, and their high conceit of their ſuperiority over other nations, with a vein of pleaſantry and good humour, which ſhews him to be neither an injudicious, nor incompetent writer; as his manner of enforcing his arguments may have the intended effect upon many, and can offend none: writers of this turn have greatly the advantage over your high ranters, and paſſionate declaimers.

MISCELLANEOUS.

V. *An Engliſh and Daniſh Dictionary*: containing the genuine words of both languages, with their proper and figurative meanings; interſperſed with a large variety of phraſes, idioms, terms of arts, and proverbial ſayings, collected from the moſt approved writers. By *Andreas Berthelſone*, Cand. S. Min. 4to. 18s. *Linde*.

The *Daniſh* language being little underſtood in this kingdom, a *good* dictionary of it would doubtleſs be favourably received; but this author is not ſufficiently acquainted with the genius and copiouſneſs of the *Engliſh* language to execute ſo important a taſk. It is not enough that the primitive ſenſe of a word be known and properly tranſlated, the other acceptations have an equal right, and are equally neceſſary to be inſerted and properly rendered, in order to make a dictionary of any foreign language, of uſe to the reader: yet this our author has in a great meaſure neglected, and only given us the word, or words of the ſame import in the *Daniſh* language, without diſtinguiſhing which are proper to the various acceptations. Thus under the article GRACE, which, in the *Engliſh*, has ſeventeen ſenſes as a ſubſtantive; he has only given us the *Daniſh* words *gunſt*, *naade*, *bordlæſning*, *yndighed*, *tækkelighed*, without mentioning which is moſt proper to firſt, ſecond, &c. ſenſes of the term *Grace*. He has, indeed, added a few phraſes, under moſt of his articles, which have, doubtleſs, their uſe; but are, far from being ſufficient to anſwer the purpoſes of a dictionary of this kind.

But as there is but one part of this work yet publiſhed, (and that the leaſt uſeful to an *Engliſh* reader,) *viz.* the *Engliſh before the Daniſh*; when the ſecond part appears, containing the *Daniſh before the Engliſh*, a further account of it will be given in our *Review*.

VI.

VI. *Letters to a young Prince, from his Governor.* Tranſlated into *Engliſh.* 8vo. 5s. *Linde.*

Theſe letters were written originally in *Swediſh*, to the prince-royal of *Sweden*, by his governor. The prince to whom they are addreſſed, was born in the year 1746, and the firſt of the letters is dated in 1751, we are told, that thoſe in the firſt part were printed by the queen's order, without the knowledge of the author: that he acquieſced, however, in her majeſty's pleaſure, and probably wrote thoſe in the ſecond part, with a view to their publication. They were written, as it is ſaid, when ſickneſs, and other avocations obliged him to be abſent from his charge.

How far the ſpirit and turn of the original is preſerved in the tranſlation, we know not, as we have not ſeen the original. There appears, however, throughout the whole work, an air of integrity and goodneſs, which cannot but give the reader a favourable idea of the governor, who ſeems to be extremely ſolicitous to form his royal pupil to noble and princely diſpoſitions, to impreſs his tender mind with juſt notions of true dignity and greatneſs of character, to guard him againſt thoſe errors to which princes are peculiarly expoſed, and, in a word, to lay the foundation of thoſe virtues which are neceſſary to conſtitute a great character. As fables have been always reckoned, and with great reaſon, a proper channel for conveying moral inſtruction, he makes frequent uſe of them, and occaſionally introduces ſhort, familiar ſtories, in order to inculcate the maxims of wiſdom in a more eaſy and agreeable manner. If the inſtructions of the tutor ſhould not always ſeem to be brought down to the level of the pupil's capacity, nor conveyed in ſo natural, eaſy, and entertaining a manner, as the occaſion ſeems to require, the reader ought to conſider, that it is no eaſy taſk for thoſe who have not been long converſant in, and carefully applied themſelves to, the important buſineſs of education, to render the path to knowlege ſmooth and delightful, and clothe their ideas in ſuch an agreeable dreſs, as is proper to ſtrike the minds of youth. Thoſe who have experienced the difficulty of this, will be very ready to make favourable allowances; and as for thoſe who have not, they are no judges of the matter.

*** We are obliged to omit the greateſt part of the Catalogue this month, for want of room; ſome articles having taken up more of our pages, than was foreſeen.

THE MONTHLY REVIEW

For OCTOBER, 1755.

ART. XXVII. *Medical and Chirurgical Obſervations. By* Frederic Muzell, *M. D. profeſſor of the medico-chirurgical college, and phyſician to the* Charité *at* Berlin. *Tranſlated from the* German *original.* 8vo. 2s. Linde.

THE utility of ſuch medical communications as are the reſult of careful obſervation, and real experience, has been occaſionally taken notice of in a former *Review* *. This performance of Dr. *Muzell* contains the hiſtories of twenty-five caſes, ſcrupulouſly, even to a degree of tedioufneſs, circumſtantiated in the relation; but which, nevertheleſs, ſerve to evince the candor, ſagacity, and application of the relator; who hath as ingenuouſly recorded his doubts and miſcarriages, as his judgment and ſucceſs.

It will not, we conceive, be arrogating too much, to inſiſt, that the art of healing has been, at leaſt, as far, and as eſſentially, advanced in *Great Britain*, as in any other country in *Europe*; whence it is more than poſſible, that ſeveral of theſe caſes will ſeem leſs important here than in *Germany*, where medicine has not made an equally ſucceſsful progreſs †. However, this work ought not to be rejected as totally incapable of conveying inſtruction, ſeeing it furniſhes ſome practical hints, neither common, nor unworthy of further conſideration; and which may, perhaps, be much improved under the eye of a diſcerning practitioner: of this ſort we mention our au-

* See vol. XII. p. 371. † *Ibid.* 373.

thor's first case, which is entitled, *Of a consumption succeeding a profuse spitting of blood.*—That such a consequence should proceed from such a cause, will appear, to our medical readers, far less extraordinary than the simplicity of the remedy, by which the cure was effected. The patient is described to be 'a young gentleman, twenty-one years of age, who, without having used any violent exercise, was seized, in *December* 1748, with a profuse discharge of blood from the lungs, in strong fits of coughing; he was of a plethoric habit, as his pulse denoted, which was quick, full, and hard; his chest was flat and narrow, and he was very much emaciated: he had been blooded once, but complained of an uncommon oppression about the *præcordia*, which rendered respiration very difficult.

Under these circumstances, application was made for our author's assistance. We pass by the doctor's general treatment of his patient, which, tho' well enough adapted to the indications of the disease, had yet nothing uncommon, nor were his endeavours of any great service, for three months; in which time the young gentleman had been bled thirty-three times, in large quantities; notwithstanding which, his 'pulse was very 'quick the whole day.—In the afternoon, he was invaded 'with shiverings, succeeded by heat, which was moderated 'in the night by sweat; he coughed violently, and the matter 'he expectorated was purulent, and of a disagreeable taste. His 'body wasted visibly, and his breathing was so short, that 'he was obliged to sit up in bed; and when he rose up, upon 'the least motion he lost his breath.' Medicine of every kind was grown irksome to him, and a natural aversion he had to milk, rendered a diet of that kind impracticable. The doctor, who tells us, that 'his mind was wholly taken up in medi-'tating in what manner he might assist his patient,' happened at length to think of *cucumbers*, and recommended the eating of them without limitation, and without any other preparation than paring them; at the same time, he allowed for nourishment, only a few biscuits, and, for common drink, water.

The remainder of this case we give in the author's, or rather in his translator's words.—'About a week afterwards I visited 'him again, and found him remarkably mended; the heat 'was greatly abated, and the quantity of matter he expecto-'rated was diminished, and was not so much discoloured 'as before.

'As I found him stronger, I desired him to take some 'gentle exercise in a coach in fine weather, for it was now '*April*; by which means he recovered his natural vivacity;

'and

'and continuing the ſame regimen ſix weeks longer, every circumſtance was ſo changed for the better, that he could 'breathe without any great difficulty when he walked abroad. 'The matter expectorated was but in a very ſmall quantity, 'and that chiefly in the morning, and the fever had quite 'left him.

'He was now deſirous to return into the country, and 'which, indeed, I adviſed him to, but directed him to continue the *cucumbers*, and allowed him to eat other aliment; 'but warned him againſt ſtrong food, which might occaſion 'a relapſe, and directed him a bottle of *Selter* water every day, 'when he grew tired of the cucumbers, and to bleed regularly once a month for a year, which directions he ſtrictly 'obſerved. His diſtemper was hereby perfectly healed, and 'he is ſtill living in perfect health, but repeats veneſection 'five or ſix times a year.'

The happy effects of the *Tartarum Tartariſatum* in the cure of *melancholic* diſorders, is exemplified in five inſtances, one of which was complicated with uncommon cataleptic ſymptoms. A caſe of a *mania* is alſo recited, wherein the ſame medicine ſucceeded. To theſe our author adds, that 'he has cured ten 'or twelve beſides by the ſame method;'---nor can he 'remember but three who were not cured, and thoſe he could 'not get to take any medicines.'---His uſual method of adminiſtring this remedy, was to diſſolve half an ounce of it, with an equal quantity of honey, in half a pint of water, which was to be taken by ſpoonfuls in one day, and to be repeated till it produced a favourable change, which for the moſt part happened within eight or ten days. 'General evacuations were premiſed, and lenitive purges occaſionally interpoſed.---As there does not appear the leaſt room to doubt Dr. *Munroll*'s veracity, and, it is but too true, that theſe diſorders are not infrequent here, this method may, perhaps, appear worthy of further experience in ſome of our hoſpitals appropriated to the reception of ſuch patients.

Such as are deſirous of knowing more of this performance, in which ſome other uncommon cures occur, are referred to it: but we muſt not diſmiſs this article without obſerving of our author (who has promiſed more communications of this ſort, as ſoon as his leiſure will permit) that his humanity to the ſick under his care, is equally apparent with his ſkill in his profeſſion.

ART. XXVIII. *Reflections on ſlow and painful Labours, and other ſubjects in midwifery; together with obſervations on ſeveral diſorders incident to pregnant women. Interſperſed with remarks on Dr.* Burton's *letter to Dr.* Smellie; *in which the merits of the cauſe between theſe two authors are in ſome meaſure conſidered. By* Giles Watts, *M. D.* 8vo. 1s. 6d. Keith.

THIS young writer, as he profeſſes himſelf, having, in his preface, cenſured thoſe who, on the account of a ſingle, or a few diſcoveries, of more or leſs importance in any art, attempt to burthen the world with a publication, or rather a republication, of the whole ſyſtem of that art, propoſes to confine himſelf to what he has thought moſt remarkable in lingering labours; on cutting the navel-ſtring; on hæmorrhages from the navel, after its ſeparation; on dropſies during pregnancy; on convulſions during labour; and on violent floodings. He indulges himſelf in many theoretical notions, of which ſome are more clear and probable than others, affirming, with *Hippocrates*, that the navel-ſtring ſhould not be cut immediately upon the birth, before the child has cried, ſneezed, or made urine, but immediately after any of them; which our author conſiders as a proof that the child has breathed: for he ſuppoſes the cutting it before reſpiration will occaſion a fatal accumulation and ſtagnation of blood in the lungs, by increaſing the reſiſtance to its paſſage through the *aorta* and *ductus arterioſus*.

Dr. *Watts* is fond of tranſlating ἀρτιζωα by *nuper viventes, lately alive*; which *Galen*, *Heſychius*, and *Foëſius*, tranſlate *ſhort-lived*; and, indeed, the natural conſtruction of the place ſeems to be this—That thoſe children who ſtick in the *pelvis*, and are not brought forth without great difficulty, and the aſſiſtance of a phyſician, are ἀρτιζωα, *ſhort-lived* [which we ſuppoſe is often the caſe] immediately after which *Hippocrates* adds, that *ſuch* ſhould not have the navel-ſtring cut before crying, *&c.* which ſeems to limit that forbearance of cutting to infants ſo circumſtanced.

He thinks whenever the pulſation of the umbilical cord is imperceptible, it is in vain to ſtrive to recover the child; which opinion he fortifies by reading negatively with *Calvus*, ἢ ζωσθαι, inſtead of ζωσθαι, which *Foëſius* adopts from all the copies of *Hippocrates*, and tranſlates in the affirmative; tho' indeed he rather approves the ſenſe of *Calvus*, in his notes, by ſaying on this place, *non temere legiſſe videtur*, ἢ, *&c.* We have heard, however, of infants juſt delivered, ſeemingly

ly void of every appearance of life, who have revived from a forcible inſpiration made by the breath of a man-midwife or by-ſtander; and our author himſelf mentions the ſucceſsful uſe of a blow-pipe, in what he calls the apoplectic ſtate of the newly-delivered infant. He ſuppoſes with *Haller*, the ſenſation of the external cold to be the efficient cauſe of the child's crying at the birth, and its reſpiration to be the conſequence, and providential purpoſe, of its crying.

Having very frequently inveſted the experienced Dr. *Smellie* with the epithet of *great*, he gives Dr. *Burton* to know, page 42, that he is ready to enter the liſts with him in defence of Dr. *Smellie*; which is the bolder, and kinder too, as he had acknowleged in expreſs terms, p. 41.—'That Dr. *Smellie* 'has made ſeveral, and ſome of them pretty conſiderable, miſ-'takes, eſpecially in the hiſtorical part of his treatiſe; and that 'it contains ſome few inconſiſtencies and inaccuracies, which 'are almoſt entirely unavoidable in a work of that length, 'and are more eſpecially to be excuſed in a man, who is not 'poſſeſſed of the moſt happy talent of expreſſing himſelf, all 'will allow.' Not to dwell on the indifferent ſtructure of of the foregoing ſentence, this new method of blending ſuch high panegyric with ſuch depreſſing cenſure, by making ſo great a man ſo very fallible, reminds us of *Horace*'s humorous abatement from the perfection and felicity of the wiſe man of the ſtoics, whom he grants them * to be rich, handſome, greater than any earthly monarch, and ſecond to none but *Jupiter*, *&c. &c.*—except when a troubleſome cough, or defluxion, takes him down a peg or two.

In fact, our author, who may have taken much pains in his profeſſion, has ſeveral inaccuracies and improprieties, as a writer, to exerciſe his attention at home. To mention a few, he ſays, p. 51, the *increaſe* of the *uterus*, inſtead of the *extenſion* of it: at p. 59, the *conception* of the *ovum*, for its *impregnation*; not ſufficiently reflecting, that an impropriety in terms is generally thought to imply a muddy apprehenſion of things. He conſtantly prints *quondum* for *quondam*, and uſes *crepatura*, a very barbarous *Latin* noun, if it be a noun, for *diruptio:* not to ſpecify ſome ungrammatical eſcapes in his language, which ſurprize us the more from a gentleman who deals in *Greek* and *Latin*. And this we mean abſtractedly from a few peculiarities of idiom, which may be right elſewhere, tho' they rarely occur in good *Engliſh* books. Nevertheleſs, as Dr. *Watts* appears to have furniſhed himſelf with many of the prerequiſites to his profeſſion; ſeems ambi-

* Epiſt. lib. i. epiſt. 1.

tious, by his citations, of converſing with informing company, and is not immodeſt upon the whole, there may be ſome hopes of that future improvement in his writings, for which there is certainly ſome room.

ART. XXIX. *The Hiſtory of the* Roman *Emperors, from* Auguſtus *to* Conſtantine. *By Mr.* Crevier. *Tranſlated from the* French. *Vol.* III.

IN our account of the two former volumes *, we gave our reaſons for declining a particular analyſis of this work; nevertheleſs, we did not intend thereby to preclude ourſelves from laying before our readers ſuch detached parts of it, as ſhould ſeem to us capable of affording either inſtruction or entertainment. As ſuch, the judicious reflections introductory to the volume now before us, (which contains the hiſtories of *Caligula* and *Claudius*) will not, we conceive, be thought an improper or diſagreable inſertion here.

'We have juſt ended,' ſays our author, 'the reign of a 'prince, who ſtudied to be wicked [*Tiberius*]; and are now to 'enter on that of a furious madman [*Caligula*]. Diſagreeable 'ſubjects to treat of, were they not attended with ſome uſe 'and inſtruction to the reader. For hiſtory does not inſtruct 'by a recital of virtues only, but offers examples of every 'kind; ſtill uſeful and inſtructive leſſons, to thoſe who make 'a proper application of them. In it princes, miniſters of 'ſtate, and private perſons, may all find models to form 'themſelves by; at the ſame time that they meet with actions 'vicious in their principles, and fatal in their events, that warn 'them to avoid ever committing the like.

'True wiſdom conſiſts in knowing how to diſcern between 'what is laudable and what is ſhameful; between what is 'juſt, and what is unjuſt.—The old *Spartans* were ſo ſenſible 'of the truth of this maxim, that they would make their ſlaves 'drunk, to ſhew their children to how deſpicable a condition 'exceſs of wine reduces the drunkard. That was an inhuman 'cuſtom. To corrupt one, in order to inſtruct and reform 'another, is a tyranny that degrades man, and puts him on 'a level with brutes; but to make bad examples, and eſpecially the bad examples of thoſe who, in the higheſt ſtations of power and fortune, have been eminently wicked,

* See *Review*, vol. XII. p. 405.

'ſerve

'ſerve to inſpire a horror and deteſtation of vice, is an inno-'cent artifice, that converts the poiſon into a remedy.

'*Plutarch*, from whom I borrow this reflection, mentions 'a famous player on the flute, who uſed to make his ſcholars 'hear both good and bad players; telling them, "ſo you "ought to play; and ſo, on the contrary, you ought not to "play." With that view it is, that after having drawn the 'picture of a wiſe and mild government under *Auguſtus*, I 'feel no reluctance to paint, in a *Tiberius*, a *Caligula*, or a '*Nero*, when I come to him, the moſt odious exceſſes of vice 'and tyranny. The contraſt muſt be advantageous to the 'cauſe of virtue.

'Nor can it be of diſſervice to *Chriſtian* humility. *Auguſ-'tus*'s firſt ſucceſſors were monſters. Yet they were men: 'and if it be true, that no ſin can be committed by one man, 'which may not likewiſe be committed by another, if not 'guided and aſſiſted by our great creator, let us, from thoſe 'examples that ſtrike us with horror, reflect, from what a 'dreadful gulph the grace of *Chriſt* has delivered us.'

With the view of contributing to the entertainment of our readers, we ſhall ſubjoin ſome memoirs of the life of *Seneca*, as they ſtand connected in this work, and 'for whom,' as our ingenious author [M. *Crevier*] obſerves, 'we cannot help 'intereſting ourſelves, were it only for what writings of his 'we have remaining.'

'*Seneca* was born under *Auguſtus*'s reign, at *Cordova*, in '*Spain*, of a family of diſtinction, and who had a taſte for 'learning. His father, *M. Annæus Seneca*, a *Roman* knight, 'had, from his infancy, a great deſire to viſit *Rome*: but, pre-'vented by the rage of civil wars, could not put his deſign 'in execution, till peace and tranquility were reſtored to that 'capital of the world, by the government's being in the hands 'of one man. He made a great figure there by his eloquence 'in the declamatory way, which was then greatly in vogue. 'We have of his a collection of fragments of declamations 'of the moſt famous rhetoricians he had heard. He had an 'extraordinary memory, and, in his younger days, was thought 'a prodigy for it. Tho' impaired by age, yet it ſufficed 'to furniſh him with thoſe pieces, of which he made a collec-'tion, at the requeſt, and for the uſe, of his ſons.

'He had three, *Novatus*, our *Seneca*, and *Mela*, or *Meſſa*. '*Novatus* was adopted by *Junius Gallio*, whoſe name he took. 'The *Gallio* mentioned in the *Acts* of the apoſtles, was pro-'conſul of *Achaia*. He applied himſelf to the ſtudy of elo-

'quence, and acquired ſome reputation in it. *Mela* was fa-
'ther to the poet *Lucan*, but *Seneca* was the glory of his
'family.

'His father cultivated with care the happy diſpoſitions of
'a fine genius, born with all the qualifications proper to form
'an orator; penetration, diſcernment, elevation, and fecun-
'dity. He deſigned him for the bar, which, among the *Ro-*
'*mans*, was the road to honour. The ſon's taſte was more
'for the ſtudy of ſtoic philoſophy; and his own account of
'the impreſſions his maſter's leſſons made on him is charm-
'ing. In one of his letters on that ſubject, wrote when he
'was pretty old, he expreſſes himſelf thus:

"When I heard the philoſopher *Attalus* exclaim againſt the
"vices, errors, and ills of life, I could not help pitying man-
"kind, and was ſtruck with admiration for one I thought
"above the rank of wretched mortals. If he undertook to
"praiſe poverty, and to ſhew how much whatever exceeds
"the calls of nature, is a uſeleſs load, and a perfect burthen
"to him that bears it, I was often tempted to become poor
"the moment I left his ſchool. When he attacked voluptu-
"ouſneſs, and praiſed chaſtity, frugality, moderation, a heart
"pure and detached, not only from illicit pleaſures, but even
"from all that are ſuperfluous, I was ready to reſolve to
"obſerve that temperance in every thing. Of thoſe happy
"diſpoſitions,' adds he, 'I have ſtill retained ſomething, be-
"cauſe I liſtened with extraordinary attention to all he ſaid."

'He then proceeds to give us an admirable ſample of what
'he had retained; renouncing for ever all ſuperfluous enjoy-
'ments of the pleaſures of the table, all meats that ſerve only
'to provoke to eat more, thoſe who have already eat ſuffi-
'ciently: all uſe of perfumes, wine, and warm baths: con-
'tenting himſelf with a hard mattraſs, that would reſiſt the
'weight of his body; with what was neceſſary to ſuſtain life
'comfortably, without ſuperfluity.

'He carried things too far at his firſt ſetting out. Young
'*Seneca*, living but to hear his maſters, and learn from them,
'adopted the ſingular maxim of a philoſopher he calls *Sotio*,
'who, without being a profeſſed *Pythagorean*, exhorted his
'diſciples to abſtain from whatever had life. "If *Pythagoras*
"was right," ſaid he, "and there really be a tranſmigration
"of the ſouls of men into the bodies of beaſts, it is cruel to
"eat of their fleſh. If he was miſtaken, what riſk do you run?
"that only of being abſtemious." On the ſtrength of this
'fine reaſoning, *Seneca* practiſed a *Pythagorean* abſtinence for
'a whole year; and aſſures us, he not only grew uſed to it,

'but

'but liked it. He thought his mind more active, quicker, 'clearer, and fitter for ſtudy.

'Nor was it becauſe he grew tired of it that he left it off. 'His father did not like to ſee him ſo ſtrongly attached to 'the ſtudy of philoſophy, which he thought might prejudice 'his future fortune. He took advantage of the noiſe, what 'the *Romans* called foreign ſuperſtitions, made at that time in 'the city. That was no other than *Judaiſm*, which, as every 'one knows, is partly characteriſed by abſtaining from certain 'kinds of food. Now as *Tiberius* was juſt then driving the 'Jews out of *Rome*—*Seneca*, the father, pretended to fear his 'ſon might bring himſelf into ſome ſcrape, by perſiſting in a 'regimen that might be deemed ſuperſtitious: "and I was 'eaſily perſuaded," ſays *Seneca*, "to eat better things."

'He did not, however, ſo far give himſelf up to philoſophy, 'as to neglect eloquence entirely. Thoſe two ſtudies were 'very compatible, and eſpecially that part of philoſophy that 'relates to the manners, paſſions, and knowlege of the hu-'man heart, has been thought by great judges neceſſary to an 'orator. *Seneca* engaged in pleadings, and excelled ſo far as 'to excite *Caius*'s jealouſy. His ſucceſs in it—was very near 'coſting him his life.

'We have none of his pleadings, either becauſe he did not 'publiſh them, or that they periſhed with ſo many other mo-'numents of antiquity. But by his philoſophical works we 'may form a judgment of his ſtile of eloquence, very differ-'ent from *Cicero*'s, and from that of true taſte. His 'phraſes are looſe and unconnected; his thoughts bold, but 'often falſe; his antitheſes ſtudied and far-fetched; his turns 'ſingular, and always tending to ſurprize by a falſe air of 'paradox. The beauties of nature, and an eaſy flowing ſtile, 'the language, as it were, of the things themſelves, are not 'to be found in him. *Seneca* abounds in a variety of fine 'thoughts, but then he gives them all the ſame turn; his ex-'preſſion is not ſuited to things, but he ſuits things to his ex-'preſſion.

'The defects which we, after *Quintillian*, find in *Seneca*'s 'elocution, are in themſelves ſeducing; and as he had a ſtrong 'and elevated mind, with a powerful imagination, and much 'acquired knowlege, he gained great reputation, and became 'the only model by which young people choſe to form them-'ſelves: nothing was read but *Seneca*: and of courſe all 'true eloquence, which had already began to decline to-'wards the end of *Auguſtus*'s reign, was ſoon loſt. The firſt 'blow was given it by a parcel of declaimers; but they had

'not

'not credit enough to form themſelves into a ſect. A man 'of *Seneca*'s diſtinguiſhed abilities ſoon had a croud of imi-'tators, who often copied only his defects.

'Himſelf was very ſenſible of the difference between him 'and the antients; for which reaſon he affected to undera-'lue them, well knowing their admirers could not praiſe him. '*Suetonius* taxes him with having given his diſciple *Nero* a 'diſlike to them, that he might eſteem none but him.

'His ſtyle of eloquence was well adapted to the refinement 'and corrupt manners of the age in which he lived. Him-'ſelf laid down the maxim on which is founded this reflec-'tion that condemns him. "Such as the life is, ſuch the "ſtile," ſays he; "ſuch as the morals are, ſuch the diſ-"courſe. If the diſcipline of a ſtate be relaxed and enervated "by luxury, a proof of the public licentiouſneſs will ſoon ap-"pear in the general effeminacy and affectation of ſtile." 'What the *Roman* morals were, under *Caligula*, *Claudius*, 'and *Nero*, is well known; and it is odd enough, a man of '*Seneca*'s auſterity ſhould have been the author and chief pro-'moter of a depraved kind of eloquence, which, by his own 'confeſſion, naturally ſympathizes with a depravity of morals.

'*Seneca* amuſed himſelf ſometimes in poetry, of which he 'attempted ſeveral kinds. Some epigrams are aſcribed to him. 'His ſatyr againſt *Claudius* has ſome pretty lines, and ſmart. 'The tragedies that go under his name are not all of them 'his; but the learned are pretty well agreed he was author 'of *Medea*, *Hippolitus*, *The Tread*, and perhaps *Oedipus*. The 'beauties and defects of his ſtile are obvious in them; and 'there is a nobleneſs of thought, dreſſed up in expreſſions more 'ingenious than true and natural.

'He was always very fond of ſtudy. When old and re-'tired from court, he applied himſelf to it with all the aſſiduity 'and vivacity of a young man. "I do not ſpend," ſays he, "a day in idleneſs; and even borrow from the night. I do "not yield to ſleep, but it overpowers me; and when my eyes "are tired, and want reſt, I ſtill keep poring on my work: "I have renounced not only men, but buſineſs, and eſpecially "my own. All I think of is poſterity, to whom I would willing-"ly be of ſome ſervice, by tranſmitting to them wholeſome "leſſons, which I look upon as uſeful receipts for the diſor-"ders of the ſoul."

'Such application to ſtudy is the more laudable, as *Seneca* 'never enjoyed a good ſtate of health. He ſays himſelf there 'was hardly any kind of illneſs that he had not been afflicted 'with. In his youth he was troubled with violent colds,

'and

'and threatened with a conſumption. When older, he was 'aſthmatic to that degree, it was often thought it would kill 'him. Diet, ſobriety, and moderate exerciſe, kept him alive, 'and he preſerved to the laſt ſtrength of body ſufficient for the 'vigour and activity of his mind.

'*Seneca*, with his talents and courage, might have aſpired 'to any thing in *Rome*: and, indeed, he had been *queſtor*, 'which was the firſt ſtep to honour, when the diſgrace I have 'ſpoken of ſeemed for ever to ſet aſide all further expecta-'tions. I have ſaid, how improbable it was, that he could 'deſerve it; and every unbiaſſed reader muſt be of my opi-'nion, from the account given of his life. The ſtrictneſs and 'ſcrupulous regularity of his morals muſt ſurely be of greater 'weight than any thing *Meſſalina* could ſay *.

'He bore his diſgrace at firſt with firmneſs, as may be 'judged by the diſcourſe he ſent his mother *Helvia*, from his 'place of exile in which he endeavours to comfort her. *Hel-'via* was a woman of merit; ſhe had ſenſe and virtue. Her 'ſon ſpeaks to her in the ſtrongeſt and moſt ſublime manner: 'the whole pomp of ſtoic philoſophy is diſplayed in this per-'formance of his. Some might be apt to think, he ſays too 'much to be believed: however, it is plain, had he been 'greatly dejected by his misfortune, his mind could not have 'been ſufficiently eaſy and undiſturbed, to compoſe a diſcourſe 'of a pretty juſt length, and ſo well kept up from one end 'to the other.

'He began to grow tired of his baniſhment, and his re-'ſolution flagged towards the third year of his reſidence in '*Corſica*. We have a piece of his wrote about that time, 'that does not do much honour to his philoſophy. *Polybius*, 'a freeman † of *Claudius*'s, having loſt his brother, *Seneca* 'compoſed a diſcourſe on that ſubject, in which he meanly 'flatters that abject valet ‡, whoſe inſolence was ſuch, that 'he would often walk in public between the two conſuls.

* Theſe memoirs of *Seneca* are thus introduced; '*Seneca* was 'accuſed as guilty of adultery with *Julia*: he was baniſhed to the 'iſland of *Corſica*. A condemnation of *Meſſalina*'s procuring can 'leave no ſtain, and *the whole life of that eminent man juſtifies him 'ſufficiently.*'

† *Freeman.*] Did not the continued uſe of this word prove the contrary, we might poſſibly have ſuppoſed it a typographical miſtake; ſeeing the *French*, *affranchi*, as uſed by Mr. *Crevier*, or the *Latin*, *libertus*, would ſurely have been rendered, *freedman*, by any *Engliſh* writer, tolerably acquainted with the *Roman* hiſtory.

‡ *Valet.*] We are inclined to imagine this an error of the preſs, and that our tranſlator meant *varlet*, as a ſorry fellow: for we do not remember any where to have met with *Roman valets*.

'His

'His loading the ſilly emperor with the moſt magnificent encomiums, tho' at the ſame time he held him in contempt, is leſs ſurpriſing: but what is leaſt of all to be excuſed, is his deſiring to be recalled on any terms whatever, conſenting to wave the clearing of his innocence, if he could but be delivered from exile. After extolling *Claudius*'s clemency, "who," ſays he, "has not thrown me down, but, on the "contrary, raiſed and ſupported me with his divine hand "againſt the ſhock of fortune; who intreated the ſenate in "my favour, and not content to pardon me, would aſk that "pardon himſelf;" he adds, "let him determine what he "would have the world think of my cauſe. Either his juſ-"tice will decree it good, or his clemency will repreſent it in "a favourable light; the obligation to me will be the "ſame, whether he finds me innocent, or treats me as if I "were." He concludes with ſaying, "he worſhips the thun-"der he had been ſo juſtly ſtruck by."

'This was ſtooping low indeed; and this writing ſo mean and abject, is probably what *Dion Caſſius* tells us the author of it was afterwards ſo much aſhamed of, that he endeavoured to ſuppreſs it. To complete his misfortune, all his meanneſs did him no ſervice. *Seneca* remained five years more in baniſhment; and had it not been for the revolution that happenened at court, by the fall of *Meſſalina*, he might probably have ſtaid there all his life.'---

An hiſtorical reader will eaſily perceive, that Mr. *Crevier* has exhibited the character of *Seneca* in the moſt favourable light; nevertheleſs, it is certain, that in many inſtances he acted very inconſiſtently with the philoſophy he profeſſed, or that ſeverity of manners he is ſaid to have practiſed. His ſervile conformity to the temper of the times he lived in, is evident, in that he, who could ſo well rally the ſycophant ſenator, *Livius Geminius*, for ſwearing he ſaw *Druſilla* aſcend into heaven, was forward enough to pay his adoration to the divinity of the ſame *Druſilla*. Many were the accuſations againſt him; all of them, ſurely, not undeſerved. The ſuperiority of his underſtanding did not exempt him from the paſſions and foibles of the more ignorant: in ſhort, to ſpeak of him in the moſt candid manner, what *Pope* has ſaid of the famous Lord *Bacon* may be applied to the *Roman* philoſopher; who was, in his day,

The wiſeſt, greateſt, meaneſt of mankind.

With reſpect to the tranſlation of this volume, we wiſh we could juſtly ſay, that we find it, in any reſpect, better than the two former.

ART.

ART. XXX. *An Eſſay on the Character of the late Mr.* William Bruce. *In a letter to a friend.* 8vo. 4d. Dublin: *printed for* John Smith, *on the* Blind-quay.

AS an abſtract of this little memoir would be inadequate to the purpoſe of giving the reader a competent idea of that worthy perſon who is the ſubject of it, we have choſen to print it entire, except a ſingle note, which is omitted as immaterial. We had the honour of a perſonal acquaintance with Mr. *Bruce*, and do not think that too much has been ſaid in his praiſe.

'*To* Alexander Stewart, *of* Newtown, *eſq;*

'SIR,

'The following letter, which is an eſſay upon the character 'of the late Mr. *William Bruce*, I received from a gentleman, 'who was for many years one of his intimate friends: and it is 'thought proper, upon many accounts, to publiſh it. It is not 'improbable that ſome, who knew not that excellent man, 'may look upon the extraordinary, indeed, amazing charac- 'ter here given him, as very much the creature of warmed 'imagination; and think the author hath been labouring, 'whether with exact juſtice or not, to croud into it all the 'virtues, and graces, with which human nature can be en- 'riched. But the matter is far otherwiſe; there is, through 'the whole, a ſtrict regard to truth, and to repreſent real life. 'This, you, Sir, and all who had the happineſs of knowing 'Mr. *Bruce*, will, upon the peruſal of the letter, immediately 'diſcern: and you will not wonder, you cannot be diſpleaſed, 'that it is dedicated to you, who have lived ſo many years 'with Mr. *Bruce*, in the ſtricteſt bonds of friendſhip, and 'in all the intimacies, and higheſt delicacies of it, without 'interruption; eſpecially as this eſſay will preſerve the me- 'mory of that mutually honourable friendſhip, ſo long as the 'eſſay itſelf ſhall laſt. The fullneſs of my heart ſuggeſteth a 'great deal more upon this occaſion, but I ſhould do wrong 'to the reader, if I detained him longer from taking a view 'of human life, in its nobleſt finiſhings, and which are 'rarely, very rarely, to be met with.

'SIR, *Your moſt obedient Servant,*

Aug. 25, 1755. JAMES DUCHAL.

An

'*An* ESSAY, *&c.*

'SIR,

'It will, I believe, readily be owned by every capable 'judge, and who had acceſs intimately to know the perſon 'whoſe character you deſire to have traced out, that a finer 'ſubject could not well have been aſſigned; a ſubject richer 'in all the various orders of moral excellence; in thoſe beau-'ties of the higheſt eminence, which compoſe a finiſhed piece. 'But, to diſplay theſe in their proper colours, and with that 'ſpirit of truth, and correctneſs in the expreſſion, which juſ-'tice demands, would indeed require the hand of a maſter. 'Here only you ſeem to have erred. However, be this ſub-'mitted to your own choice; and to that honeſt warmth of 'friendſhip, (may I not ſay of admiration?) which prompteth 'us, in common, to pay this tribute to the memory of an 'excellent man; to attempt placing in a more public point of 'view, tho' but weakly, virtues ſo conſpicuous as to do ho-'nour to human nature; and ſuch as exhibit the faireſt pat-'tern for imitation: for it is real life and manners, and the 'aſſemblage of whatever adds grace and dignity to theſe, 'which giveth virtue its moſt ſtriking effect on the beholders. 'Happy that man who, in the unremitting tenor of a good 'life, exemplifies what all, in ſome meaſure, may arrive at! 'The living virtues exceed not the compaſs of humanity; 'they will excite the generous to emulation; while precepts 'of viſionary men, and characters the creation of fancy, only 'teach deſpair to cut the nerves of induſtry. True worth 'may be caſt ſo deep into the ſhades of obſcurity, as to eſcape 'not only the public, but every undiſcerning eye: yet, even 'here, true worth is itſelf---*nec vixit male qui natus moriensque fefellit*---ſelf-ſatisfied, and hence anticipating the approving 'ſentence of that all-ſeeing power, who penetrates the inmoſt 'thoughts; it may, perhaps, deſire no other theatre. How-'ever, when the light of virtue breaketh through the ſhade, 'illuſtrating the faireſt exemplar of every thing praiſe-worthy, 'and alluring others to the love and practice of it; then only 'has it its moſt diffuſive influence: indeed, all force of example 'apart, and the public merely conſidered, the poet ſaith right, '---*paulum ſepultæ diſtat inertiæ celata virtus.*

'You, ſir, I know, meaſure men and characters by the 'true ſtandard: nor will any who do ſo need the glare 'of external advantages, to bribe their love and veneration for 'a character of ſuch diſtinguiſhed worth and dignity, as 'that of our late friend, Mr. *William Bruce*; a man whoſe

'memory will long live in the hearts of the virtuous and wise; 'as his death muſt be deeply regretted, by all who truly knew 'him, and were lovers of mankind, of their country, of 'every amiable excellence that can adorn and ennoble hu-'man nature.

'Cuſtom, it is true, and the fond partiality of friends, are 'apt to be too profuſe in oblations of this ſort, to the me-'mory of departed worth; and, on many occaſions, may have 'juſtly rendered them ſuſpected. On the preſent occaſion, 'however, be you, Sir, a judge; or rather let truth itſelf 'bear witneſs, at leaſt to the intended reſemblance betwixt 'the portrait and the original. Neither flattery nor vanity can 'well find their account here: they have their proper retain-'ers; and their work is, for mercenary ends, to throw de-'formity into the ſhade of deceit, to lay the brighteſt colours 'of virtue on the face of vice. In truth, the character of 'our friend was, in many intereſting points of view, ſo pe-'culiar, ſo ſtrongly marked, that a particular deſcription of 'it, to every candid and intelligent perſon, muſt be a very 'pleaſing, a very uſeful entertainment. To prejudice, to 'malignity, be it only ſaid, they are not invited to this en-'tertainment; and to each apart---*Fragili querens illidere den-'tem, offendit ſolido.* To proceed to ſome of the moſt ſtrik-'ing lines in the character before us.

'The firſt favourable impreſſions generally enter at the 'eye; and from the exterior deportment in the common in-'tercourſes of life: and, doubtleſs, on the ſlighteſt acquain-'tance with Mr. *Bruce*, one ſaw in him a moſt exact regard 'to all the decencies and proprieties of life; ſuch an evident 'deſire to oblige, and to make all about him eaſy, as became 'a good mind, and a liberal education. His general beha-'viour bore the genuine ſtamp of true politeneſs, the reſult 'of an overflowing humanity and benevolence of heart. In 'him were happily blended, true dignity with ſoftneſs of man-'ners: this, ſimple and ſincere, the offspring of good-will: 'his dignity, commanding reverence, the reſult of unaffect-'ed wiſdom: without any thing ungracious or forbidding, it 'only checked the ſallies of petulance and folly; while his 'gentle and winning addreſs produced into light, and en-'couraged, modeſt merit. Such qualities very juſtly and for-'cibly recommend; lying obvious to almoſt every obſerver. 'But, to the more diſcerning, a nearer view of him quickly 'diſcovered endowments, far above the common ſtandard. 'He had, in truth, endowments of mind to have honoured 'any ſtation.

'In

'In matters of ſpeculation (whether abſtruſe in their own 'nature, or rendered intricate by falſe learning, and the arts 'of fraud) he exerted ſuch a vigor, and clearneſs of per- 'ception, as ſeemed inſtantly to arrange objects before his 'mind, in the happieſt order, in the trueſt light, without ob- 'ſcurity, without confuſion. A very ſingular felicity of ge- 'nius this! to poſſeſs an underſtanding clear, penetrating, 'comprehenſive; and at the ſame time highly improved, by 'an almoſt conſtant and intenſe habit of thinking: and no 'wonder, for to a mind endowed with ſuch ſtrong powers, 'ſo well directed, ſubjects great, extenſive, and intereſting, 'are its natural exerciſe; they are congenial to each other. 'Thus he was enabled to develope the moſt complicated 'queſtions; to ſeize the true point in debate; and with a 'preciſion that diſincumbered it of all foreign matter. He 'really poſſeſſed ſuch powers of reaſoning, ſuch a ray of diſ- 'cernment in illuſtrating truth, in detecting ſophiſtry, as 'were very ſurpriſing. How often have we known him, when 'warmed with the important truth, diſcloſe ſuch various to- 'pics of argument, ſuch a vein of deep-thinking, as lay quite 'beyond the reach of common abilities; and were the pro- 'duct of his own invention and ſagacity. Hence naturally 'aroſe a faculty of diſcerning the boundaries of internal light 'and darkneſs; the extent and limits of human underſtand- 'ing; how far it can go; and where, for want of clear and 'determinate ideas, it muſt ſtop. A faculty of very great 'utility; by confining our reſearches within their proper 'ſphere, and preventing the mind from embracing empty 'ſhadows of knowlege for the ſubſtance.

'It was owing to this force of underſtanding, properly 'pointed, and undiſſipated by trivial or fruitleſs enquiries, 'that ſcarcely was there any branch of uſeful ſcience with 'which he did not appear to be well acquainted: far better, 'indeed, than many who beſtow much time and attention on 'books; where the undiſcerning are too often led aſtray, 'amidſt an endleſs multiplicity of particulars, without the 'power of tracing things up to firſt principles: theſe his 'ſagacity quickly ſaw, and laid hold of; and with the cleareſt 'light of evidence, could carry them through the remoteſt de- 'ductions. Early in life, however, and during the courſe 'of a liberal education, he had cultivated an acquaintance 'with the beſt writers, ancient and modern, on the moſt in- 'tereſting ſubjects: and it is ſtill well remembered what an 'excellent turn of ſpirit, what taſte for real learning, and

'what ſtrength of genius he diſcovered, when but a youth at 'the univerſity.

'In the moſt uſeful ſcience of morals he excelled; deeply in-'ſtructed in thoſe foundations on which it moſt ſecurely reſts; 'and on which its various parts and orders riſe with united 'ſtrength and harmony: in theſe he ſhewed profound ſkill; and 'it was, at all times, quite eaſy to him to exhibit them in the 'moſt convincing point of light. Indeed, no man better un-'derſtood human nature; the heart of man particularly, with 'its exquiſite arrangement of inſtincts and affections. Be-'ſides, a perfect maſter he undoubtedly was, of all that part 'of *ethics*, that important part, which relates to the natural 'rights of mankind; to the foundations of civil government; 'to the juſt meaſures of authority and ſubmiſſion; to civil and 'religious liberty, and to the unalienable rights of conſcience. 'All theſe points,—points of ſuch infinite concernment 'to the happineſs of man, lay ſo clearly and diſtinctly in his 'mind, that no one ſeemed more fit to put to ſilence the ca-'vils of ignorant or intereſted gainſayers—they lay ſo near 'his heart, that neither the terrors, nor allurements of this 'world, could have abated his zeal in the defence of them.

'The ſame thing may be truly affirmed of his inviolable 'attachment to the great principles of religion, natural and 'revealed; an attachment generous, becauſe the reſult of 'impartial enquiry into the perfections of God; his moral 'government of the world; the grounds which lead to the 'belief of a future ſtate of exiſtence; the evidences of the 'truth and divine authority of the *Chriſtian* religion, and the 'ſingular uſefulneſs of it, in advancing the great intereſts of 'mankind. In particular, he conſidered *Chriſtianity*, not as 'a matter of curious diſquiſition; but as a diſcipline of the 'heart, a republication of the great original law of nature, 'concerning moral good and evil, and the ſupreme happineſs, 'and ultimate deſtination of man—ſtrongly reinforcing, and 'by more explicit ſanctions, the natural anticipations, and 'ſentiments of the human heart, relating to God's righteous 'government, and to the rewards and puniſhments of a fu-'ture ſtate; and all this promulgated in a manner moſt wor-'thy of the benign parent of mankind, and beſt adapted to 'their wants and infirmities; namely, by a divine meſſenger, 'ſent in the name of God, and by his immediate authority, 'ſufficiently atteſted, and made known to the world. This 'view of revelation, our friend was perſuaded, brought it moſt 'effectually home to men's boſoms, and to practice; which 'muſt be its great end. In this light he invariably beheld it;

'in this he thought its evidence clear and ſatisfactory. To 'ſay all on this head, he had a ſpirit manly, ſtedfaſt, intrepid, 'in aſſerting the cauſe of God, of virtue, of liberty; indeed, 'in purſuing every good work.

'Perfectly correſponding to this was his conduct in life: 'No man lived, on whom the inward power of principle was 'more clearly ſeen: the ſenſe of right and wrong, planted in 'the human heart, and the ſame in all men, this he eſteemed 'as the indiſpenſible law of his maker; deſtined to be a go- 'verning and controlling power, through the whole of life. 'This principle he purſued uniformly, with a ſimplicity of 'ſpirit, and a firmneſs moſt diſtinguiſhed; ever unbiaſſed by 'any inconvenient conſequences that might accrue, either to 'himſelf, or to others, in doing ſo: very minutely entering 'into this ſource of moſt immediate and intimate obligation; 'at the ſame time accurately ſeparating thoſe things which the 'vain imaginations of men have pronounced virtuous and 'good, from what is ſo in reality: ſolely attending to nature, 'to conſcience, to the laws of God; but, with regard to what 'theſe taught, demonſtrating an adherence unſhaken, a ſenſi- 'bility moſt delicate.

'In the more private relations of life, he maintained a cha- 'racter the moſt amiable: indeed, with regard to family con- 'nections, and the nearer ties of conſanguinity, he felt the 'tendereſt affections *. Generous above his circumſtances, 'almoſt beyond example. With true piety at home provid- 'ing for, and in all reſpects acting as the common parent 'of many young perſons, in a great meaſure committed to his 'care, and depending on him. Theſe not only retain a 'grateful remembrance of his early and excellent inſtructions, 'of his watchful concern for their intereſts, equal to what 'the ſtrongeſt parental inſtinct, guided by wiſdom, could have 'exerted.—They acknowlege alſo, that their ſupport, their 'education, and eſtabliſhment in the world, were principally 'owing to him. And in aſſiſting to place them out in life, 'he was, above all things ſolicitous to point them to that

* 'If any ſhall be curious to know ſomewhat of the family of 'Mr. *Bruce*, thus much may be ſaid. He was the youngeſt ſon 'of the reverend Mr. *James Bruce*, of *Killeleagh*, in the county of 'Down; a man of a very reputable character, and well deſcended. 'He left a numerous family of children, ſons and daughters, of 'whom *William* was the ſurviver; all of them having paſſed 'through life with moſt unblemiſhed reputations; and, ſome of 'them, beſide our late friend, with characters highly diſtinguiſhed 'for worth and uſefulneſs.

'road

'road which he thought leaſt encompaſſed with ſnares; and 'moſt likely to lead to true happineſs and uſefulneſs: nor 'would any way of life, however opening to view the faireſt 'proſpects of this world, have tempted his choice, while he 'believed it unfriendly to virtue: and it was his joy to find 'moſt of thoſe whom nature had endeared to him, very chear-'fully to go along with him in ſuch ſentiments. Or, if in 'any inſtance, his reaſonable expectations, his fond wiſhes 'for others, were diſappointed; (as folly and inattention will 'ſometimes defeat the wiſeſt counſels) ſtill he perſevered, 'while any good remained to be done, any evil to be pre-'vented, in kind offices, even to the froward and unthankful; 'nor did his kind offices yield to real injuries: keen, no 'doubt, he ſometimes was, in his expoſtulations; but it was 'with moſt friendly purpoſe; from a perfect abhorrence of 'every thing diſhonourable; and never ſo as to indulge ill-'will againſt the perſon of the offender. Moſt juſtly may it 'be obſerved of him—"he carried reſentment as the flint "bears fire, which much enforced, ſhews a haſty ſpark, and "ſtraight is cold again."

'But his ſtrong benevolence of ſoul, overflowing the nar-'rower limits of family-alliance, ſpread wide as his power 'and opportunity of doing good: when theſe invited, he was 'indefatigably induſtrious in the ſervice of all his friends; and 'moſt fruitful in ſuggeſting the ways and means beſt adapted 'to ſerve their real intereſts. Indeed, for diſcharging all the 'fineſt offices of true friendſhip, he had a ſoul excellently 'formed—a ſoul great, pure, affectionate. Of quick diſcern-'ment who were worthy a place in that moſt endearing re-'lation: he was, on his part, conſtant and unchangeable. 'Common attachments, the ſhadows of friendſhip, the iſſue 'of chance or fantaſtic likings, raſhly cemented, are often as-'haſtily diſſolved: his had the pureſt virtue for its baſis. 'True to himſelf, to his friend, in the moſt delicate, but 'moſt important ſervices; with great addreſs animadverting 'upon what was wrong, and admoniſhing with moſt faithful 'freedom.

'One thing was very remarkable in all friendly intercourſe 'with Mr. *Bruce*; of ſingular advantage to all his familiar 'acquaintances; and on which they juſtly ſet an high value; 'it was that unaffected free communication of his ſuperior 'knowlege, of thoſe generous ſentiments, which flowed pure 'from the rich treaſure of his mind, from the fulneſs of a 'liberal heart: and, certainly, knowing to a very high degree 'muſt that man have been, who from converſe with him did

'not receive real inſtruction. Much as it is, at preſent, the 'ſtrain of faſhionable converſation, to wander through the 'frivolous and the inſipid; yet he poſſeſſed the happy art of in-'troducing to what is called good company, ſuch ſubjects as 'were uſeful and important; and of doing this with perfect 'propriety of time and place.

'But not his intimate friends alone, not only his familiar 'acquaintances, but, in truth, all men, even the loweſt, with-'in the reach of his influence, became the objects of his at-'tention and regard. That queſtion of an unfeeling heart, "And who is my neighbour?" he never put: ſatisfied that, 'to a good man, nothing is foreign which concerns huma-'nity. He was the ſervant of all; and to that beſt of cha-'racters, *In commune bonus*, no perſon had a more undoubted 'claim. But ſo it muſt have been, and multitudes are 'ready to atteſt the truth of what is aſſerted; for his great 'and uncommon endowments of mind were animated to an 'unwearied activity, by an heart the ſeat of every benevolent 'affection—an heart, warm in every friendly office; fervent 'to prevent, to alleviate diſtreſs, to diffuſe happineſs; to no-'thing cool, but to his own eaſe, his convenience, his inte-'reſt. After the moſt perfect exemplar, he went about doing 'good. His life a continued courſe of vigorous action, ex-'erted to ſerve the nobleſt purpoſes; ſome, and thoſe but 'ſhort, intervals excepted, when acute pain, and languor of 'body confined him: theſe, ariſing from ſomething inexpli-'cable in his conſtitution, he had been ſubjected to from his 'youth up; and the diſorder probably aggravated by the energy 'of his mind, and a tone of affection too high not to im-'pair the ſprings of animal life.

'Certain it is, his breaſt glowed with that exalted fervent 'charity, which embraces the wide-extended intereſts of men, 'of communities, of the ſpecies itſelf. His ſocial affections 'ever awake, even thoſe whoſe objects lie beyond the nearer 'ties of nature, on many occaſions gave him moſt painful 'ſympathetic feelings; ſo deeply was he intereſted in the for-'tunes of all with whom he had any connection; and the 'number of ſuch was, indeed, moſt ſurpriſing; partly owing 'to an inextinguiſhable ardor, and diffuſion of ſpirit, in do-'ing good; beſide the multiplicity of buſineſs, often of per-'plexing buſineſs, derived upon him by the high eſtimation 'he deſervedly ſtood in for ſenſe and probity. He had often 'thoſe important truſts committed to him, which ſpeak the 'higheſt regards of the perſon who repoſes them. Diſtreſs, 'perplexity in affairs, unmerited want of any kind, reſorted

'to him as to a common refuge; and their application never 'failed, but with his power to aſſiſt. In truth, his head, his 'heart, his hand, his tongue, his pen, he was all, and always, 'ready to be laid out for the advantage of others. To the 'truth of this, how great a cloud of witneſſes!

'It is obſerved of men not early trained in the road of bu-'ſineſs, and of a turn to contemplation, that they are often 'leſs fit to judge in, and to conduct affairs. The caſe was far 'otherwiſe with Mr. *Bruce*; whoſe ſagacity eminently ap-'peared in his extenſive knowlege of men, and of the world. 'He was capable of penetrating into characters, and views, 'beyond moſt men; and the advice of no man, in the con-'duct of life, was more ſought, or more juſtly depended 'upon; for he had an amazing quickneſs in ſtarting expe-'dients; in ſuggeſting the beſt reſources on all difficult emer-'gencies. The truth is, he had acquired a moſt uncommon 'degree of authority, and which ſtill grew the more in pro-'portion as his counſel and aſſiſtance were uſed. It may well 'ſeem ſurpriſing, for a perſon in his ſituation, how wide his 'influence had ſpread: but it was that influence, that beſt au-'thority, founded on the opinion of ſuperior talents, and on 'that perfect confidence, which inflexible integrity never 'faileth to create. Well would ambition merit a place among 'the virtues, did ſhe erect her high-aimed ſtructures on ſuch 'a ſolid ground!

'Hence was our friend powerful to perſuade, to command 'the aſſent, to inſpirit the languid, to repreſs the fondly ſan-'guine; in a word, to unite, and combine, the jarring tem-'pers and intereſts of men; to carry into execution plans 'formed by wiſdom and public ſpirit, for promoting the moſt 'extenſively uſeful ends. Of this there remain monuments 'greatly to his honour; and which will not eaſily be effaced *.

* In proof of this may be mentioned his important ſervices, and 'at a critical time, in ſupport of the great national manufacture. 'This at leaſt appears to be acknowleged, by all the moſt intelli-'gent perſons engaged in it. And the preſent ſecurity and flou-'riſhing ſtate of it owes perhaps not a little, to his early vigilance, 'and zeal to reſcue it from imminent danger.

Another inſtance may be given, of leſs public concern, indeed; yet likely to produce much good, and worthy of his beneficent ſpirit; namely, his deviſing, and ſetting on foot, a ſcheme, by which a fund might be raiſed in ſupport of the widows and or-phans of thoſe who, by their profeſſion, are diſabled from taking ſuch meaſures for advancing and ſecuring the temporal intereſts of themſelves and families, as lie open to other people.

'Hence alſo did the diſtinguiſhed for abilities, power, for-
'tune, and high rank, court his friendſhip: nor could the
'ſhades of a private ſtation prevent his virtues, unaided by
'wealth, or power, or place, from riſing into very public
'obſervation. Worth ſo eminent, tho' in the vale of life,
'cannot be hid. And as the great commanding principle of
'his ſoul was to do the greateſt good, ſuperior to every low
'ambition, to every ſelf-regard; he only ſought the aid of
'power, the more effectually to accompliſh his generous pur-
'poſe. For himſelf he deſired, he ſolicited, he obtained,
'nothing.

'Devoted to the public, an object ſuited to the greatneſs
'of his mind, and to which he was ever ready to ſacrifice his
'eaſe, his time, his health, his life; expecting no reward
'here, beſide what the conſcious heart confers, and the god-
'like joy of doing good. For this, content to ſuffer all that
'reproach, which ignorance, falſhood, and calumny, never
'fail to pour on oppoſing merit. Indeed, of his moſt ſolici-
'tous regards for the common weal, of his ardent love to his
'country, his country hath memorials great, and which will
'ſhine out, when the genius of liberty ſhall have diſperſed
'thoſe miſts, which, of late, have ſo much bewildered us.
'A warmer, a more faithful, a more diſintereſted votary,
'public liberty never had—a genuine patriot-ſpirit, which
'would have done honour to, and have merited diſtinction,
'in the happieſt periods of *Greece* and *Rome*. Far removed
'from the blind intemperate fumes of party-ſpirit, his zeal was
'not more fervent than enlightened. No man better under-
'ſtood the great principles of ſound policy. He had ſtudied
'the ſprings and balancing powers of the *Britiſh* conſtitution;
'knew their internal operations, and whatever tended to in-
'vigorate the regular movement of the whole; or, on the
'other hand, to weaken, and throw it into diſorder. This
'government of laws, and not of men, he revered, as the
'baſis on which public liberty ſecurely reſts—liberty, the
'birth-right of man, and beſt pledge of every valuable bleſſing!
'Nor could any one boaſt a more firm attachment to, nor,
'on all occaſions, expreſs a ſtronger ſenſe of, the ſecurity re-
'ſulting to our conſtitutional rights, from the preſent happy
'eſtabliſhment. To the faithful guardians of liberty he was
'ever ready to utter the glorious admonition of the patriot-
'ſage;

Remember, O my friends, the laws, the rights,
The generous plan of power deliver'd down,

From

From age to age, by your renown'd forefathers;
(So dearly bought, the price of ſo much blood)
O let it never periſh in your hands!
But piouſly tranſmit it to your children.

'Of a ſoul thus enriched with knowlege, thus filled with 'the love of goodneſs, one cannot help regreting, that no-'thing material remains in the way of writing. Many ſtrains 'of converſation have we heard from him, on points of the 'laſt conſequence, highly worthy to be recorded; and which, 'had they been committed to writing, could not fail to have 'been well received by all the lovers of truth. However, Sir, 'it is well known, that he lived in the ſtricteſt bonds of 'friendſhip, with men who have given to the public, works, 'very deſervedly, of high reputation; men who held him in 'the higheſt eſteem. In the retired ſocial hours, conſecrated 'by genius and taſte, to enquiries—*non de villis domibuſve 'alienis, &c.*—but of the moſt intereſting nature; in the ami-'cable colliſions of ſuch men, no wonder thoſe lights were 'ſtruck out, which opened to view ſome of the faireſt, and 'moſt fruitful fields of knowlege: a party in moſt of theſe 'free and generous diſquiſitions, and conſulted in all literary 'ſubjects, no ſmall deference was paid to his opinion: and 'it has been owned with pleaſure, that his ſentiments con-'tributed not a little to the perfection of very valuable writ-'ings, both on religious and philoſophical ſubjects; of ſeveral 'of which he alſo had the reviſal.

'However, after quitting the common road of buſineſs, in-'ſtead of giving up his leiſure hours to writing, he rightly 'obeyed the ſtrong impulſes of his nature, calling him out to 'virtuous action. Any thing he ever wrote, tho' always in-'tended to ſerve ends worthy of a good man, and a good ci-'tizen (for ſo unqueſtionably it was, however obloquy may 'exclaim) yet, the occaſions of his writing were incidental. 'Whenever the voice of his country ſounded in his ears; when 'he thought the genius of miſchief, and its mortal inſtruments, 'were at work to violate her ſacred rights; to ſteal upon the 'ſecure hour of unſuſpecting liberty—he was all arouſed: 'the public took full poſſeſſion of him, and he poured out the 'unlaboured effuſions of his heart, fearleſs of all danger, in a 'cauſe ſo glorious. Little ſolicitous about the manner, any 'farther than to lay before the public, in ſtrong and intelli-'gible characters, what, in his opinion, greatly concerned it 'to know; and full of the important ſubject, he was above 'attending to the forms of compoſition. To many, his ſtile 'may appear involved, and the thoughts crowded: they are ſo;

'for they aroſe in profuſion from a rich fund within; and he 'had not leiſure to make that evolution of ſentences, which 'ſaves a world of labour to a wandering, languid reader. 'Thus much to ſmall dealers in criticiſm.

'But, in good earneſt, it is amazing that he could have 'wrote at all, under ſo wretched a ſtate of ill health—an 'effort, which ſpoke great ſtrength of mind; ſuch an abſtrac-'tion from pain, as very few are equal to; and, above all, 'a thorow conviction of the critical moment of what he had 'to offer; as well as of the great importance of that cauſe he 'was engaged in. In this whole matter he acted from a deep 'ſenſe of duty; with ſuch religious regard to veracity, as no-'thing could have warped: and was, indeed, moſt nicely 'ſcrupulous to aſcertain the truth of thoſe facts from which he 'reaſoned. Such ſtrong conviction of important truth, and 'perhaps nerves irritable from diſeaſe, ſometimes produced 'an acrimony in his expreſſion; this alſo grew from an honeſt 'zeal for what he held far dearer than any private perſonal 'regards; and from an indignation at what he thought diſin-'genuous induſtry, to miſlead the public eye from the true 'points in debate *. Be this as it may, and lie the merits 'of the queſtion on which ever ſide (a ſubject not now to be 'diſcuſſed) yet, when the ferment of party ſhall have ſubſided, 'one may venture to ſay it will appear, to every calm diſ-'paſſionate mind, that our friend, with moſt upright ſtedfaſt 'intention, laboured to ſerve his country. In the ſame light, 'and exulting in the part he had acted, did he behold this 'great object, to the laſt. It appeared to be the lateſt of 'mortal cares that forſook his parting ſpirit! †—Happy that

* 'Here, Sir, candor, and a ſtrict regard to truth, may require 'ſome farther notice to be taken of an infirmity, which this excel-'lent man, tho' ſenſible of, and labouring againſt it, could not 'always overcome: this was, a propenſity to grow too warm in 'diſputation: which, however ſometimes offenſive to others at the 'preſent, and to himſelf painful on reflection, yet inſtantly vaniſhed 'with the occaſion; not leaving behind it the leaſt trace of ill-will 'or rancour. Beſides, the conſtitutional heat from whence this 'ſprung, in numberleſs important inſtances, had moſt happy effects; 'and, upon the whole, contributed to render his character more 'highly finiſhed. After all, *foibles* partly growing from ill habit of 'body, and complexion, how difficult to be quite rooted up! and 'how amiable that character, in which this appears to be the 'only one worth notice, which the ſevereſt ſcrutiny could have 'diſcovered!

† 'He died on the 11th of *July*, 1755, in the 54th year of his 'age; and, notwithſtanding the rapidity of the fever, in peace; en-'joying that *euthanaſia*, ſo much the wiſh of the wiſe,

'man

'man who ſhall go and do likewiſe! Who ſhall perſevere in 'this race of glory, till he arrive at the goal! Victory ſhall 'reward him with a never-fading crown; and peaceful, and 'honourable, ſhall his cloſe of life be!

'In the laſt place, if we view him in that light which diffuſeth the brighteſt glory around any human character; if 'we conſider him, as a member of the great family of God; 'as a loyal ſubject of his moral kingdom; in this higheſt relation did his heart conſtantly triumph. He entertained the 'moſt honourable ſentiments of his maker; of the greatneſs 'and goodneſs of the divine counſels: God's moral government, and the final happineſs of the righteous under it, his 'moſt favourite topics. The loſs of a becoming ſenſe of this 'from the minds of men, and of that faithful allegiance ſo 'indiſpenſibly due to the univerſal parent, he juſtly thought 'to be the great ſource of coldneſs to the offices of piety; of 'that profligacy of manners, and indulgence to animal paſſions, which tend to ſupplant all the endearing charities of 'life, and to looſen the firmeſt bonds of ſociety. His opinion 'too it was, that many modern productions in philoſophy, 'falſely ſo called, ſtrongly tended to tear up thoſe great principles, which lie at the foundation of religion and virtue: 'or, at leaſt, to throw them ſtill more out of ſight, by ſubſtituting at the head of things, in place of an univerſal ſovereign lawgiver and judge, only an unconcerned vague 'principle of intelligence; a mere phyſical, inſtead of a moral dominion.

'His religion thus flowing from the juſteſt ſentiments of 'Deity, became a liberal, a manly ſervice; the conſummation 'of the human powers: on the one hand, equally removed 'from the timid, ſervile genius of ſuperſtition; as, on the 'other, from the wild exceſſes of enthuſiaſm. At preſent it is 'but too viſible, that all public offices of devotion are wearing faſt into diſuſe, with multitudes who ſtill aſſume the '*Chriſtian* name. Self-ſufficience, levity of ſpirit, diſſipation amidſt the cares and pleaſures of life, appear to have 'uſurped, as a faſhionable diſtinction, a privilege, which 'neither true wiſdom, nor the regards due both to God and 'man, can pretend to juſtify—the privilege of ſeeming, at 'leaſt, to hold in contempt all the exterior and auxiliary parts 'of religion. Be this as it will, Mr. *Bruce* ſet a far different 'example. He thought that religion grew from the beſt 'principles of our nature; that it trains them up to their 'higheſt perfection; beſt ſecuring the peace and happineſs of 'individuals, and of communities. In conſequence of this,

'he

'he took great pleaſure in the natural and proper expreſſions 'of that veneration which is due to the ſupreme Being; and 'in the moſt public and ſolemn teſtimonies of it. At the 'ſame time, and on all occaſions, he ſhewed an utter abhor-'rence of all domination over conſcience: and therefore aſ-'ſociated with that denomination of *Chriſtians*, which he 'thought was moſt tenacious of its rights, againſt every uſur-'pation of man: to which he was, indeed, a very ſingular 'ornament; and to which he would have unalterably adhered, 'in the moſt iniquitous times, and at all events. In his life 'and manners appeared a degree of purity moſt exemplary; 'at the greateſt diſtance from every ſtain of criminal indul-'gence: thus, doing honour to the dignity of his nature; 'above all, to the majeſty of that preſence which is univerſal; 'under an immediate deep ſenſe of which he ever acted.

'And now, may he not juſtly be ranked as one of thoſe 'extraordinary lights, ſometimes ſet up by Providence, to 'ſhed a benign influence on all within their ſphere; and to 'illumine many who might otherwiſe wander in the dark 'paths of error? Happy they, who, having had nearer acceſs 'to this light, ſhall be found to have caught a ray of the 'heavenly fire! As, on the contrary, how juſt will be their 'reproach, not to have profited in proportion to their ſeveral 'capacities? much more to have turned away their eyes from 'copying ſo bright an example? For, how delightful muſt 'it be, to look up to a character of ſuch exalted worth! To 'ſee, even in a downward age, a voluntary homage paid to 'it! To behold it ſhining out with unſullied luſtre—a luſtre 'all its own, and nothing indebted to that ſpurious glare re-'flected from external pomp, and the ſo much envied goods 'of fortune! nor need the moſt humble virtues doubt a ſure 'reward; conducted, like his, by true wiſdom, and flowing 'from the clear ſpring of undefiled goodneſs within—they 'need not deſpair of attaining to eminent degrees of every 'thing good and honourable; provided they are animated 'with an equally pure and fervent love of God, of mankind, 'of all moral excellence, tho' with much unequal powers of 'mind; and are careful to maintain the ſame uniform exact 'ſelf-diſcipline with our friend. To conclude,

> He was a man, take him for all in all,
> We ſhall not quickly ſee his like again.

'Thus, Sir, in obedience to your deſire, and from the 'moſt cordial regard to the memory of an excellent man, I 'have attempted to illuſtrate his character: to exhibit a pic-

'ture

'ture of that faireſt order of beauty, the beauty of the mind. 'You ſhould have had it ſooner, had not want of leiſure, 'and of practice in this way, prevented. It is not impro-'bable, that ſtrangers to the original, or an eye unaccuſtomed 'to contemplate paintings of the moral kind, may imagine 'this to be wrought up beyond the life. Affection, indeed, 'may have laid on the colours warmer than ordinary; but 'the principal lines, it is hoped, will be found not incorrect; 'at leaſt, not one ſtroke has deſignedly offended againſt truth. 'To you, Sir, the appeal is made, than whom no man knew, 'or could know, Mr. *Bruce* more thoroughly. Indeed, to 'many, to very many, it may be made with confidence. Do 'you recognize the likeneſs, if a good one: if otherwiſe, 'do as you ſhall think proper; the thing is entirely ſubmitted 'to your diſpoſal.

'I am, Sir, *&c.*

Aug. 11, 1755.

ART. XXXI. *A Summary, hiſtorical and political, of the firſt planting, progreſſive improvements, and preſent ſtate of the* Britiſh *ſettlements in* North-America. *By* William Douglaſs *, *M. D.* 8vo. 2 *vols.* 12*s.* Baldwin.

NOTHING contributes more to a reader's pleaſure in the peruſal of any work, than clearneſs of method, and perſpicuity of language. Where theſe, indeed, are wanting, whatever elſe a book may have to recommend it, unleſs the ſubject is of a very intereſting kind, it will have but few readers among perſons of taſte. This reflection naturally occurred to us upon reading this ſummary, which contains, indeed, many uſeful things, that well deſerve the public attention, in the preſent ſituation of our affairs in *America:* but they are ſo ſtrangely thrown together; the author's manner of writing is ſo rugged and uncouth; and his digreſſions ſo frequent, that it requires a very conſiderable ſhare of patience, to go through his work.

Were the materials the doctor has laid before the public reduced into a proper form, and what is ſuperfluous ſtruck out, we ſhould have not only an uſeful but an entertaining work.

* It appears, that this gentleman publiſhed his work in periodical parcels, beginning about the year 1747. The two volumes were firſt collected and printed in *New England.*

His

His performance, however, as it is, is not without its merit; it contains a great deal of natural knowlege, and a fuller and more circumſtantial account of *North-America*, than is any where elſe to be met with. The author appears to be a man of ſound judgment, and extenſive knowlege; he delivers his ſentiments of perſons and things with a blunt freedom, which is not always diſagreeable; an air of integrity appears through the whole of his work; and as he reſided thirty years in our colonies, he had much better opportunities of being acquainted with the ſituation of affairs in them, than the generality of writers upon the ſubject. We ſhall give our readers a general view of what he ſays, with ſuch extracts as, in our opinion, will be moſt agreeable to them.

In his firſt ſection he propoſes a ſcheme for an excluſive *Indian* trade, and for determining and ſettling the territorial limits between *Great-Britain* and *France*, in *North-America*. The ſecond ſection, which is a very long one, contains an account of the antient and modern navigation, diſcoveries, and ſettling of colonies; of the ſeveral eſſays towards diſcovering navigable paſſages from *Europe* to the *Eaſt Indies*, *China*, and the ſpice iſlands; and of the firſt ſettlements in *America* from *Europe*; with digreſſions on various ſubjects.

In treating of the *French* diſcoveries and ſettlements he gives the following account of *Canada*.

The original of the name is uncertain; ſome ſay it was 'named from Monſ. *Cane*, who early ſailed into that river '(*Miſſiſſippi*); if ſo, O caprice! why ſhould ſo obſcure a man '(his voyage is not mentioned in hiſtory) give name to *New* '*France*, as it is called?

'*Verazani*, a *Florentine*, in the king of *France*'s ſervice, '(*Francis* I. was an active prince) coaſted along the eaſt ſide 'of *North-America*, and went aſhore in ſeveral places, ac-'cording to the humour of thoſe times, took a nominal poſ-'ſeſſion for *France*, from 37 degrees, the mouth of *Cheſapeak-'bay*, to 50 degrees north latitude, the mouth of the river St. '*Laurence*, ſo called becauſe firſt diſcovered on that ſaint's 'day; he ſailed up the river of St. *Laurence*. Two ſhips 'from *England* ſailed up that river, *anno* 1527. *J. Cartier*, 'a native of St. *Malo*, made two voyages to this river, *anno* '1534 and 1535; he proceeded ſo far as *Monreal*, and called 'the country *New France*. *Anno* 1542, *Roberval*, from *Ro-'chelle*, carried thither a few people to ſettle; they did not 'continue their ſettlements. About the middle of the ſix-'teenth century, the *French* and *Spaniards* diſputed ſettlements 'upon the coaſt of *Florida*. Secretary *Walſingham* of *England* 'being

'being informed of an opening south of *Newfoundland*, fitted 'out Sir *Humphrey Gilbert*; he sailed up St. *Laurence* river, 'and took poſſeſſion for the crown of *England*. *Anno* 1604, 'Henry IV. of *France* made further diſcoveries in *L'Acadie*, 'now *Nova-Scotia*; and in *Canada*, or *New-France*, he 'planted a colony which ſubſiſts to this day; may it not ſub-'ſiſt long, it is a nuſance to our *North-America* ſettlements, '*delanda eſt Carthago*. *Anno* 1608, *Quebec*, on a narrow upon 'the river St. *Laurence*, began to be ſettled, and is now in-'creaſed to about 7000 people of all colours, ſexes, and 'ages; it is the reſidence of the governor-general, intendant, 'and ſupreme council; tide flows about eighteen feet.

'*Canada* is no otherways a company, only for the caſtor, 'or beaver fur-trade; as they have no ſettlements, but upon 'rivers and creeks, by giving ſome delineation of theſe, we 'deſcribe that country. The gulph of St. *Laurence*, from '*Cape-Raze*, of *Newfoundland*, to *Cape-Roſier*, in 50 degrees '30 minutes north latitude, the mouth of the river St. *Lau-'rence*, (here the river is about 30 leagues wide) about 88 'leagues: in this gulph are the iſlands of *Cape-Breton*, *An-'ticoſti*, St. *John's*, *Madalene*, and ſome other ſmall iſlands, 'given to the *French* by the infamous treaty of *Utrecht*, 1713. 'From *Cape-Roſier* to *Tadouſac*, on the north ſide of the ri-'ver, are 80 leagues bad navigation; *Tadouſac* is no town, 'but a good harbour for large ſhips, navigable for ſhips 25 'miles, has a water communication by the river *Seguany*, *&c.* 'with *Hudſon's Bay*. From *Tadouſac* to *Quebec* are 30 leagues, 'from *Quebec* to *Les Trois Rivieres*, on the north ſide of the 'river, 30 leagues: this was the firſt *French* ſettlement, it 'abounds with iron ore, is the reſidence of a ſub-governor; 'this government (there are three governments in *Canada*) 'extends twelve miles up the great river, and twelve miles 'down the river; the tide does not flow much higher: from '*Les Trois Rivieres* to *Monreal*, the ſeat of the next ſub-go-'vernor, are thirty leagues.

'From *Cape-Roſier*, along the ſouth ſide of St. *Laurence*, 'to *Monreal*, is an almoſt continued chain of hills or moun-'tains, and the runs of water ſhort and rapid; it is ſcarce ha-'bitable. A little above *Monreal*, the two rivers of *Outaua-'ues* (comes from a country north-weſt, belonging to a large 'and powerful *Indian* nation) and *Cataraqui* meet; *Cataraqui* 'river comes about fifty leagues ſouth-weſt from the lake of 'the ſame name; from *Fort-Frontenac*, at the head of this ri-'ver, by water-carriage to *Monreal*, are four days travel; 'but from *Monreal* to *Fort-Frontenac* are ten or more days 'travel,

'travel, becauſe of many carrying-places at ſeveral cataracts, 'called falls, or *ſauts*.

'The communicating five great lakes of *Canada*, *viz.* *Ca-* 'taraqui, or *Ontario*, *Erie*, *Ilenois*, *Hurons*, and *Upper-lake*, 'may be called inland ſeas, lying from 39 deg. to 51 deg. 'north latitude. The ſmalleſt, *Ontario*, is about eighty 'leagues long, thirty-five leagues wide; the *Lake Superieure* 'is 200 leagues long, it is larger than the *Caſpian* ſea. They 'do not freeze over, ſnow does not lye long within ten or 'twelve miles of them; their ſoft, mellow, circumabient va- 'pour mollifies the air.—

'All the *French* colonies are under the direction of the 'council of the navy of *France*, and of one of the four ſecre- 'taries of *France*, called ſecretary for the marine and planta- 'tions. The *French* king's charge *per annum* for *Canada*, is 'about 200,000 crowns; but the high duty upon ſalt ſent 'from *France*, and the duty upon furs and ſkins ſent from '*Canada* to *France*, overbalances this charge. The king's 'bills of exchange upon the treaſury are paid at fifteen days 'ſight; the caſtor-bills upon the company are paid at three 'months ſight. Their currency is the ſame as in *France*, be- 'ing 25 *per cent.* better than that of the *French Weſt-India* 'iſlands.

'By information from Capt. *La Ronde*, and Lieut. *De* '*Ramſey*, envoys from the governor-general of *Canada*, con- 'cerning the *French* inſtigating and furniſhing our enemy-*In-* 'dians with war-ammunition, *anno* 1723, there ſailed from '*Quebec*, nineteen veſſels for the ocean; built in the river 'of St. *Laurence*, ſix veſſels fit for the ocean. *N. B.* Up the 'river to the ſouthward, is good ſhip-timber; lately they have 'built two or three men of war for *France*.

'The ſeaſon of navigation in the river St. *Laurence*, are 'the months of *Auguſt* and *September*, for the ſtore-ſhips and 'caſtor-company ſhips. Ships have ſailed from *Quebec* to '*Rochelle* in eighteen days. Beſides peltry, they ſend to *France* 'a ſmall matter of lumber, timber, ſtaves, tar, tobacco. Ships 'from *France* bring wines, brandies, and dry goods, and ſail 'with flour, peaſe, and pork, to the *Weſt-India* iſlands; and 'from thence home to *France* with ſugars, *&c.* In *Canada*, 'from the ſetting in of the froſt until ſummer, no news 'from *France*, and other foreign parts, except what is con- 'veyed to them by way of *Albany*: many of the *French* furs 'are clandeſtinely carried to *Albany*; this is the reaſon why 'our *Dutch* ſubjects there are averſe from a war with the '*Canada-French*, and their *Indians*. At *Oſwego*, the mouth

of

'of *Onondaguas* river upon the eaſt ſide of lake *Ontario*, there 'is a trading fair from *Albany* all ſummer; *Indians* of above 'twenty different nations reſort thither, from *South-Carolina*, 'in north latitude 32 deg. to the bottom of *Hudſon's Bay*, in 'north latitude 51 degrees; therefore there certainly is a good 'water-communication in-land, in all that extent, and con- 'ſequently a vaſt *Indian* ſkin and fur-trade. Furs are more 'plenty to the ſouthward, but not of ſo good a ſtaple as to 'the northward.—*Canada* is ſettled only near the rivers and 'creeks.—

'They have only three towns of any conſideration, *viz.* '*Quebec*, the metropolis and reſidence of the governor-gene- 'ral of *Canada*, or *New-France*; it is their principal fortreſs; 'the cathedral is their only pariſh-church; in the lower town 'there is a chapel of eaſe: here are two convents, (*Jeſuits* 'and *Recolects*) of men, and three convents of women, or 'nunneries. *Monreal*, more pleaſantly ſituated, the reſidence 'of a deputy-governor, ſixty leagues above *Quebec*, upon the 'ſame river, is near as populous as *Quebec*; but not ſo well 'fortified. *Les Trois Rivieres*, a ſmall town and trifling for- 'tification, lies midway upon the river, between theſe two; 'it is the ſeat of the third government.

'The country is divided into about eighty diſtricts, ſome- 'what in the manner of our *New-England* townſhips, (the '*New-England* townſhips, in *Old England* would be called 'country pariſhes, and their ſeveral precincts, chapels of eaſe.)

'All their militia, or fencible men, capable of marching 'at this writing, *anno* 1747, do not exceed 12,000 men; 'with about 1000 regular troops, independent marine com- 'panies, and about 1000 *Indians* that may be perſuaded 'to march.

'Beſides the three towns, or ſtrong places already men- 'tioned, there are, 1. *Crown-point*, a late intruſion upon the 'juriſdiction of *New-York*. 2. *Fort-Chamblais*, a conſiderable 'fort or paſs from the *Engliſh* ſettlements to the upper *French* 'ſettlements in *Canada*. 3. *Fort-Sorrel*, where the river *Cham-* 'blais, the diſcharge of lake *Champlain*, enters the river of 'Canada, or St. *Laurence*, an inſignificant fort. 4. *Fort-* 'Frontenac, where the diſcharge of *Lake-Ontario*, and the 'other great inland lakes, forms the *Catariqui* branch of the 'river St. *Laurence*. 5. *Fort-Denonville*, near *Niagara*, falls '(Governor *Vaudreuil* had it accurately examined, it was 'twenty-ſix fathom perpendicular) between the lakes *Ontario* 'and *Erie*. 6. *La Trouette*, at *Les Detroits*, between the 'lakes *Erie* and *Hurons*. *N. B.* Theſe three laſt-mentioned

'fort-,

'forts have bread and peaſe from *Monreal*, but no other 'proviſions.

'Beſides theſe, by way of oſtentation, we find, in the *French* 'maps of *Canada* and *Miſſiſſippi*, many forts marked out; theſe 'are only extempore ſtockades, or block-houſes, made for a 'ſhort time of reſidence in their travelling trade with the *In-* 'dians. Some *French Indian*-traders, when they ſet out, ob- 'tain (a certain perquiſite) from the governor, an eſcorte of 'a ſerjeant and a few private ſoldiers, for protection againſt 'any *Indian* inſults.

'There is an annual patrol of this nature from *Quebec*, in 'Canada, to *Fort-Orleance*, near the mouth of the *Miſſiſſippi*; 'it is about ſix hundred leagues travel, with its detours of ri- 'vers and carrying-places; the direct diſtance, or difference, 'in latitude, falls ſhort of four hundred leagues: this long 'rout is not attended with ſuch difficulties and hardſhips, as 'is commonly imagined; there is a river falls into the ſouth 'ſide of *Lake-Erie*, which leads to a carrying-place to the 'river *Ohio*, a branch of the river *Miſſiſſippi*.—

In treating of the *Britiſh* ſettlements in *America*, the doctor has a digreſſion concerning ſugar, which may not, perhaps, be unacceptable to many of our readers. 'The antient 'Greeks and *Romans*,' ſays he, 'uſed honey only for ſweet- 'ning, ſugar was not known among them: *Paulus Ægineta*, 'a noted compiler of medical hiſtory, and one of the laſt 'Greek writers upon that ſubject, about *anno* 625, is the firſt 'who expreſly mentions ſugar; it was at firſt called *mel ariun-* 'dinaceum, that is, reed, or cane-honey. It came from *Chi-* 'na, by way of the *Eaſt Indies* and *Arabia*, to *Europe*. As 'ſpirits, (*ſpiritus ardentes*) not above a century ago, were 'uſed only as officinal cordials, but now are become an en- 'demical plague every where, being a pernicious ingredient 'in moſt of our beverages: ſo formerly ſugar was only uſed 'in ſyrups, conſerves, and ſuch like *Arabian* medicinal com- 'poſitions. It is at preſent become of univerſal and moſt 'noxious uſe; it fouls our animal juices, and produces ſcro- 'phulas, ſcurvies, and other putrid diſorders; by relaxing the 'ſolids, it occaſions watry ſwellings, and catarrhous ails; it 'induces hyſteric and other nervous diſorders; therefore 'ſhould be ſparingly uſed, eſpecially by our weaker ſex, they 'are naturally of a *fibra laxa*.

'The iſland-colonies (in a peculiar manner they are called 'the *Weſt Indies*) had the ſugar-cane from the *Brazils*; the 'Portugueſe of *Brazil* might have them from their ſettlements 'in the *Eaſt Indies*: at preſent the flavour and ſmell of our 'ſugars,

'ſugars, and of thoſe from *Brazil*, differ conſiderably; this 'may be attributed to what the *French* call, *le gout de terroir*: 'thus it is with wines from tranſplanted vines; *Virginia* to-'bacco, and *Brazil*, and *Varinas* tobacco, differ upon this 'account.

'*Arundo Sacharifera*, *C. B. P.* ſugar-cane, are the botanical *Latin*, and *Engliſh* tribe-names; it grows to five, ſix, 'or more feet high; articulated or jointed, with a gramineous or reed-leaf. The canes are generally planted in *Auguſt*, and cut down from *Chriſtmas* to *June*, of the following, not the ſame, year; they are from ſixteen to twenty-'two months upon the ground; this produce allows of a great 'latitude as to gathering in, without any conſiderable loſs: 'if cut ſeaſonably, and ſoon, they yield more juice, but leſs 'rich, than if left ſtanding a few months longer; moreover, 'canes that might have been cut at the end of *December*, the 'planters are under a neceſſity to keep ſome of them growing 'until *June*, to furniſh provender, which is cane-tops, for 'their cattle. One gallon of cane-liquor may yield about one 'pound, three quarters of ſugar; a pot of 60 weight of ſugar, 'may drop about three gallons molaſſes; one gallon molaſſes, 'if good, yields near one gallon rum, or proof ſpirit; by 'claying, ſugars loſe above two ſevenths, which runs into 'molaſſes: the differences upon the improvement of ſugars 'generally is in this proportion, *viz.* if *Muſcovado* ſell at '25*s. per cent.* weight, firſt clays ſell at 35, ſecond clays 45, 'third clays at 55.

'The manufacture is reckoned equal in value to the pro-'duce or cultivation; it has many chargeable articles, the 'mill, the boiling-houſe, the curing-houſe, ſtill-houſe, ſtore-'houſe. Sugars are diſtinguiſhed into *Muſcovadoes*, by the '*French* called *ſugar-bis*, or *brute*; firſt, ſecond, and third 'clayings, or refinings.

'The cultivation of the cane; a length of few joints or 'knots, laid flat or horizontally in holes; theſe holes are half 'foot deep, or better, three feet long, two feet wide; thirty 'good field negroes may hoe an acre a day; from each joint, 'or oculus, proceeds a reed of canes.

'In *Barbadoes*, the charge of cultivation and manufacture 'of ſugar (ſuppoſing the labour hired, as it happens in ſome 'particular circumſtances) is about 15 *l. per* acre; an acre at 'a medium is reckoned to produce 2500 *lb.* weight of ſugar; 'therefore all exceeding 12*s. per cent.* wt. in the price of ſugars, 'is clear profit to the planter. *N. B.* The rum defrays the 'ordinary expence of the plantation. They allow one good

'field-negroe for one acre canes, all labour included. The 'labour is very conſiderable (ſuppoſing the ground well cleared 'and brought to) *viz.* holling, planting, dunging, weeding, 'hilling, and cutting.

'After the firſt purchaſe, the charge of a ſugar plantation-'negroe is very ſmall, not exceeding 40*s. per ann.* for cloath-'ing and feeding; when full cloathed, it is jacket and breeches 'for the men, jacket and petticoats for the women, of *Oznabrigs*, at nine-pence *per* yard, and a coarſe red milled cap; 'the negroes of one plantation live in contiguous huts, like 'an *African* town; are allowed ſome ſhort time, *viz. Saturday* afternoon, and *Sundays*, with a ſmall ſpot of ground, to 'raiſe proviſions for themſelves; or, if new negroes, are allowed one pint of *Guinea* corn, one ſalt herring, or an equivalent, *per* day, in other proviſions, of ſalt mackrel, dried ſalt-fiſh, *Indian* corn, *&c. Barbados* requires a ſupply of four or five thouſand new negroes *per annum.*

'The planters divide their cane-lands into thirds, *viz.* one 'third ſtanding canes, another third new-planted canes, and 'the other third fallow. In *Barbados*, they plant every crop, 'or ſecond crop; in the other iſlands they have ratoons, or 'ſecond, third, fourth, *&c.* crops from the ſame roots, but 'every ſucceeding year they yield leſs. The quantity of ſugar imported *per annum*, from the *Britiſh* ſugar-iſlands to *Great-Britain* is about 80,000 to 85,000 hogſheads, at 1000 weight, *per* hogſhead.

'In imitation of the *French*, by an act of parliament 1739, *Britiſh* ſugars are allowed to be carried directly, without entering in *Great-Britain*, to any foreign port, ſouth of *Cape Finiſterre*, under certain reſtrictions, too long for our enumeration. About fifty years ago the *French* were chiefly ſupplied with ſugars from *Great-Britain*; at preſent they ſupply themſelves, and can afford to underſell us in all markets, the *Mediterranean*, *Holland*, *Hamburgh*, *&c.*'

In this ſection the doctor likewiſe gives an account of the general food of the *Europeans*, in *America*, and of the negroe-ſlaves; and deviates occaſionally into ſomewhat of the natural hiſtory of the countries he mentions. The third ſection contains a variety of articles: 1. A general hiſtory of the *Weſt-Indians*, or aboriginal *Americans*; 2. Their religion, language, manners, arts, and improvements; 3. Their tribes, or nations, lying upon, or near the eaſtern ſhore of, *North-America*; 4. Their wars with, and incurſions upon, the *Britiſh North-American* colonies.

The

The aboriginal *Americans*, he tells us, have no honesty, no honour; dread labour, more than poverty; spend all their time in eating or sleeping, except what is employed in travelling, hunting, and dancing; are much addicted to deceit and lying; have great fortitude of mind, so as to suffer any torture, without the least appearance of fear or concern; are barbarous and implacable; never forget or forgive injuries; and, from a principal of revenge and fury, eat the very flesh of their enemies.

Strictly speaking, they have no government, no laws, and are only cemented by friendship and good neighbourhood: every individual seems to be independent and *sui juris*, and they have no compulsive power over one another. They have no temples, no altars, no idols or images, no set times for worship: their worship, if it deserves that name, is only occasional, with frantic and ridiculous vociferations and gesticulations, and in cases of sickness or great calamities, performed by some of their cunning men called powowers. These powowers are not parish-priests or clergy, regularly set apart to initiate the people into the mysteries of religion, and to perform religious rites and ceremonies; but are of the same nature with common cheats and conjurers, such as, in the most civilized nations of *Europe*, impose upon ignorant and weak people, by pretending to familiar converse with some superior Being.

Christianity, our author says, is not like to have any good footing among them; and he assigns the following reasons for it: 1. We are not exemplary enough in common life, and commercial dealings; the *Indians* say, that they cannot perceive that mankind are the better for being *Christians*. 2. Our missionaries are generally void of discretion; instead of instructing them in the fundamental principles of natural religion and morality, by gentle and easy steps, they begin with the sublime mysteries of our religion, such as, *How many persons are there in the godhead?* and the like. Thus from the beginning they are bewildered and lost for ever. Besides this, we are told, that some pious frauds have, by being discovered, left a permanent prejudice against the *Christian* religion; thus it is said, that some *French* missionaries, in relating to the *Indians* the history of our Saviour's birth and sufferings, tell them that the virgin *Mary* was a *French* woman, and that the *English* crucified *Jesus Christ*.

The powowers, conjurers, or wizards, are their principal physicians. Instead of our way of letting blood, they practise cupping; vomit and purge by particular herbs or roots; and instead of caustics, burn with touchwood. Their princi-

pal remedy is ſweating in huts warmed by heated ſtones, and thereupon immediate immerſion in cold water. This the doctor thinks a rational practice, becauſe by relaxing firſt, it gives a free paſſage to the obſtructed circulatory juices; and after a free paſſage is ſuppoſed to be obtained, the cold immerſion braces up again: in inflammatory and eruptive epidemical fevers, however, this practice, he ſays, depopulates them.

The fourth ſection contains ſome general remarks concerning the *Britiſh* colonies in *America*, their political and eccleſiaſtical conſtitution, *&c.* and concludes with a digreſſion concerning the magnetical needle. After this the author proceeds, in the ſecond part of his work, to give particular accounts of our ſeveral colonies, and begins with the *Hudſon's Bay* company. He then goes on to give ſome account of the iſland of *Newfoundland*, and its cod-fiſhery. This, he tells us, is a fiſhery of longer ſtanding than any of our plantation ſettlements are: it is not confined to any patent or excluſive company, but an open general *Britiſh* cod-fiſhery, conſiſting of many lodges, or commodious harbours, for curing of cod-fiſh, for the *Spaniſh*, *Portugueze*, and *Italian* markets.

In regard to the regulations, diſcipline, or œconomy of *Newfoundland*, we are told, that 'differences amongſt the fiſhermen of the ſeveral harbours, are at firſt inſtance determined by the admirals ſo called, being the firſt ſhip-maſters who arrive for the ſeaſon in the reſpective harbours; from this judgment, appeal lies to the commodore of the king's ſtationed ſhips, who determines in equity.' The annual quantity of cod-fiſh ſhipped off by *Britiſh* ſubjects from *Newfoundland*, is from one to three hundred thouſand quintals. It requires from four to five thouſand *Newfoundland* freſh cod-fiſh to make one hundred quintals of well cured dry cod, or three quintals wet fiſh make one dry. The livers from one hundred quintals dry cod, afford about one hogſhead, or ſixty gallons of liver-oil. After the fiſh are headed, boned, ſplit, and ſalted, the ſhoremen deliver one half the weight, the overplus goes for their labour. The cod-fiſh annually appear firſt at St. *Peter's* and *Placentia*, in *May*, and thence proceed northward along the ſhore to St. *John's*, *Trinity*, *&c.* and in *Autumn* are fiſhed by the *French* in the north parts of *Newfoundland*.

After a digreſſion concerning fiſheries, the doctor proceeds to give an account of *Nova-Scotia*, the iſland of *Sables*, and *Cape-Breton* iſlands; and here he takes occaſion to conſider, pretty largely, what happened in the northern parts of *North-America*,

America, from the commencement of the laſt *French* war, to *May* 1748.

The next four ſections relate to the dominions of *New-England*, at preſent divided into four ſeveral colonies or governments. The doctor introduces what he ſays concerning them with a general account of the territories, incorporated by royal charter into one province or colony, by the name of *Maſſachuſet's Bay*. He gives a large geographical deſcription of the country, an account of the ſeveral governors of it, with the various religious ſectaries that have appeared in *New England*, all which we muſt paſs over. He likewiſe treats very fully of their civil adminiſtration, to give our readers any tolerable idea of which, would carry us far beyond our proper bounds.

In *New-England*, we are told, the people are generally congregationaliſts; in *Maſſachuſſet's Bay* there are no leſs than 250 congregational churches; in *Connecticut* about 120; in *New-Hampſhire* about 30; and in *Rhode-Iſland* only ſix or ſeven. It was the cuſtom formerly for perſons to give a public relation of their converſion, previous to the admiſſion of their children to baptiſm, and of themſelves to the ſacrament of the Lord's ſupper: but this cuſtom, the doctor ſays, many of the congregational churches have now laid aſide; and, indeed, it is pity it ſhould not be univerſally aboliſhed, ſince, wherever it prevails, very pernicious conſequences to religion muſt ariſe from it.

In the ſection concerning *Rhode-Iſland*, he dwells long on the ſubject of religion; gives an account of the three incorporated ſocieties in *Great Britain* for propagating *Chriſtian* knowlege, and makes ſeveral very ſenſible obſervations, in relation to the conduct of our miſſionaries. The ſociety for propagating the goſpel in foreign parts, he acknowleges to be a very pious and laudable deſign, but obſerves, that it is very badly executed in *Britiſh North-America*.

'1. Any indifferent man,' ſays he, 'could not avoid imagining, that by propagating the goſpel in foreign parts, was 'meant, the converſion of natives of ſuch parts, as the royal 'charters and proprietary grants of our plantations, enjoin 'the civilizing, and converſion of the *Indians*, by doctrine and 'example. It is aſtoniſhing to hear ſome of theſe miſſionaries, and their friends, indiſcreetly affirm, that this was no 'part of the deſign, becauſe not expreſſed in ſtrong terms in 'their charter. King *William*, the granter of the charter, 'cannot be imagined to have meant, that the expulſion or elbowing out ſober orthodox diſſenters was the principal in-

'tention thereof, tho' at preſent their chief practice: the
'is not one miſſionary, (the *Albany* and *Mohawk* miſſiona
'excepted) that takes the leaſt notice of the *Indians*: the ſ
'ciety, ſenſible of this neglect, in their lateſt miſſion, that
'Mr. *Price*, for *Hopkinton*, about thirty miles inland fro
'*Boſton*, he is particularly inſtructed, to endeavour the pr
'pagation of the *Chriſtian* religion among the neighbouri
'*Indians*.

'The practice of the preſent miſſionaries, is to obtain
'miſſion to our moſt civilized and richeſt towns, where a
'no *Indians*, no want of an orthodox *Chriſtian* miniſtry, a
'no *Roman* catholics, the three principal intentions of thi
'miſſion: they ſeem abſurdly to value themſelves upon th
'converſion (I do not ſay perverſion) of the preſbyterians a
'congregationaliſts. All men have a laudable veneration fo
'the religion of their anceſtors, and the prejudices of educ
'tion are hardly to be overcome; why then ſhould a perſo
'who peaceably follows the orthodox allowed, or tolerat
'way of his forefathers, be over-perſuaded to relinquiſh it
'conſidering, that by an interceding wavering, the man ma
'be overſet, and ſink into infidelity? They ſeem to val
'themſelves more upon this, than upon the converſion of a
'heathen to our civil national intereſt, and to *Chriſtianity*
'or the reformation of a *Roman* catholic, as is much wante
'in *Maryland*; or preſerving the *Britiſh* extract from runnin
'into infidelity, as in *North-Carolina*.

'2. In their charter it is ſaid, that in ſeveral of the col
'nies and factories beyond the ſeas, the proviſion is very mea
'in ſome, and in many others none at all, for the mainte
'nance of orthodox miniſters; therefore the ſociety is eſta
'bliſhed for the management of ſuch charities as ſhall be re
'ceived for this uſe. So it is, their miſſionaries are not ſta
'tioned in ſuch poor out-towns, but in the moſt opulen
'beſt civilized, and *Chriſtian* towns of the provinces; that i
'in all the metropolis towns of the colonies, and other ri
'and flouriſhing towns, well able to ſupport, and in fact d
'ſupport, orthodox miniſters,

'In all our colonies (*Rhode-Iſland* excepted) there is a pa
'rochial proviſion for an orthodox goſpel-miniſtry. Dr. *Bra*
'a very zealous promoter of this ſociety, writes, that in th
'colonies of *Maſſachuſet* and *Connecticut* there was no need
'all of miſſionaries,

'In the latter years of Queen *Anne*'s adminiſtration, pe
'haps, the deſign of this charity was perverted from the or
'ginal deſign of converting the heathens, preſerving of re

'gio

'gion among our out-plantations, not able to maintain a 'goſpel-miniſtry, and preventing a popiſh influence; it was 'converted to a deſign of withdrawing the tolerated ſober re-'ligious diſſenters to a conformity with the (then) high 'church; a manuduction to popery, and the introduction of 'a popiſh pretender to the crown: but as by the happy ſuc-'ceſſion of the preſent proteſtant family, all hopes of this 'kind are vaniſhed, it is in vain, and will anſwer no end, 'for any party of men to foment diviſions among good *Chriſ-'tians*. I have a very great regard for all good miniſters of 'the *Chriſtian* goſpel, and have no private or particular re-'ſentment againſt any miſſionary: but as an impartial hiſto-'rian, I could not avoid relating matters of fact, for the in-'formation of perſons concerned, who, by reaſon of diſtance, 'and other buſineſs, cannot be otherwiſe informed.

'In the charter, the propagation of the church of *England* 'is not mentioned; the expreſſions are general, "An ortho-"dox clergy—propagation of the *Chriſtian* religion or goſpel "in foreign parts." Therefore the miſſionaries ought to be 'men of moderation, that is of general charity and bene-'volence; conſidering alſo, that many diſſenters have con-'tributed to this charity, and are worthy members of the ſo-'ciety. Fiery zealots are a detriment to the deſign of the 'ſociety.

'By groſs impoſitions upon the worthy and laudable ſociety, 'their charity, and *Chriſtian* benevolence is egregiouſly per-'verted. I ſhall mention a few inſtances. 1. In the large 'and not well civilized province of *North-Carolina*, that 'country being poor and unhealthful, miſſionaries were not 'fond of being ſent thither, tho' for many years they had no 'goſpel-miniſter of any denomination among them, and did 'degenerate apace towards heatheniſm; when at the ſame 'time the well civilized and chriſtianized colonies of *New-'England*, were crouded with miſſionaries. Lately two miſ-'ſionaries (no more) have been ſent to *North-Carolina*; one 'to itenerate the ſouth-ſide of *Neuſe* river, the other the north-'ſide of that river. 2. One clauſe in their charter is, "for the "inſtruction of thoſe who are in danger of being perverted by "*Roman* prieſts and jeſuits, to their ſuperſtition;" this is in 'no reſpect the caſe in the colonies of *New-England*, the 'moſt crouded with theſe miſſionaries. *Maryland* is our only 'continent colony infected with popery, and where the paro-'chial miniſters ſeem not to attend their converſion or re-'formation; thus the papiſts and diſloyal are indulged or 'overlooked; and one would imagine, that the principal de-

'ſign has been to pervert the proteſtant loyal diſſenters, con-
'ſidering, that the miſſionaries with the largeſt ſalaries are
'generally ſtationed in the very loyal, the beſt civilized, and
'moſt opulent towns of the colonies, who are well able, and
'in fact do, ſufficiently ſupport a proteſtant orthodox goſpel-
'miniſtry. I ſhall only inſtance the town of *Boſton*, the
'place of my reſidence, the metropolis of all the *Britiſh-Ame-*
'*rican* colonies; in *Boſton* are many congregations of ſober,
'good, orthodox *Chriſtians* of many denominations, parti-
'cularly two congregations of the church of *England*; their
'rectors are very good men, and well endowed by their re-
'ſpective congregations; beſides a king's chaplain, ſo called,
'with a ſalary of 100 *l.* ſterling *per ann.* from *Great-Britain*;
'a ſuperb coſtly church, equal to many cathedrals, is now
'building by the church of *England*-men: yet notwithſtand-
'ing, this moſt excellent and laudable charity is miſapplied
'by ſtationing in *Boſton* a ſuperfluous miſſionary, at the
'charge of 70 *l. per ann.* beſides the allowance from his con-
'gregation. The biſhop of St. *David*'s, in his ſermon before
'the ſociety, in *February* 1749-50, in a few words expreſſes
'the original deſign of the ſociety, "An opportunity is pre-
"ſented, both among the plain and ſimple *Indians*, and among
"the unhappy negroe-ſlaves—an utter extinction (meaning in
"*North-Carolina*) of *Chriſtianity* was no abſurd or groundleſs
"apprehenſion."

'*Connecticut*, a ſmall colony, the moſt prudent and induſ-
'trious of all our colonies, in which are no waſte lands re-
'maining, ſupplied with orthodox miniſters, well qualified,
'and well paid, from miſrepreſentations of neighbouring miſ-
'ſionaries, are crouded with the greateſt number of miſſiona-
'ries, in proportion to their extent; and in the ſociety's laſt
'abſtract are accuſed of a *perſecuting ſpirit*, becauſe three or
'four mean perſons were proſecuted according to law, for not
'paying their townſhip-rates, in which might have been in-
'cluded their proportion towards the ſupporting of a goſpel-
'miniſtry, as endowed by a legal town-meeting. So far is
'*New-England* at preſent from a perſecuting ſpirit, that in
'the provinces of *Maſſachuſet*'s and *Connecticut*, upon a re-
'preſentation home of this nature, there were acts of aſſem-
'bly made, "that all ſuch profeſſed members of the church
"of *England*, ſhall be entirely excuſed from paying any taxes
"towards the ſettlements of any miniſter, or building any
"meeting-houſe;" that the taxes of perſons attending the
'church of *England*, be paid to their church of *England* mi-
'niſter. By acts 1728, and 1729, anabaptiſts and quakers

'are

'are exempted from paying to the parish or township minis-
'try. I never heard of any persecuting spirit in *Connecticut*;
'in this they are egregiously aspersed; it is true, that a few
'years since, they made some acts against some frantic preach-
'ers and exhorters, called methodists, intruding (without con-
'sent) into the pulpits of established ministers.

'In *Boston* of *Massachusets*, *May* 25, 1743, at an annual
'voluntary friendly convention of the congregational minis-
'ters of the province, they entered, and afterwards printed,
'their testimony against the methodists. 1. For their errors
'in doctrine, antinomial and familistical. 2. Following im-
'pulses of a distempered imagination, rather than the written
'word of our Bible. 3. Allowing persons of no learning or
'discretion to pray and teach in public. 4. Intruding into
'the pulpits of settled ministers, endeavouring to withdraw
'the affections of people from their good and orderly minis-
'ters. 5. Ordaining ministers at large, without any paro-
'chial charge. 6. Endeavouring to excite in their weak
'hearers, ungoverned passions, extasies, and unseemly beha-
'haviour, acting like bacchantes. 7. By calling poor people,
'(whose time is their only estate) unseasonably from their busi-
'ness and labour, to a habit of idleness and vagrancy. I can-
'not say, that the missionaries were very strenous against these
'irregularies, with much impropriety called *methodism*, because
'they might find some interest in separtions among the dissent-
'ing orthodox people; *divide et impera*: I find in several ac-
'counts of some missionaries, sent home from time to time to
'the society, (perhaps that they may have some pretext of
'doing business) complaints of infidelity and methodism pre-
'vailing in their districts; at the same time, here upon the
'spot, we are not much sensible of their reclaiming the one,
'or opposing the other, by word or writing.

'I must again observe, that there was not any pretext for
'sending missionaries into the province of *Massachuset's Bay*
'of *New-England*: they had a well regulated, and well pro-
'vided for, orthodox clergy, as appears by the laws or acts
'of assembly *anno* 1692, the first year of the present new
'charter. The quarter sessions are to take care, that no town
'be destitute of a minister; that there be a suitable provision
'for a minister; and that any person to be ordained, shall be
'recommended by three or more ordained ministers. The
'missionaries from the society *de propaganda fide* of *Rome*, are
'instructed to endeavour to convert the infidel and heretical
'parts of the world; our missionaries cannot with any pro-
'priety, or face, esteem the orthodox tolerated clergy of *New*

ſhip, forty ſhillings; for travelling on *Sundays*, twenty ſhillings; going abroad, excepting to public worſhip, five ſhillings. The penalty for ſwearing is ſix ſhillings, each offence, or the ſtocks. A woman delivered of a child, afterwards found dead, if ſhe cannot prove, at leaſt by one witneſs, that the child was born dead, is accounted guilty of murder.

In the ſubſequent part of his work, our author gives an account of *New-York*, *New-Jerſey*, *Pennſylvania*, *Maryland*, and *Virginia*; but ſuch of our readers as deſire a farther acquaintance with the doctor, muſt have recourſe to his book, which, tho' it is written in a ſomewhat uncouth and immethodical manner *, yet contains many ſenſible obſervations on a variety of ſubjects, and many important facts. In the introduction to the ſecond volume, the author himſelf gives the following account of it.

'The writer of this hiſtorical ſummary does not affect a 'ſtudied elegancy. This is a plain narrative of inconteſtible facts, delivered with freedom; a collection or common-place of many years obſervations, deſigned at firſt only 'for the writer's private amuſement, or remembrancer; but 'at the deſire of ſome friends it is publiſhed for the benefit 'of the public, and for the uſe of future hiſtorians, *Deus nobis hæc otia fecit.* As the writer is independent, being in 'no public office, no ringleader of any party or faction, what 'he writes may be deemed impartial: if facts related in truth 'offend any governor, commodore, or great other officer, 'he will not renounce impartiality, and become ſycophant.'

It may not be improper to acquaint our readers, that in the ſection wherein we have an account of *Virginia*, there is a long digreſſion concerning the ſmall-pox, and inoculation; the reſult of thirty years experience, as our author himſelf affirms.

* To do this writer juſtice, we muſt not omit to mention, that he did not give this work to the public as a finiſhed hiſtory, but as looſe, common-place minutes. 'If,' ſays the doctor, 'they prove 'informing and uſeful, ſome ſubſequent writers may digeſt them; 'it is as much as my leiſure time does allow, to draw the plan, 'and lay in the materials; a good artificer may, with eaſe erect 'the edifice.'

ART.

ART. XXXII. *An Epiſtle of Mr.* de Voltaire, *upon his arrival at his eſtate near the lake of* Geneva, *in* March, 1755. *From the* French. 4to. 1s. Dodſley.

LIBERTY, to which all naturally aſpire, whatever has been ſuppoſed of the antient *Cappadocians*, or ſome of the moſt ſtupid people in *Africa*, is the inſpiring ſubject of *Voltaire*'s charming muſe, in this exulting and animated epiſtle. Indeed the true ſons of genius, tho' perſonally ungalled by power, have ever been the warmeſt devotees to liberty, which they have inveſted with a divine perſonage: while the firſt philoſophy, as Lord *Bolingbroke* rightly terms theology, conducts us to the adoration of that one univerſal and divine ſovereign, 'whoſe ſervice is perfect freedom.' Doubtleſs, whatever invaſions tyranny and ſuperſtition have made on man, that power who endowed him with free agency, deſigned him for the enjoyment of rational liberty, till his abuſe of it ſhould juſtly forfeit it.—But whether any ſatyrical or generous ſally of this celebrated *French* writer might warrant, or the mere gripe and inſolence of power ſolely authoriſed, his late reſtraint and dureſſe on the continent, we find the warbler, enlarged from confinement, ſwell forth his various exulting ſong, in ſtrains not unworthy of freedom. His verſe, reſtrained to no particular metre or ſtanza, nor to any certain ſucceſſion of rhyme, but looſer than *Pindar*'s boldeſt dithyrambics, obeys no regulation but that of his own melodious ear; being as licentious in its flow and modulation, as thoſe odes, which *Cowley* and others termed *Pindaric*, but which have ſince been more properly named *irregular* odes. The ſweet deſcription of the beauties of his retreat on the banks of the *Lemman* lake; his tour after liberty, into antient *Greece*, into *Switzerland*, and *Britain*; and his purſuit of *Ariſtocratic* oppreſſion and deſpotic tyranny into *Poland*, and up the *Levant*, produce a variety of images and reflections, that nobly correſpond with that wild harmony of his numbers, ſo well adapted to his new ſituation, and elating ſubject.

The *Engliſh* tranſlator has been very juſt to his author's ſenſe, and rendered his ſentiments, in general, with great energy and elegance in our heroic meaſure; which was probably more agreeable to his own ear, and may prove ſo to moſt of his readers. We ſhall give a few ſpecimens of the ſpirit of *Voltaire*, whoſe political notions ſeem very coincident with his tranſlator's, in the language of the latter, as more generally intelligible here.

The

The exordium, in the *French*, terms the author's retreat, the houſe of *Ariſtippus*, and the gardens of *Epicurus*; which glances no indifferent compliment, however well founded, on himſelf. The *Engliſhman* modeſtly contracts the luxuriance of this egotiſm in the following lines.

O take, O keep me, ever bleſt domains
Where lovely *Flora* with *Pomona* reigns;
Where art fulfils what nature's voice requires,
And gives the charms to which my verſe aſpires;
Take me, the world with tranſport I reſign,
And let your peaceful ſolitude be mine.

The deſcription of his retreat, and its environs, is very picturesque; but its being the reſidence of liberty alſo, is the circumſtance for which he chiefly prizes it.

Bleſt ſhores! the dwelling of that ſacred pow'r,
Who rules each joyful, and each glorious hour,
Queen of whate'er the good or great deſire,
The patriot's eloquence, the hero's fire,
Shrin'd in each breaſt, and near the tyrant's ſword,
Invok'd in whiſpers, and in ſighs ador'd,
Immortal liberty, whoſe gen'rous mind
With all her gifts would bleſs all human kind!

Having mentioned the repulſe of a former duke of *Savoy* from *Geneva*, which he vainly attempted to ſurprize and ſcale by night, he is naturally led to expatiate on the viſible effects and aſpect of a government, where men are conſidered in a more equal manner than monarchy ſeems to admit.

Inſulting grandeur, in gay tinſel dreſt,
Shews here no ſtar embroider'd on the breaſt,
No tiſſu'd ribbon on the ſhoulder ty'd,
Vain gift, implor'd by vanity from pride!
Nor here ſtern wealth with ſupercilious eyes
The falt'ring prayer of weeping want denies;
Here no falſe pride at honeſt labour ſneers,
Men here are brothers, equal but in years:
Here Heav'n, O liberty, has fix'd thy throne,
Fill'd, glorious liberty! by thee alone.

But that the multitude may be oppreſſed by the nobles, where the monarch himſelf is ſo limited, as frequently to denominate the government *republican*, we have an inſtance very poetically repreſented from the conſtitution of *Poland*.

The *Poliſh* lord, of thy embraces vain,
Pricks his proud courſer o'er *Sarmatia*'s plain;

Erects

Erects his haughty front in martial pride,
And ſpurns the burgher, grov'ling at his ſide,
The grov'ling burgher burns with ſecret fires,
Looks up, beholds thee, ſighs, deſpairs, expires.

We ſhall give a ſhort ſpecimen of the original, (annexing its tranſlation) in the author's own words, relating to this kingdom.

L'Anglais pour te garder ſignala ſon courage;
Mais on prétend qu'à Londre on te vend quelquefois:
Non, je ne le crois point; ce peuple fier & ſage
Te paia de ſon ſang, & ſoutiendra tes droits.

Britain's rough ſons in thy defence are bold,
Yet ſome pretend at *London* thou art ſold,
I heed them not, to ſell too proud, too wiſe,
If blood muſt buy, with blood the *Briton* buys.

Mr. *Voltaire* mentions the famous *William Tell*, whom he calls the author of *Helvetian Liberty*, in contraſt to the deſpotic murderers of the eaſt. The tranſlator gives the truly memorable hiſtory of *Tell* in a note; and the epiſtle, congratulating the author's eſcape from courts, concludes with the following ſupplicatory invitation to liberty, from a devotee to whom ſhe had been long a ſtranger.

O come, my goddeſs, in thy choſen hour,
And let my better fortune hail thy pow'r;
Fair friendſhip calls thee to my green retreat,
O come, with friendſhip ſhare the moſſy ſeat;
Like thee ſhe flies the turbulent and great,
The craft of buſineſs, and the farce of ſtate:
To you, propitious powers, at laſt I turn,
To you my vows aſcend, my altars burn, *&c.*

ART. XXXIII.

I. *The Cabinet; containing a collection of curious papers, relative to the preſent political conteſts in* Ireland; *ſome of which are now firſt publiſhed, viz. The earl of* K——e*'s memorial.—Barrack reſolutions.—Commons addreſs to the king in* 1752. *—To the lord lieutenant in* 1752.*—Lord lieutenant's anſwer. —Earl of* H—ſ*'s letter to the lord ch——r.—Duke of* D——t*'s letter to the ſame.—Obſervations on a letter from ſomebody to ſomebody.—Account of an extraordinary overture made to the earl of* K——e.*—Parſon's letter to Sir* R——d C—x.*—The anſwer.—A letter from the Spy to the candid*

Enquirer.—Lord lieutenant's ſpeech in 1753.—*Commons's addreſs to the king in* 1753.—*To the lord lieutenant* 1753.—*Axe laid to the root of the tree.—Letter from the p—y c —l of* England.—*Money-bill.—Letter to the author of the queries to the people of* Ireland.—Le—he's *letter to Lord* Ch—d.—*Dr.* B—tt's *letter to the biſhop of* O——y.—*Conſiderations on query-writing.—Conſtitutional queries relating to* Ireland.—Tobias Wilcox's *letter to* Obadiah Oldbottom.—*Moderation moderated.* 8vo. 1s. 1d. London, William Durham *.

II. *The Haberdaſher's Sermon, as it was preached at the Taylors-hall, in* Back-lane, *the* 21ſt *of* December, 1754. *being a warning-piece to the citizens of* Dublin, *how they behave themſelves on occaſion of the late or future motions, commotions, emotions, and promotions, which we have ſeen, or may come to ſee, in* England *and* Ireland. *Calculated for the benefit of trade and public credit, by* L. B. *haberdaſher at the* Harp *and* Crown. 8vo. 3d. *No publiſher's name.*

III. *A Charge delivered to the Grand Jury, at the general quarter-ſeſſions for the county of* Cork, *held at* Bandon-bridge, *on* Jan. 14, 1755. *By Sir* Richard Cox. *bart. Publiſhed at the requeſt of the juſtices of the peace.* 8vo. 6½d. Matthew Williamſon.

IV. *The Conduct of a certain Member of Parliament during the laſt Seſſion; and the motives on which he acted explained. In a letter to friend.* 8vo. 6½d. Dublin. *No publiſher's name.*

V. *A Letter concerning prerogative; addreſſed to* C——r N—n, *eſq;* 8vo. 6½d. T. Cooper.

VI. *Seaſonable Advice to the friends of* Ireland, *on the preſent criſis of affairs.* 8vo. 3d. Dublin. *No publiſher's name.*

VII. *A Vindication of the Miniſterial Conduct of his grace the Duke of* Dorſet, *in* Ireland. *By a Servant of the Crown in that Kingdom.* 8vo. 3d. M. Griffiths.

VIII. *A Letter to the freehold Farmers of* Ireland. *By* Thomas Shutle. 8vo. 2d.

IX. *The Univerſal Advertiſer; or, a collection of eſſays, moral, political, and entertaining: together with addreſſes from ſeveral corporate bodies in* Ireland, *to their repreſentatives in parliament, relative to their conduct on the* 23*d of* November, *and* 17*th of* December, 1753. *Alſo a complete liſt of the voters on both ſides, in the above intereſting deciſions: and the*

* Tho' this, as well as N°. VII. of theſe pamphlets, is ſaid to have been printed in *London*, and the names of *Engliſh* booksellers are affixed to them, they were, however, all of them, printed in *Ireland*.

authentic hiſtory of Dr. Hellebore; *with other intereſting particulars, not inſerted in a former impreſſion.* 12mo. 1s. 8d. Dublin. L. Dunn.

THE titles of the pamphlets in the above liſt (lately tranſmitted to us) ſhew, that they relate to the political altercations that have ſo long ſubſiſted in *Ireland*; as the occaſion of their diſputes, and the reaſonings employed by each party, in ſupport of their reſpective opinions, have been pretty largely ſet forth in ſeveral former *Reviews* *, it would be paying but an indifferent compliment to our readers, to ſuppoſe a repetition of the ſame arguments (for we find not in theſe tracts many that can be called new, except that they are differently dreſt) could afford much entertainment. Another prevailing reaſon with us to decline a more particular notice of theſe publications is, that we have been informed, and, with every true friend to the peace of his country, we ſincerely hope it is true, that tranquility either is, or, probably, ſoon will be, reſtored in that kingdom: wherefore, it would be inconſiſtent with the principles of our undertaking, to admit any thing to paſs through its channel, that might, in any degree, tend to open again thoſe wounds which the wiſdom and prudence of thoſe in power are endeavouring to heal.

* See Vol. VIII. p. 315. Vol. X. p. 206. 293. 471. and Vol. XII. p. 100.

ART. XXXIV. *Four Letters concerning the Study of the* Hebrew *Scriptures.* 8vo. 1s. Withers.

THE deſign of this piece is to inculcate the ſtudy of the *Hebrew* ſcriptures, according to the method laid down by Mr. *Hutchinſon*, whom the author calls the reſtorer of true and valuable learning.—The three firſt letters are taken up with ſhewing the uncertainty and inſufficiency of the uſual methods of interpretation, by the *ſeptuagint*, and other *verſions*, the *Rabbinical* writers, and the *Arabic* tongue: from which he infers, in his fourth and laſt letter, the neceſſity of a more diligent ſtudy of the *original Hebrew*, with a more careful obſervation of the connection between the *roots* and their *derivatives*. For he tells us, that tho' it is univerſally acknowleged, that this language is built upon roots, in a very different manner from any other; and tho' the method of explaining words by their roots has been conſtantly *retained*; yet it has not been

been ſo far *extended* as it ought. He complains, that while the *literal* agreement between the roots and their derivatives has been attended to, very little regard has been paid to the *ideal* agreement, or a ſameneſs of *ſenſe* and *meaning*; which, according to the *Hutchinſonian* ſcheme, is the grand key to the ſacred language. He acknowleges, indeed, that we are indebted to the LXX, for leading us, by the ſeveral uſages of a word in different places, to the original idea of every *root*; but when this is once gained, he tells us we muſt have recourſe to the *analogy* above mentioned, in order to aſcertain the ſenſe of the derivatives. Mr. *Hutchinſon*, he obſerves, has diſcovered, that God has made the knowlege of *natural*, the ground-work for inſtruction in *ſpiritual*, truths; and has therefore made the primary idea in every root ſignificant of ſomething *ſenſible*; and this being underſtood, it is applied in the *derivatives*, either to other *material* things, which need explication, or to *ſpirituals*, whereby they are brought down to a level with our capacities. He adds, that whoever will ſearch the *Hebrew* ſcriptures for himſelf, will ſoon be convinced, that God's language is different from all other languages, and that it teaches us not ſo much by word, as by *picture*, and that God has made it, as it were, a *pourtraiture of himſelf*.—He then proceeds to anſwer ſome objections againſt the ſcheme, and concludes with a few ſhort remarks upon the advantages attending it.

ART. XXXV. *A Review and Defence of two Diſſertations, concerning the etymology and ſcripture meaning of the* Hebrew *words* Elohim *and* Berith. *By* Thomas Sharpe, *D. D. archdeacon of* Northumberland, *and prebendary of* Durham. *Part* II. *and* III. 8vo. 2s. 6d. Knapton.

THE doctor's deſign in this review of the controverſy between him and his opponents, is to ſhew, that they are far from being agreed among themſelves, as to the original ſignification of the words in queſtion, tho' they all pretend, they can have but *one radical idea*; and, at the ſame time, to vindicate his own explication of them, by examining the principal texts in which they are to be found, and anſwering the objections that were brought againſt him.

The author begins his firſt ſection with ſhewing, that tho' his antagoniſts all agree in rejecting our tranſlation of *berith* by *covenant*, or *league*, they differ, not only as to the *root* from which

which it is derived, but as to the proper *idea* to be affixed to it; one rendering it the *purifier*, another the *purification*, and a third *secretion*, while Mr. *Hutchinson* himself makes the original ſignification to be *ſoap*; and in paſſages where none of theſe ſenſes will ſuit the context, they often give the *original* word, without any tranſlation at all. He then proceeds to conſider the ſeveral conſtructions they had given to the *texts* he had examined in his *Diſſertations*, in which the word *berith* occurs; and endeavours to prove them not very conſiſtent, either with one another, or even themſelves.—In the next ſection, the doctor re-examines three more texts, which he had produced as inſtances, in which *berith* ſignifies a *treaty* or *covenant*, without any idea of *purification* annexed to it. And as one of theſe paſſages relates to the treaty *Aſa* made with *Benhadad*, he obſerves how improbable it is, that in a league made with an *idolatrous* prince, there ſhould be any reference to 'that *original berith*, which (as one of theſe writers 'expreſſes it) made the peace between the *Aleim* and men; 'or that *Benhadad* would ſubmit to a ſacrifice, which bound 'him to be ſubject to the *Aleim*, as well as to keep his faith 'with *Aſa*.' The latter part of this ſection is taken up in conſidering ſome other texts, in which *berith* muſt be rendered *commandment*, or *ordinance*; but cannot in any of them, without ſtraining the ſenſe in a very unnatural manner, admit of *their* verſion.—In the third ſection, he proceeds to examine the different accounts the *Hutchinſonian* writers have given of the meaning of the word Διαθηκη; and to ſhew, by an enumeration of ſeveral paſſages from the New Teſtament, that the apoſtles not only uſe the Lxx verſion of *berith*, by διαθηκη, in their quotations, but that they make it their own word in their arguments from, and their alluſions to, the *berith* of the *Hebrews*.---In the three following ſections, the doctor enquires more largely than he had done in his *Diſſertations* into the ſenſe of the word *carath*, which is often joined with *berith*, and which, Mr. *Hutchinſon* and his followers contend, muſt always in that connection ſignify, *cutting off beaſts in ſacrifice*. The ſubſtance of what he has advanced on this head, he has comprized under the following particulars, with which his ſecond part concludes. 1. He maintains that his opponents are not rightly agreed about the radical ſenſe of *carath*, any more than they are about that of *berith*. 2. That the paſſages of ſcripture, on which Mr. *Hutchinſon* grounded his new interpretation of it, in its conjunction with *berith*, do not warrant his conſtruction, by *cutting off a purifier*. 3. That it is not a *ſacrificial* term, for it is not uſed among the terms

by which any of the *legal ſacrifices* are deſcribed in ſcripture, but is only a term uſed, and that but once, in the account of the *covenanting rite*. 4. That there is neither neceſſity of conſtruing it, nor propriety in underſtanding it, when joined with *berith*, of *ſlaying a victim*. 5. That tho' we may not be able certainly to ſay, what cuſtom brought the phraſe into uſe; or from what ſpecial circumſtance of *cutting*, *carath* became applied to *covenants*; yet its literal and proper ſenſe of *cutting* is not conveyed in the *phraſe* itſelf, into which *another* ſenſe is by uſage adopted. 6. And that therefore, to *make a covenant* is the proper tranſlation of *carath berith*.

In the beginning of the third part, the author examines the different hypotheſes theſe gentlemen have invented, for diſcovering the leading or governing idea of what they apprehend to be the *roots* of *elohim* and *berith*; and ſets in a very ſtrong and convincing light the precarioufneſs of that method of interpretation which they have adopted, and the abſolute uncertainty which ſuch chimerical criticiſms would introduce into all our enquiries about the ſenſe of ſcripture.

In his next ſection he conſiders ſome other *Hebrew* words, which theſe writers have undertaken to explain, but with no greater conſiſtency amongſt themſelves than in the former inſtances: and whereas they have always profeſſed the higheſt veneration for Mr. *Hutchinſon*, and repreſent him as the great reſtorer of ſacred knowlege, he ſhews, that they make no ſcruple of deviating from his interpretations of ſcripture; tho' he ſays himſelf, 'he hoped he ſhould ſo fix ideas to ſome words, that 'no other words would be able to ſeparate them.' Nay, he produces a paſſage from Mr. *Hutchinſon*'s works, in which they have taken the liberty to make no leſs than five alterations, in the verſion of five lines. From all which the doctor infers, that notwithſtanding all they have ſaid in favour of their new method of underſtanding ſcripture, nothing can be conceived more vague and indetermined; and if it were to be generally admitted, it would leave room for endleſs conjectures, and the moſt wild extravagant conceits.

We muſt not conclude this article without taking notice of the candor and good temper with which the ingenious author has managed this diſpute: and tho' he has ſometimes attacked his adverſary with Lord *Shaftſbury*'s weapon, (as indeed many of the *Hutchinſonian* arguments will hardly admit of a *ſerious* anſwer) he has never deſcended to any perſonal reflections; but appears throughout to have been animated by a concern for the intereſt of truth and religion.

ART.

ART. XXXVI. *A Reply to Dr.* Sharp's *Review and Defence of his Diſſertations on the Scripture Meaning of* Aleim *and* Berith. *By* Julius Bate, *A. M.* 8vo. 2s. 6d. Withers.

IN this, which is only the firſt part * of his *Reply*, the author confines himſelf to the examination of the word אלהים, which, according to the *Hutchinſonian* ſtyle, he reads *aleim*, and very ſeverely cenſures our modern reading, *elohim*, as confounding it with the plural of אלוה, *eloah*, (or according to him, *alue*) which he contends, from the inſertion of the *vau*, muſt be in the *paſſive* form, whereas *aleim*, we are told, is the plural of the *active* word אלה, *ale*; and ſo much ſtreſs is laid upon this grammatical diſtinction, that it is Mr. *Bate*'s opinion, that 'it had never entered into the heart of man to 'make *aleim* a paſſive, if the devil had not ſuggeſted it to the 'apoſtates.' But to prevent miſtakes, it may be proper to inform the reader, that by theſe *apoſtates*, againſt whom he exclaims ſo bitterly, he means the *Hebreo-rabinical* writers, (as he calls them) to whom he aſcribes the invention of *points*, whom he repreſents as having deſignedly corrupted theſe, and many other important words, on purpoſe to conceal or diſguiſe thoſe myſteries of the *Chriſtian* religion, which he apprehends were contained in them. As to the word in queſtion, thoſe who have read his former pieces, know that he derives it from אלה, which, according to him, always ſignifies *an oath*, by *denouncing a curſe*; and ſuppoſes it originally refers to that obligation, which the *three perſons in the trinity* laid themſelves under, in the *covenant of redemption*; and to which, according to him, there is a plain reference in the covenant God made with the *Iſraelites*. (Comp. *Deut.* xxix. 12. xxvii. *ult.* with *Jer.* xi. 2—5.) But as *aleim* is *always* uſed in the *plural*, and therefore denotes a plurality of perſons in the *Jehovah*, ſo he apprehends that *alue*, which is *never* uſed in the *plural* as a name of God, is appropriated to *Chriſt*, who *took the curſe upon him*, as he thinks the word in the paſſive form properly ſignifies: and to this ſenſe of the word he imagines the pſalmiſt alludes, *Pſ.* xviii. 31. which we tranſlate, *Who is God, ſave the Lord?* but which he would render, *Who is there made a curſe, beſides Jehovah?* 'Here the *points*,' our author adds, 'had, truly ſpeaking, *plaid the devil with us*, and 'by making *aleim* a paſſive likewiſe, confounded the mean-'ing of both words ſo far, that *Chriſtians* were afraid to apply 'them to God, in their otherwiſe natural and obvious ſenſe.'

* The ſecond part is publiſhed, and will take place in a future *Review*.

Theſe are the chief points he inſiſts upon in the work before us; but as the greateſt part of it is taken up in examining and re-examining a number of texts, and replying to ſome particular objections of his antagoniſt, we imagine the reader will eaſily excuſe our not enlarging any farther upon this article.

ART. XXXVII. *The Divine Legation of* Moſes. *In nine books. The fourth edition, corrected and enlarged. By* W. Warburton, *D. D. chaplain in ordinary to his Majeſty. The firſt volume, in two parts.* 8vo. *Part* I. 329 *pages. Part* II. 323 pages. 8vo. 10s. Knapton.

IN this new edition of the *Divine Legation*, which is dedicated to the earl of *Hardwicke*, the learned author has made ſome very conſiderable additions, and improvements. The *firſt* we meet with, that deſerves a particular notice, is in the fourth ſection of the ſecond book, and contains an extract from that fragment of *Sanchoniathon*, which he had only *mentioned* in the former editions, together with his reaſons for thinking it to be the very *hiſtory* that was *narrated* to the *initiated*, in the celebration of the greater myſteries. This makes about eight pages.---The next (which contains about five or ſix) is intended to illuſtrate his general ſcheme for explaining the *Æneis*, by ſhewing how ſkilfully *Virgil* carries on his grand deſign of erecting a *religion* and *civil policy*, in his *Epiſodes*, in the eighth and ninth books, the one containing a particular account of the ſacrifice, and other religious ceremonies, at *Evander's* court, and the other the ſtory of *Niſus* and *Euryalus*.---A few pages forward, we have ſome additional remarks on the *real* labours, and *imaginary* terrors, in which the *trials* of the *initiated* conſiſted, to which ſome paſſages in *Virgil* are ſuppoſed by him to refer. He has likewiſe given the reader a fragment of *Beroſus*, deſcribing the antient *chaos*, which he applies to the ſame ſubject.---The next conſiderable addition, is that which concludes his *firſt* part, and is inſerted towards the end of the fourth ſection, containing upwards of forty pages. In the beginning of it, the author explains the figures upon *Æneas's* ſhield, as referring to the *myſteries* he had been deſcribing; and then ſhews how artfully the poet, after he had recommended, in the ſixth book, the pure and holy *myſteries*, endeavours, in the next, to diſcourage and expoſe thoſe that were corrupt and impure, by making the rites of *Bacchus* the inſtrument of traverſing the deſigns of Providence in the eſta-

fulfilment of his heroe; and by putting a *fury* on the office of exciting the *aſpirants* to the *celebration* of them.---But the greateſt part of this article is taken up with a particular explication of the *Metamorphoſis* of *Apuleius*, entitled, *The Golden Aſs*, a fable, repreſenting the transformation of a young man, who was viciouſly inclined, into an *aſs*, and, after a long ſeries of adventures, his reſtoration, upon his repentance, to the human form. This, which by moſt of the learned has been treated as a mere romance, is ſuppoſed by this ingenious critic to be an allegory, intended not only as a ſatire upon the vices of the times, but as a laboured attempt to recommend the *myſteries* of the pagan religion, in oppoſition to *Chriſtianity*, to which he repreſents him as an inveterate enemy. In confirmation of this opinion, he points out the reſemblance between the ſeveral parts of the ſtory, and the rites of initiation, both in the greater and leſſer myſteries; and explains the allegory of *Cupid* and *Pſyche*, which makes a long epiſode in the ſame piece, upon the like principles.

There are no material additions in the *ſecond part*, till we come to the ſixth ſection of the third book, where, in treating of the advantages of religion to *ſociety*; and, in order to obviate an objection, that it was not *religion*, but *ſuperſtition*, that for the moſt part procured this, he lets himſelf to confute a tract of *Plutarch*, that was intended to prove *ſuperſtition* worſe than *atheiſm*. The grand fallacy, he obſerves, in this piece, as well as in M. *Bayle*'s revival of it, lies in their not diſtinguiſhing between *ſuperſtition*, conſidered as a *thing adventitious to religion*, or a corrupt *rite*, and a *corrupt ſpecies of religion*. In the firſt ſenſe, he allows it is of *no uſe at all*, but of infinite miſchief, and worſe than atheiſm itſelf: but in the ſecond ſenſe, it is of *great* ſervice; for by teaching a providence, it impoſeth a neceſſary curb upon individuals, ſo as to prevent the miſchiefs of mutual violence and injuſtice; tho' on the other hand, he acknowleges, that it is alſo of *great diſſervice*; ſince by begetting wrong notions of the moral attributes of God, it hinders the progreſs of virtue.---He obſerves farther, that in the manner of ſtating the propoſition, the happineſs of *individuals* and *ſociety* are confounded, whereas the effects of ſuperſtition on each are quite diſtinct. But for the more particular diſcuſſion of this point, and his examination of *Plutarch*'s arguments, we muſt refer the reader to the book itſelf. (*N. B.* This addition takes up more than twenty pages.)---Towards the cloſe of the *laſt ſection*, the doctor preſents us with ſeveral additional remarks on the origin and progreſs of *idolatry* amongſt the antients; and takes occaſion to examine

the principle which Mr. *Blackwall* has laid down for explaining the *heathen mythology*, in his letters on that ſubject, *viz. that the powers producing, and parts compoſing, the univerſe, were their* Greater GODS, *or the Dii majorum Gentium.* This part, (which conſiſts of about eighteen or twenty pages) will afford the curious reader an agreeable entertainment; but as the limits aſſigned to this article will not allow us to deſcend to ſuch particulars, as would be neceſſary to give him a juſt idea of what is peculiar in our author's ſentiments, we muſt content ourſelves with the general view we have given of what may be expected from this, as well as the other improvements in this edition. And indeed a fuller detail is the leſs neceſſary, as both the character of the writer, and the work itſelf, are already ſo well known to the public.

One note, however, we cannot forbear inſerting, which we find at the end of the firſt part, and upon which we ſhall leave the reader to make his own remarks. It is as follows; 'A well-known writer, who had long and ſcurrilouſly railed 'at the author of the *D. L.* in a number of miſerable pamphlets, hath at length thought fit, in a voluminous work, 'called *Chronological Antiquities*, to borrow, without any acknowlegement, from this book, all he had to give the public, (which by the engagement of his *ſubſcription* was not a little) concerning the pagan MYSTERIES; and much 'concerning the HIEROGLYPHICS and *origin of idolatry*. 'But this is the common practice of ſuch writers; and is 'only mentioned here, to ſhew the reader to what claſs they 'belong.'

It may not be improper to add, that in order to make this edition yet more complete, it has a pretty copious index of the principal ſubjects treated of in the work; beſides another of the proper names mentioned in it.

MONTHLY CATALOGUE.

POETICAL.

I. *Epitre de Mr. de Voltaire, en arrivant dans ſa terre près du lac de Geneve, en Mars*, 1755. 4to. 6d. *Wilſon.*

See article XXXII. of this month's *Review.*

II. *The Sailor's Song to the South.* A ballad: occaſioned by the rumour of war. Fol. 6d. *Dodſley.*

From this mighty ſolemn trifle, we ſhall ſelect one ſtanza, as a ſpecimen: it contains the author's receipt to make thunder.

Begin

Begin *: and firſt, take rapid *Flight*,
Fierce *Flame*, and Clouds of thickeſt *Night*,
And Ghaſtly *Terror*, paler than the dead;
Then, borrow from the North his *Roar*,
Mix *Groans*, and *Deaths*; one *Viol* pour
Of wrong'd *Britannia*'s wrath, and it is made.

* Alluding to *Virgil*.

III. *An Ode to Sir* John T--r---no, *Knt.* late one of the ſheriffs of the city of *London*. Fol. 6d. *Cooper*.

The muſe affects to be a little waggiſh *with* Sir *John*; but we ſhall leave her to friſk and frolic by herſelf, as we find it ſomewhat difficult to gueſs what ſhe would be at.

IV. *An Ode on his Majeſty's Return*. By *Timoleon Breckneck*. Fol. 6d. *Swan*.

Our readers have already had ſufficient ſpecimens of this gentleman's poetical talent. See *Review*, Vol. VI. p. 238---239. And Vol. VII. p. 398---399. where we find this is not the firſt time of his addreſſing his majeſty on the ſame occaſion. This gentleman alſo honoured Sir *Criſp Gaſcoigne* with a compliment in the ſame way, on his conduct in the memorable affair of *Elizabeth Canning*. See *Review*, Vol. X. p. 388.

V. *Portſmouth*. A deſcriptive poem, in two books. By *Archibald Maxwell*. 8vo. 1s. *Owen*.

Mr. *Maxwell* ſeems to be a perſon of good ſenſe, and good principles; but his poetry is not ſo exquiſite as we could wiſh, for the reputation of ſo honeſt a man.---We hope the 'future 'ſongs' he promiſes, will better entitle him to the laurel.

VI. *Hymn to Miſs* Laurence, in the pump-room at *Bath*. Fol. 6d. *Dodſley*.

Some ſucceſsful patient at *Bath* appears to be the author of this ſhort poem, which blends his grateful acknowlegements to the waters, and to the fair diſpenſer of them from the pump. Having particularized the various names of *Bath* from the deities formerly worſhipped there, and ſpecified the diſeaſes in which the waters are found moſt prevalent, he winds up his particular addreſs to Miſs *Laurence*, (whom he had before named *roſy finger'd*, from the effect of her filling out the hot waters) in the ſubſequent lines. The plan of the poem is pretty and claſſical, and the execution (upon the whole) agreeable, not to ſay excellent. After recording the cures of others, he adds,

Nor doſt thou not taſte delight,
Where thou ſitt'ſt in duteous plight,
For the joy thy hand beſtows
Back to thee redounding flows,
When the cheek of faded hue
Thou ſeeſt diſplaying roſes new.

Thee

Thee ſuſpended crutches plaiſe,
Signal trophies from *Diſeaſe*,
Won to *Health* victorious. Hail,
Comfort and ſupport of frail
Human ſtate! Hail, blooming maid!
Nymph belov'd! without thy aid,
He, who, greeting thee, his lays
Now attunes to notes of praiſe,
Mute had been, oppreſs'd with pain
Of ſudden rheumatic. Hail again,
Prieſteſs of *Hygeia*'s ſhrine!
Still diſpenſe her gift divine,
Still her votaries lead to HEALTH,
Elſe what profits *Marlborough*'s wealth,
* *Eliza*'s form, and *Stanhope*'s wit,
And all the eloquence of *Pitt*.

* Lady *Betty Spencer*.

MISCELLANEOUS.

VII. *The Negociations of Count d'Avaux*, ambaſſador from the moſt *Chriſtian* king, *Lewis* XIV. to the ſtates-general of the united provinces. Containing, beſides the ſecret hiſtory of the riſe and motives of the duke of *Monmouth*'s rebellion, the ſteps taken by the prince of *Orange* to aſcend the throne of *Great-Britain*; and the intrigues of the court of *France* to counter-act his meaſures during that intereſting period. Tranſlated from the *French*. Vol. III. and IV. 12mo. 6s. *Wilſon* and *Millar*.

In the *Review* for *May*, 1754, p. 392, we gave our readers ſome idea of the two *firſt* volumes of this work. All we have now to add, is, that theſe remaining volumes bring down the Count's negociations to the end of his reſidence in *Holland*, *viz.* to the time of the prince of *Orange*'s happy landing in *England*, to deliver us from popery and ſlavery. At this diſtance of time, and under the great change of circumſtances which hath ſince happened to us, the Count's papers afford very little to intereſt, or engage the attention of, the *Engliſh* reader.

VIII. *The Art of Drawing and Painting in Water-colours*. Wherein the principles of drawing are laid down, after a natural and eaſy manner, and youth directed in every thing that relates to this uſeful art, according to the practice of the beſt maſters. To which are annexed, Familiar directions, whereby a ſtranger in the art of drawing, may be readily taught to delineate any view or proſpect with the utmoſt exactneſs; of colouring any print or drawing in the moſt elegant manner; and of taking off medals, &c. inſtantly, after a variety of dif-

different ways, never before made public; intermixed with curious receipts for the uſe of painters, ſtatuaries, founders, &c. With inſtructions for preparing, mixing, and managing all ſorts of water-colours uſed in painting, ſo as to repreſent nature in the greateſt perfection. A new edition, corrected, and, beſides other improvements, illuſtrated with copper-plates. 12mo. 2s. *Keith.*

IX. *The Laughers; or, Art of Joking, &c.* 1s. 6d. *Reeve.*

A very old collection, revived, of the pooreſt jokes, ſurely, that have been ſeen in print: but, nevertheleſs, ſuch as may have diverted common readers in Queen *Elizabeth's* * days, when the moſt wretched pun paſſed for wit, and barbarous frolic for humour.

* It appears from the preface, that this collection was extant about the beginning of the 17th century.

X. *Tom Brown's complete Jeſter; or, The Wit's merry Companion.* Being a moſt curious collection of excellent jeſts, keen repartees, pleaſant ſtories, funny jokes, bons-mots, ſmart waggeries, humorous quibbles, comical adventures, *Iriſh* bulls, and entertaining humbugs. To which are added, a choice collection of conundrums, entire new and beautiful rebuſſes and riddles, biting epigrams, droll epitaphs, merry ſongs, amorous paſtorals, comic tales, fables, *&c. &c. &c. &c.* Freed from thoſe inſipid threadbare jeſts, which are in many other compoſitions of this kind, moſt of theſe being entirely new, and never yet appeared in any other jeſter. 12mo. 1s. *Henderſon.*

The moſt we can ſay for this collection is, that it is a better one than the foregoing.

XI. *The remarkable Trial of William Turton, &c.* for the murder of *John Holloway*, at the aſſizes held at *Oxford*, on *Thurſday* the 17th day of *July*, 1755, before the honourable Sir *Michael Foſter*, one of the juſtices of his majeſty's court of *King's-Bench*. Being an exact and impartial account of the evidence given on either ſide. Taken down by a gentleman as depoſed in court, *&c.* 4to. 6d. *Withers.*

XII. *An Examination of the Letters ſaid to be written by* Mary *queen of* Scots, *to* James *earl of* Bothwell. Shewing, by intrinſic and extrinſic evidence, that they are *forgeries*. Alſo an enquiry into the murder of King *Henry*. By *Walter Goodall.* 8vo. 2 vols. 8s. *Edinburgh*, printed by Meſſ. *Ruddiman*, and ſold by *Strahan*, in *Cornhill, London.*

This author is one of the moſt tremendous critics we have met with. Reader! if the ſubject hath charms enough to tempt thee, and thou art inclined to peruſe the two books he hath publiſhed, ſit down to them, and patience be with thee: but

but remember, we give thee timely warning,—no ſlight atchievement lies before thee. Oft have we attempted the ſame arduous taſk, and as often failed to accompliſh it: the impervious volumes have repelled our utmoſt efforts, and will alſo baffle thine, unleſs thou haſt a much higher degree of perſeverance than we can boaſt.

MODERATION is a virtue frequently commended by this writer. We ſhall cite a paſſage, from whence it will appear, how much he is bleſt with it himſelf.

Speaking of Queen *Mary*'s character, he ſays, 'But whatever 'has been ſaid, to the diſparagement of that princeſs, or whoever ſaid it, ſignifies nothing: for MARY queen of *Scots* ſo 'far excelled *all other ſovereign princes, who ever yet appeared* 'on the face of the earth, that, as if ſhe had not been of mortal nature, all the arts and contrivances of her numerous and 'malicious enemies have not availed to fix upon her one crime, 'ſhall I ſay, nay, not one ſingle foible, either while on the 'throne, or in the jail, from her cradle to her grave, unleſs 'the want of omniſcience or omnipotence ſhall be reckoned in 'her a defect. This is the very truth: and this can and ſhall 'be made manifeſt, to the admiration and ſatisfaction of all 'good men, and to the ſhame and confuſion of all others, 'who ſhall ever, in time coming, *dare to gainſay*.'

The memory of this unhappy princeſs is certainly much obliged to Mr. *Goodall* for his zeal; but the fame of her ſiſter-queen owes him ſmall thanks. He places *Elizabeth* in a very different light; and, indeed, affords but ſcurvy treatment to the other characters he has occaſion to touch upon, in mentioning thoſe who were eminently concerned in the meaſures that tended towards the fatal cataſtrophe of *Mary*.

With regard to this writer's profeſſed deſign, it is obvious, that he is not diſintereſted enough to be depended on as to facts, and therefore his performance merits not a ſerious refutation.

XIII. *An Addreſs to the Clergy:* occaſioned by *one* containing ſome propoſals for raiſing and eſtabliſhing a fund, by the aid of parliament, to make a proviſion for the widows and children of clergymen. 8vo. 6d. *Griffiths.*

The *former* tract of this kind, alluded to in the title-page of this, we mentioned in our twelfth volume, p. 383. The author of the preſent addreſs propoſes a different ſcheme, to anſwer the ſame end; apprehending, that the former propoſal is 'liable 'to many and great objections; that it would prove a burthen 'and grievance to particulars, without anſwering any general 'good end; and that it is not at all calculated to be a pro'viſion for the widows and orphans of the poorer clergy.' In a word, the deſign of this new addreſs, to uſe the expreſſions of the worthy writer himſelf, (for ſuch he evidently appears to be) 'is no other than to point out a method, by 'which all the clergy may be enabled to live reputably and 'uſefully in their ſeveral ſtations, and be put into a capacity

'of

'of making a decent and comfortable provision for themselves 'and their families.'—For the particulars of our author's 'scheme, we refer to his pamphlet.

XIV. *A Letter to the worshipful* ———, of the commons, LL. D. *&c. &c.* occasioned by a very extraordinary use of the visitatorial power, in *Crewkern* deanery, archdeaconry of *Taunton*, and diocese of *Bath* and *Wells*. To which are added, a preface and appendix: tending as well to render the whole affair more intelligible, as to account for the publication of the said letter, at such a distance of time from the event to which it was owing. 8vo. 6d. *Baldwin.*

This relates to a transaction, concerning which we do not think it necessary to be more particular, in a literary journal.

XV. *An Introduction to the Italian Language.* Containing specimens both of prose and verse: selected from *Francesco Redi. Galileo Galilei. Eustachio Manfredi. Giampietro Zanotti. Annibale Caro. Antonmaria Salvinni. Rafaello da Urbino. Baldassare Castiglione. Andrea Navagero. Francesco Guicciardini. Caterino Davila. Nicolo Macchiavelli. Giovangiorgio Trissino. Giovanni Boccaccio. Pietro Metastasio. Lodovico Ariosto. Torquato Tasso. Lorenzo Giustiniano. Michelangelo Buonarrotti. Angelo Poliziano. Lorenzo de Medici. Girolamo Fracastoro. Margherita di Valois, Regina di Navarra. Giovanni della Casa. Lorenzo Bellini. Francesco Petrarca. Giovanni Milton.* With a literal translation and grammatical notes, for the use of those who, being already acquainted with grammar, attempt to learn it without a master. By *Giuseppe Baretti.* 8vo. 6s. *Millar.*

The author tells us, in his preface to this performance, that 'he intends it as nothing more than an initiatory volume, an 'easy introduction to the *Italian* tongue;' that he did not 'compose it to gratify curiosity, but to assist instruction, and 'facilitate study;' and as an apology for his translation, he observes, that a free one was not designed, 'because it would 'not have answered his end, which is to teach *Italian*, and 'not *English*.'—Wherefore his book ought to be considered only as a simple vocabulary, in which light it 'will not be 'useless for want of elegance.' To speak our own sentiments of it, we may say, we have not met with any work of this kind more likely to answer its professed purposes.

XVI. *Corruptæ Latinitatis Index*; or a collection of barbarous words and phrases, which are found in the works of the most celebrated modern writers in *Latin*. With an alphabetical table, shewing what words and phrases taken from the classics would have clearly and fully answered their purpose. To which are added, three alphabetical indexes of words and

phrases

phrases, found in *Apicius*, *Lactantius*, and *Prudentius*, which are not to be met with in the moſt approved *Latin* claſſics. By *William Maſſey*, maſter of a boarding-ſchool at *Windſor*. 8vo. 2s. *Keith*.

The author's reading and application are very evident in this performance; in the courſe of which he has been pretty liberal of his criticiſms on ſeveral reſpectable names, the more ſo than the nature of his work required: however he has thought it neceſſary to apologize for the freedoms he has taken in the following manner, wherein alſo he explains his deſign in this undertaking.—'I ingenuouſly declare, that what 'I have done, is not with a view to leſſen the eſteem and re-'putation that ſuch [authors] may have gained in the world 'by their valuable works; from many of whom, I confeſs, I 'have profited not a little in my ſtudies; but that by re-'marking their *overſights* and *negligences*, others may be the 'better qualified to avoid them, in what they write in *Latin*; 'and likewiſe, that ſcholars in grammar-ſchools may be di-'rected in the choice of many words and phraſes, whoſe com-'mon dictionaries miſlead them.'

The title, with what is added, as above, will, we apprehend, ſufficiently explain the purport of this publication; which will not admit of any extracts that can be either uſeful, or entertaining, to the major part of our readers.

XVII. ΠΡΟΔΡΟΜΟΣ; or obſervations on the *Engliſh* letters. Being an attempt to reform our alphabet, and regulate our manner of ſpelling; particularly in ſuch words as admit *the aſpiration*. Written originally for the uſe of Meſſ. *Norris* and *Randolph*. By *Sayer Rudd*, M. D. miniſter of *Walmer*, and maſter of the academy at *Deal*, in *Kent*. 8vo. 2s. *Dewey* and *Law*.

Dr. *Rudd* introduces theſe obſervations with the following poſition: 'As *every letter* is generally ſuppoſed to be the *mark* of ſome one ſimple ſound, ſo the name of the letter, in ſtrict propriety, ought likewiſe to be a ſimple ſound in itſelf [to help the memory, and facilitate the pronunciation.] Nor 'ſo only, but it ſeems further neceſſary, that ALL THE 'NAMES of the letters, if natural, be *ſuch* as ariſe directly out 'of *the powers* reſpectively belonging to *the ſeveral marks*, or 'letters, themſelves.'

Upon this principle he propoſes, as a reformation to the common alphabet, that where the ſame letter occaſionally poſſeſſes different ſounds, or powers, they ought to be diſtinguiſhed by different names: for example,

Cap.	*Figure L. Caſe.*		*Name.*	*Power.*	*Example.*
C	c	hard	kee	k	can
C	c	ſoft	ſee	ſ	cit
G	g	hard	gee	g	gap
G	g	ſoft	jee	j	gin

By

By which distinctions, our alphabet, in what the doctor calls its *true* and *natural* state, consists of no less than *nine* and twenty letters, which he thinks ought to be distinguished, *by character*, so the eye; for instance, the *soft c* might be known from the *hard* by printing the former with a *cedilla*.

Another addition proposed by our author, is that "*combined*, "or *double letters* may be considered in quantity of *single* "*powers*, or, at least, as admitting a *common name*, and con"sequently, a *single force* in the business of spelling; different, "however, according to the place in which they stand: just as "the θ *theta*, φ *phi*, χ *chi*, [and ψ *psi*] among the *Greeks*."

With respect to spelling, he gives this general rule,

Spell as you speak, this rule remember ever,
The sounds of simples, the parts of compounds, sever.

The above may serve as a specimen of the importance of the regulations proposed by Dr. *Rudd*; but, however specious they might appear to him, this inconvenience may, in some instances, arise from such a multiplication of terms, that if the learner should unfortunately have but an indifferent memory, it may possibly be some years before he can retain his horn-book.

XVIII. *The whole Duty of an Apprentice:* being a companion for a youth of sense. Containing instructions to make him wise, good, and useful; and his master and himself happy. Written occasionally some years since, by a late chamberlain of *London*, and now published for a general good, *&c. &c.* 8vo. 1s. *Withers* and *Swan*.

By the style we have been led to look upon this as an old pamphlet, reprinted; tho' some things in it seem incompatible with this idea. But, whoever was the writer, or whensoever it was written, it is a sensible thing, and might prove a useful one, if the readers it was designed for could be prevailed on to peruse it with due attention. And tho' some of the author's documents are cloathed in homely guise, and may be despised by young gentlemen of education, bred up to the genteeler branches of trade and commerce, yet they have a much better tendency than the idle novels, loose plays, and other modern trash, usually found in the hands of young people, and fit only to pervert both their manners and morals.

XIX. *The Orations of Æschines against Ctesiphon and Demosthenes de Corona.* Translated from the original *Greek*, and illustrated with notes, historical and critical. By *Andrew Portal*, lecturer of St. *Helens*, in *Abingdon*, *Berks*, and usher of the free grammar-school. 8vo. 5s. *Withers*.

This work is principally designed for the use of those who study the *Greek* language; and accordingly the length and turn of the periods is every where conformable to the original, except

cept where it was next to impoſſible to preſerve them in our tongue, without departing too far from our idiom, or falling into obſcurity. However, to render the work of more general advantage, Mr. *Portal* endeavours to keep up, every where, to the purity and idiom of our own language; and by ſmall inſertions (generally printed in a different character) to remove now and then little obſcurities, under which a bare rendering would have laboured.

The notes are, many of them, taken from *Potter*, *Tourreil*, *&c.* and are very uſeful and pertinent.

XX. *An Eſſay on Architecture*; in which its true principles are explained, and invariable rules propoſed, for directing the judgment, and forming the taſte, of the Gentleman and the Architect, with regard to the different kinds of buildings, the embelliſhment of cities, and the planning of gardens. 12mo. 3s. *Oſborne.*

This is a wretched tranſlation of an ingenious book written in *French*, by *P. Laugier*, and from the firſt edition of that book; whereas there is a ſecond edition, with conſiderable additions and improvements, which render it much more valuable. The firſt edition made its appearance without the author's name, and as ſeveral things were advanced in it contrary to eſtabliſhed opinions, his notions were attacked in a work entitled, *Examen d'un Eſſai ſur l'Architecture*. In the ſecond edition, *P. Laugier* replies to what was urged by the author of the *Examination*, illuſtrates ſeveral things laid down in his firſt, and adds a dictionary, explaining the terms of art, with plates to render them the more intelligible.

What the reaſons are that induced the *Engliſh* tranſlator, to endeavour to paſs this tranſlation on the public as an original work, we really know not, and muſt leave our readers to gueſs. As to the merit of the original work, it is ſufficient to ſay, it is written with ſpirit and elegance, and that the author conſiders his ſubject in a more peculiar way than the generality of thoſe who have treated upon it.

XXI. *Memoirs of the Affairs of Scotland*; containing an impartial account of the moſt remarkable tranſactions in that kingdom, from King *James* VI. his taking up the government in 1577, till his acceſſion to the crown of *England*, in 1603. Together with a diſcourſe of the conſpiracy of the earl of *Gowry*. By *David Moyſes*, for many years an officer of the king's houſhold. Now firſt publiſhed from an original manuſcript. *Edinburgh*, 12mo. 3s. *Millar.*

The author of theſe memoirs was a domeſtic ſervant to King *James* VI. to whom he dedicates his work. He held an office in that prince's houſhold for thirty ſeven years, which gave him an opportunity of knowing ſeveral particulars that

happened at court, or in the country, among which are ſome incidents that other hiſtorians have entirely overlooked: perhaps as judging them not important enough for their notice. What he relates is digeſted according to the order of time wherein things happened; the facts, ſuch as they are, are told in a ſimple unaffected ſtyle, ſcarce intelligible, in many places, to an *Engliſh* reader; but an air of veracity appears through the whole.

XXII. *The New Teſtament of our Lord and Saviour Jeſus Chriſt*, adapted to the capacities of children. To which is added, an hiſtorical account of the lives, actions, travels, ſufferings, and deaths of the apoſtles and evangeliſts. Adorned with cuts, deſigned by the celebrated *Raphael*, and engraved by Mr. *Walker*. 12mo. 2s. 6d. *Newbery*.

The deſign of this work appears to be a good one; nor is the execution without its merit. In the former part of it, *viz. the harmony of the evangeliſts*, the four goſpels are blended together in one continued narration, (the advantages of which are obvious) ſtill preſerving the chronology, as well as the ſenſe and meaning, of each evangeliſt. It is divided into ſuch ſections, for leſſons, as are not too ſhort to exerciſe the faculties of the young reader, nor yet long enough to tire his attention; and each ſection is terminated with the name of the evangeliſt from whom it is taken. The other part contains an account of the lives, &c. of the apoſtles and evangeliſts; thoſe of St. *Peter* and St. *Paul*, which are given at conſiderable length, are collected from the *Acts of the apoſtles*.

POLITICAL.

XXIII. *A Letter to a Friend:* giving a conciſe, but juſt, account, according to the advices hitherto received, of the *Ohio* defeat; pointing out the many *good ends* this inglorious event is naturally adapted to promote, &c. &c. *Boſton, New-England*, printed; *London* re-printed, and ſold by *J. Noon*. 8vo. 6d.

The *good ends* pointed out by this writer, as the probable reſult of *Braddock*'s defeat, are, the alarming the *American Britiſh* colonies, awakening in them a ſenſe of danger, and exciting them to ſpeed and vigour, in proſecuting right methods for guarding themſelves, and annoying the *French*. He has many ſenſible obſervations, and what he ſays in particular of the *New-England* forces, and the ſervice they have already done to the common cauſe, ſeems to deſerve the attention of thoſe at HOME, who more immediately ought to attend to whatever may affect our intereſts in the COLONIES.

XXIV. *The Expedition of Major-General Braddock to Virginia*, with the two regiments of *Halket* and *Dunbar*; being

extracts of letters from an officer in one of those regiments, to his friend in *London*, describing the march and engagement in the woods, together with many little incidents, giving a lively idea of the nature of the country, climate, and manner in which the officers and soldiers lived; also the difficulties they went through in that wilderness, *&c.* 8vo. 6d. *Carpenter.*

A vile misrepresentation of every thing that the worthless, unknown, scribbler undertakes to describe.

XXV. *Marriage in Society stated*; with some considerations on government, the different kinds of civil laws, and their distinct obligation in conscience. In a second letter to the rev. Dr. *Stebbing*, occasioned by his *Review*, *&c.* By *James Tunstall*, D. D. rector of *Great Charte*, in *Kent*. 8vo. 1s. *Rivington.*

In our *Review* for last *June*, notice was taken of our learned author's former letter to Dr. *Stebbing*: in this Dr. *Tunstal* insists, that "a marriage contract, annulled by the civil authority, is void in conscience, as well as in law;" this he contends for upon the following principles.—'*First*, because society has a rightful power over marriage, and can restrain its subjects the use of their natural right of contracting it; whence the contract will, *in certain cases*, be null and void in its principle.—*Secondly*, because society has a rightful power over some of the rights or obligations *essential* to a marriage-contract; and therefore *can*, in certain cases, viciate the contract in its effects: And,—*Thirdly*, because *the intention* of society to exert both these acts of its rightful power, *is declared* under suitable circumstances, by its legal establishment *with the sanction of absolute nullity.*'

RELIGIOUS.

XXVI. *A Scale of first Principles, religious and moral.* Proper to the sentiment and life of man. Chiefly calculated for the service of youth. Designed upon the model of Dr. *Worthington's Form of sound Words.* By *Caleb Fleming.* 12mo. 6d. *Noon.*

Mr. *Fleming*'s design in this short catechism, is to give a system of religious principles, free from superstition, and in harmony with reason and nature. The reader will find more plainness and perspicuity in it, than is to be met with in most performances of this kind.

XXVII. *An enigmatical Question*, relating to things sacred and divine: proposed and answered by *John Johnson.* 8vo. 1s. *Keith.*

All that is necessary to be said of this piece is, that it contains a description of sin, and of the damage done by it; of *Christ*, his sufficiency, and the reparation made by him for the dis-

damage done by fin. In treating of fin, the author enquires into its dwelling-place, its form, the number of limbs and members that pertain to it, the meaſure, the weight, the ſtrength, the poiſonous nature, the age and duration of it, the loudneſs of its voice, its weapons, and manner of fighting, *&c. &c.* In deſcribing our Saviour, he tells us, that he is infinite, eternal, ſelf-exiſtent, immutable, independent, omnipotent, omnipreſent, omniſcient, *&c.—Sat verbum ſapienti.*

MEDICAL *and* MEDICAL-CONTROVERSY.

XXVIII. *A Letter to Dr. Frewen,* author of a late tract on inoculation; on occaſion of his very extraordinary behaviour to the author, in the late unhappy caſe of Mr. *Rootes,* ſurgeon: in which the doctrine of bleeding near the part affected, recommended in a late diſſertation * on the ſubject of revulſion and derivation, is further inſiſted on; comprizing what the author has to offer more in ſupport of that doctrine; and neceſſary to be bound up with that performance. By *Giles Watts,* M. D. 8vo. 6d. *Keith.*

One great end of ſcience is to enlarge the mind, and remove all contracted views; but this is, in a great meaſure, defeated, when men of learning deſcend to perſonal altercations, and more eſpecially when they ſtoop ſo low as to employ means, either to ſerve their own private intereſt, or prejudice that of another, which the honeſt mechanic would be aſhamed of. We are ſorry that we have had more than one occaſion to animadvert on the want of candour and generoſity in ſome medical gentlemen. With reſpect to the preſent occurrence, Dr. *Watts* complains of having been very diſingenuouſly treated by the gentleman to whom he addreſſes this letter; and according to his relation, (which ſeems fair and honeſt, and may be ſuppoſed ſo, till effectually contradicted) his complaints appear juſt. As we did not greatly enlarge on our author's former diſſertation, we cannot, with much propriety, take notice of what he has here offered in further ſupport of the doctrine advanced in that performance; wherefore we ſhall diſmiſs this article. with only this remark, (which, in juſtice, we think due to Dr. *Watts*) that his preſcription for the unhappy ſubject of his care, ſeems to have been ſuch as the nature of the caſe indicated, and was far from deſerving contempt or reproach.

* See *Review,* Vol. XI. p. 157.

XXIX. *An Eſſay on the Gout, and all gouty affections incident to aſſect mankind.* Comprizing the various natures, ſymptoms, and cauſes, through every branch and ſtage of the diſeaſe; demonſtrating in the cleareſt manner, that air, diet, and exerciſe, when rightly adjuſted, are remedies the moſt ſovereignly

efficacious, both to aſſuage the gouty pains, and relieve the diſeaſe, under all its various changes. To which is prefixed, a brief hiſtorical diſcourſe, concerning the great antiquity of the gout; proving from inconteſtible authorities, that it is a diſeaſe chiefly confined to thoſe countries, climates, and people, where vice, wealth, and luxury greatly prevail and abound. By *Nicholas Robinſon*. M. D. member of the royal college of phyſicians, and phyſician to *Chriſt*'s hoſpital, *London*. 8vo. 2s. 6d. *Ed. Robinſon*.

As we are inclined to think that Dr. *Robinſon*, whoſe character, as a writer, is well known, principally intended the performance now before us for the uſe of his patients, rather than the information of his medical brethren, we ſhall not ſay any thing concerning it that may anticipate the ſatisfaction the former may expect from the peruſal of it.

XXX. *Mr. Gibſon's ſhort practical Method of Cure for Horſes*, extracted from his *new treatiſe* on their diſeaſes, and fitted for the pocket. With notes of reference to the original. To which is added, an appendix concerning the right method of firing, ſhoeing, *&c.* By his ſon *William Gibſon*. 8vo. 4s. *Millar*.

An abſtract of this kind, from a work ſo generally approved, cannot but be very acceptable to all thoſe who are not poſſeſſed of Mr. *Gibſon*'s larger work; of the firſt edition of which, in quarto, we gave ſome account in the fourth volume of the *Review*. Another edition of it, in two volumes 8vo. was publiſhed about a year ago. This abſtract is illuſtrated with ten copper-plates, repreſenting ſome of the moſt remarkable caſes; the editor has alſo given an alphabetical liſt of of drugs, and an index of diſeaſes, and remedies.

XXXI. *Oratio anniverſaria in Theatro collegii regalis medicorum Londinenſium, ex Harvæi inſtituto, habita feſto divi lucæ, A. D.* 1754. *A Joanne Thoma Batt, M. D. coll. med. & F. R. S.* 4to. 1s. *Dodſley*.

XXXII. *A practical Eſſay on the Cure of venereal, ſcorbutic, arthritic, leprous, ſcrophulous, and cancerous Diſorders*. In a method entirely new. By *Joſeph Higgs*, ſurgeon at *Birmingham*. 4to. 1s. *Baldwin*.

The redundancy of the *Materia Medica* has been often, and not always unjuſtly, cenſured; but Mr. *Higgs* has contrived to include it within a very narrow compaſs, indeed. Ten ſhort *formulæ* (which he generouſly communicates in this eſſay) ſerve him, under different combinations, for the cure of, not only that formidable train of diſeaſes mentioned in the title, but alſo of almoſt of every malady incident to human nature. Though we would not entertain any doubt of this gentleman's veracity,

we

we cannot help recollecting the following fable. *Jupiter*, in one of his vagaries, had a mind to ſee which of his ſubjects could ſhew the fineſt children. On the day appointed, they all aſſembled; but a doating Ape thruſt herſelf foremoſt, hugging a couple of her own ugly cubs under her arms: 'look here,' ſays ſhe, 'Mr. *Jupiter*! here's a brace of beauties for you!'—

It is but too true, that *authors*, as well as *parents*, are very apt to ſee beauties in their own brats, undiſcoverable to any but themſelves, while, at the ſame time, they are totally blind to their imperfections.—Mr. *Higgs* has, indeed, produced five inſtances of the ſucceſs of his method, and promiſes furniſhing ſeveral more as ſoon as his leiſure will permit: when that happens, we would remind him, that the unbecoming contempt he has ſhewn for his phyſical brethren, will not, we apprehend, recommend him greatly to the candid and intelligent part of the public.

XXXIII. *A ſafe, eaſy, and expeditious method of procuring any quantity of freſh water at ſea*; by a *menſtruum* entirely innocent and inoffenſive; highly beneficial, and earneſtly recommended to all ſea-faring perſons: calculated to alleviate thoſe hardſhips and miſeries, to which a ſcarcity of freſh water reduces them. Together with an appendix, containing an eaſy method of preſerving freſh water entirely pure, ſweet, and wholeſome, during the longeſt voyages, and in the warmeſt climates. By *Thomas Butler*, M. D. 8vo. 1s. *Strahan.*

The ſubject of this pamphlet cannot but be thought of the utmoſt importance to a maritime and commercial people. The author's induſtry in making a number of experiments, and diſintereſtedneſs in thus freely communicating the reſult of them, ſerve to evince not only his particular inclinations to be uſeful to that part of his fellow-ſubjects who *go down to the ſea in ſhips, that do buſineſs in great waters*; but even his humane intentions towards mankind in general; and will, we doubt not, with the candid reader, compenſate for the many glaring imperfections in the manner of his expreſſion.

The method more expreſly recommended by the doctor, is, to put a meaſured *wine-quart* of the ſtrongeſt *ſoap leys* to *fifteen gallons* of *ſea-water*; which being diſtilled, he aſſures us, will generally yield *twelve gallons* of *freſh water*.—The veſſel he directs to be employed for this purpoſe is that part of the *ſhip's boiler* aſſigned for boiling peaſe, &c. to which a proper head, made of copper, well tinned, and a pewter ſpout, is to be adapted. The ſaving expence, as well as for the ſake of convenience, is the reaſon why our author prefers for this uſe, the *ſhip's boiler*, which, after having been only carefully waſhed clean, he inſiſts 'may be immediately uſed in dreſſing victuals for the ſhip's company, without any danger of ſpoiling the proviſions, or of proving pernicious to thoſe that eat them.'

The above quantity of ſoap-leys, we are here told, will bear a repitition of the ſame quantity of water four or five times; for the better conveyance of which, and to prevent the trouble of frequently taking off the head, he directs a hole, with a copper ſlider to cover it, to be made in the upper part of the boiler.

With regard to the method of making *ſalt* water *freſh*, propoſed and publiſhed by the late Mr. *Appleby*, of *Durham*, Dr. *Butler* ſays, that, by an analytical examination, he found his *lapis infernalis* to be nothing more than rough *ſalt of tartar*, and his *calcined bones* to be downright *quick-lime*: and, by way of doing juſtice to himſelf, he informs us, that 'when 'Mr. *Appleby* applied to the Right Hon. the Lords of the Admiralty, for a reference to examine his diſcovery, he made 'an application of the ſame nature, which being readily 'granted, both their methods were examined and tried at the 'ſame time, tho' not in the ſame manner; for his (the doctor's) method was tried by a common ſtill, and was attended with the expected ſucceſs; but that Mr. *Appleby* procured a ſtill to be made, according to his own particular 'directions; which being no thicker at bottom than an ordinary tin pot,' the latter's diſtillation was more accelerated than that of the former, whereby it was performed with a leſs quantity of fuel, and therefore judged preferable.

Our author is ſo explicit in his directions for conducting the proceſs he recommends, that it is comprehenſible to, and practicable by, the meaneſt capacity; the materials, as he obſerves, are cheap, eaſy to be had, almoſt every where, and may be preſerved for any time, and conveyed, unhurt, to any diſtance; theſe advantages ſurely ought, and, we think, will, in all probability, entitle it to further experience.

In order to keep freſh water *ſweet*, our author adviſes to 'take, of fine, clear, white, *pearl aſhes*, a quarter of a pound 'Averdupoize, and put into one hundred gallons of freſh 'water, (obſerving this proportion to a greater or a leſs quantity) and ſtop up your caſk as uſual, till you have occaſion to 'broach it for uſe.' As an inſtance of its utility and ſucceſs, he tells us, that he put 'an ounce of *pearl aſhes* into a twenty-'five gallon caſk of *Thames* water, which he ſtopt up very 'cloſe, and let it ſtand for —— upwards of a year and a half,' opening it once in four months, 'and conſtantly found it in 'the ſame unaltered condition, and perfectly ſweet and good:' that 'he afterwards made uſe of ſome of it in boiling peaſe and burgoo, and found that it made the peaſe as ſoft, and anſwered for all purpoſes to which he applied it, as well as 'water freſh drawn out of the river.'

INGLE

SINGLE SERMONS, *ſince our Liſt in the* Review *for* Auguſt, 1755.

1. OCcaſioned by the death of the rev. Mr. *James Reed.* Preached at *New-Broadſtreet*, *Aug.* 24, 1755. By *George Benſon*, D. D. 8vo. 6d. *Waugh*, *&c.*

2. Occaſioned by the death of the rev. Mr. *Joſeph Morris:* Preached at *Glaſs-houſe-yard*, in *Goſwell-ſtreet*, *July* 20, 1755. By *Joſeph Burroughs.* 8vo. 6d. *Whiſton*, *&c.*

3. Preached in the cathedral church of *Durham*, before the honourable Sir *Richard Adams*, knt. one of the barons of his majeſty's court of exchequer, at the aſſizes held there, *July* 24, 1755. By *William Forſter*, M. A. vicar of *Heighington*, and lecturer of St. *Nicholas*, in *Durham.* 4to. 6d. *Innys*, *&c.*

4. *Peace, good-will, and forgiveneſs of injuries recommended.* An aſſize-ſermon, preached at St. *Martin*'s, in *Leiceſter*, *July* 24, 1755. By *George Cardale*, A. M. rector of *Wanlip*, and curate of *Swithland*, *Leiceſterſhire.* 4to. 6d. *Crowder.*

5. *Zeal againſt the enemies of our country pathetically recommended.* Preached before his excellency the governor of *Maryland*, and both houſes of aſſembly, at *Annapolis*, *Dec.* 13, 1754. By *James Sterling*, A. M. rector of St. *Paul*'s pariſh, in *Kent* county. *Annapolis* printed, *London* re-printed. 8vo. 6d. *Whiſton.*

6. Preached at the cathedral of *Glouceſter*, at the opening of the infirmary, *Aug.* 14, 1755. By the honourable and reverend *George Talbot*, miniſter of *Temple-guitting.* 4to. 6d. *W. Clarke*, *&c.*

7. *The Obligations of a people to their faithful miniſter.* Preached at the ordination of the reverend Mr. *Samuel Burford*, *Sept.* 4. 1755. By *Benjamin Wallin.* 8vo. 6d. *Field*, *&c.*

8. *The Methods of promoting Edification by public Inſtitutions.* An ordination ſermon. To which is added, a charge. By *James Fordyce*, miniſter at *Allea.* 12mo. 6d. printed at *Glaſgow*, and ſold by *Wilſon*, in *London.*

This is, in our opinion, a ſpirited and judicious diſcourſe. The ingenious author delivers his ſentiments on ſubjects of great importance, with a freedom and boldneſs that becomes a miniſter of the goſpel. He takes occaſion, from theſe words, 1 *Cor.* xiv. 26. *Let all things be done to edifying*, to enquire, by what methods the clergy may beſt promote the edification of the people, in their management of the public inſtitutions; and tho' a great deal of what he ſays is peculiarly applicable to the clergy of the church of *Scotland*, yet there are many things advanced by him, that well deſerve the ſerious attention of all who are engaged in the ſacred office.

9. *The ſinful Chriſtian condemned by his own Prayers.* (From *Luke* xix. 22.) Preached in the churches of *Weſtham*, in *Eſſex*, and St. *Olave*'s, *Hart-ſtreet*, *London*. By the reverend *William Dodd*, lecturer of thoſe pariſhes. 8vo. 6d. *Dilly*, *&c.*

10. The remarkable ſermon preached before the provincial grand maſter, and general communication of free and accepted maſons, at *Philadelphia*, *June* 24, 1755. being the grand anniverſary of St. *John* the baptiſt. By *William Smith*, M. A. provoſt of the college and academy of *Philadelphia*. 8vo. 6d. *Griffiths*.

N. B. This is the diſcourſe from which that ſpirited addreſs to the people, on occaſion of the *French* encroachments (reprinted in the *Evening Advertiſer*) was extracted.

11. Preached at the viſitation of the rev. Dr. *Thackeray*, archdeacon of *Surry*, *Sept.* 16, 1755. at the church of St. *Saviour*, *Southwark*. By *T. Jones*, M. A. chaplain of the ſaid pariſh. 8vo. 6d. *Field*, *&c.*

12. Preached at the ordination of the rev. Mr. *John Chater*, at *Newport*, in the *Iſle of Wight*, *Aug.* 7, 1755. By the rev. Mr. *William Wright*. To which are annexed, Mr. *Chater*'s confeſſion of faith; and an exhortation to him. By the rev. Mr. *William Johnſon*. 8vo. 1s. *Buckland*, *&c.*

12. *The great Sin and Puniſhment of preaching another Goſpel than that which has been preached*; altho' it be by perſons of the greateſt and moſt pompous titles. By a Diſſenter. 8vo. 6d. *Noon*.

We are not informed when, where, or by whom, this ſermon was preached. It chiefly conſiſts of common declamation againſt ſynods, councils, *&c. &c.* The author inſiſting that we are not to go one ſtep beyond our Bibles, in matters relating to *Chriſtian* faith and worſhip.

14. The biſhop of *Cheſter*'s, before the ſociety correſponding with the incorporated ſociety in *Dublin*, for promoting *Engliſh* proteſtant working-ſchools in *Ireland*. At their general meeting in the pariſh church of St. *Mary-le-bow*, *April* 30, 1755. 4to. 6d. *B. Dod*.

To this excellent diſcourſe is annexed, an abſtract of his majeſty's royal charter for erecting and promoting the above-mentioned ſchools; alſo a brief review of the riſe and progreſs of this worthy ſociety, from the opening of the charter, in 1733, to *March* 25, 1755. Together with an abſtract of the ſociety's accounts, and liſts of ſubſcribers, both in *Ireland* and *England*. —We do not know of a better and more uſeful charity than this, for educating the children of popiſh parents, in the principles of the proteſtant church. 'Charity can never be carried 'higher,' (as is obſerved in the brief review of the ſociety's pro-

proceedings, &c. 'than to reſcue the ſouls of thouſands of poor 'children, from the dangers of popiſh ſuperſtition and idola-'try, and their bodies from the miſeries of idleneſs and beg-'gary. This is not retailing charity to particulars, but diffuſ-'ing it over a whole nation; it is a charity that will make 'thoſe who are at preſent a nuſance and a buthen to their 'country, to become a treaſure and a bleſſing to it; that will 'make honeſt and induſtrious men, of thoſe who would have 'been bred up in thievery and rags; it is a charity that will 'multiply obedient and peaceful ſubjects to the king, and ren-'der the proteſtants of *Ireland* ſafe in their lives and poſſeſſions.

15. The exceeding great guilt, the fatal conſequences, and moſt common cauſes of perjury ſet forth; and ſpeedy and zealous endeavours in all perſons, eſpecially magiſtrates, and thoſe in power, to ſtop the progreſs of it, recommended, in a ſermon preached at ſeveral churches in and about *London*. By *Parker Rowlands*, chaplain to his grace *George* duke of St. *Alban*'s. 8vo. 6d. *Cook* and *James*.

16. *The Means of Grace*. A ſermon on *Malachi* iii. 7. By *John Weſly*, M. A. late fellow of *Lincoln-college*, *Oxon*. 12mo. 2d. *Robinſon*.

17. *The Situation of the World at the time of Chriſt's Appearance, and its Connexion with the Succeſs of his Religion, conſidered*. Preached before the ſociety in *Scotland* for propagating *Chriſtian* knowlege, at their anniverſary meeting in the high-church of *Edinburgh*, on *Monday*, *Jan*. 6, 1755. By *William Robertſon*, miniſter of the goſpel at *Gladſmuir*. 8vo. *Edinburgh*. 63 pages.

As the ſubject of this ſermon is no leſs curious than important, and treated in a manner equally entertaining and inſtructive, we ſhall, tho' contrary to our general method, lay a particular account of it before our readers.

From thoſe words in the firſt chapter of the epiſtle to the *Coloſſians*—*Even the myſtery, which hath been hid from ages, and generations, but now is made manifeſt to his ſaints*, our ingenious preacher takes occaſion to point out ſome remarkable circumſtances, in the ſituation of mankind, which prove God to have *manifeſted the myſtery of the goſpel*, at a time when the world ſtood moſt in need of ſuch a revelation, and was beſt prepared for receiving it.

In order to ſhew that the *Chriſtian* religion was publiſhed at the moſt proper time, he takes a view of the political, of the moral, of the religious, and of the domeſtic ſtate of the world, about the time of our Saviour's appearance. In regard to its political ſtate, he obſerves, that the world, in the moſt early ages, was divided into ſmall independent ſtates, differing from each other in language, manners, laws, and religion; that perpetual

petual diſcord ſubſiſted between them, and hoſtility and bloodſhed never ceaſed; that commerce had not hitherto opened the communication of one nation with another; that men moved in a narrow circle, little acquainted with any thing beyond the limits of their own ſmall territory, and utter ſtrangers to the condition and character of diſtant nations.

He obſerves farther, that the *Roman* ambition at laſt undertook the arduous enterprize of conquering the world, and conducted it with ſuch refined policy, irreſiſtible courage, and inimitable perſeverance, as, in the end, crowned the attempt with ſucceſs; that by enſlaving the world, however, they civilized it, and while they oppreſſed mankind, united them together; that the ſame laws were every where eſtabliſhed, and the ſame languages underſtood; that men approached nearer to one another in ſentiments and manners; and that the intercourſe between the moſt diſtant corners of the earth was rendered ſecure and agreeable.

From this repreſentation of the political ſtate of the world, when *Chriſtianity* made its firſt appearance, many circumſtances occur, we are told, to juſtify the Divine Wiſdom, in chuſing that particular conjuncture, to publiſh it. During the early ages of the world, our preacher obſerves, that the propagation of any new religion, muſt have been extremely ſlow and uncertain, but that the diſciples of *Chriſt*, favoured by the union and tranquillity of the *Roman* empire, executed their commiſſion to great advantage.

He proceeds now to conſider the ſtate of the world, with regard to morals, and obſerves, that we cannot expect to find pure and undefiled virtue among thoſe people who were deſtitute of the inſtructions, the promiſes, and aſſiſtance of divine revelation; that unenlightened reaſon often errs, and undirected virtue always deviates from the right path; that antient virtue reſted on the foundation of public liberty, a temporary and precarious ſupport, which, however, it did not long enjoy; that the *Romans*, by ſubduing the world, loſt their own liberty; that many vices, engendered and nouriſhed by proſperity, delivered them over to the vileſt race of tyrants that ever afflicted or diſgraced human nature; that in this time of univerſal corruption, the wiſdom of God manifeſted the *Chriſtian* revelation to the world, not to re-eſtabliſh virtue upon the ſame inſecure foundation of civil government, but to erect it upon the eternal and immoveable baſis of a religion, which teaches righteouſneſs by the authority of God.

'What the wiſdom of men could do,' ſays he, 'for the encouragement of virtue in a corrupt world, had been tried during ſeveral ages; and all human devices were found by experience to be of very ſmall avail: ſo that no juncture could be more proper for publiſhing a religion, which, independent of human laws and inſtitutions, explains the principles of morals with admirable perſpicuity, and enforces the prac-

'practice of them by moſt perſuaſive arguments. Had not *Chriſtianity* appeared, to check and mitigate the pernicious 'effects of deſpotic unlimited empire, it is hard to ſay how far 'they might have gone towards extinguiſhing the name and 'exerciſe of virtue among men. This we know, that in a 'moſt diſſolute age, and under the worſt government, the primitive *Chriſtians* attained, in every virtue, to an eminence 'of which there is no example in the hiſtory of mankind. 'The ſpirit of their religion, ſuperior to the corrupt genius 'of the age, continued pure and vigorous; and men ſaw with 'admiration, that when every other foundation of virtue was 'overthrown, *the foundation of God ſtood ſure*, immoveable 'amidſt *the floods which came, the rains that deſcended, and the 'winds that blew and beat upon it.*'

He goes on to take a view of the world with regard to religion, and obſerves, that ſtately temples, expenſive ſacrifices, pompous ceremonies, magnificent feſtivals, with all the other circumſtances of ſhew and ſplendor, were the objects which heathen religion preſented to its votaries; that juſt notions of God, obedience to his moral laws, purity of heart, and ſanctity of life, were not once mentioned as ingredients in religious ſervice; that ſuperſtition never prevailed among any people, but at the expence of morals; that the heathen ſuperſtition, far from giving any aid to virtue, ſeems not to have had the leaſt connection with it; that no repentance of paſt crimes, no future amendment of conduct, were ever preſcribed by it, as proper means of appeaſing the offended deities; that *Rome* adopted the Gods of almoſt every nation whom ſhe had conquered, and opened her temples to the groſſeſt ſuperſtitions of the moſt barbarous people.

'At this time, therefore,' ſays he, 'did a good God, in 'pity to his deluded creatures, publiſh the *Chriſtian* revelation. 'By it the God of truth was made known, *and the idols of 'the nations were moved at his preſence.* Rational and ſublime 'in its doctrines, humane and beneficent in its precepts, pure 'and ſimple in its worſhip; no religion was ever ſo well calculated as *Chriſtianity* to repreſs the inroads of ſuperſtition, 'and to eſtabliſh an acceptable and manly devotion, conſiſting 'in *ſpirit and in truth.* No period can be mentioned when 'inſtruction in theſe important articles would have been more 'ſeaſonable or neceſſary. The abſurd fictions, and abominable practices of ſuperſtition, had gone near to extinguiſh 'the natural ſentiments of the human mind concerning the ſupreme Being, and to baniſh his name and worſhip from the 'earth. No wonder men, under theſe circumſtances, ſhould 'liſten with joy to the *Chriſtian* revelation, which delivered 'them from that hateful yoke, and taught them *to ſerve God 'without fear, in holineſs and righteouſneſs before him.*'

Our

Our ingenious preacher proceeds now to conſider the world with regard to its domeſtic ſituation, and obſerves, that the private and domeſtic ſituation of mankind, is the chief circumſtance which forms their character, and the great ſource of their happineſs or miſery; that any poiſon in this fountain, communicates itſelf to the manners of men, any bitterneſs infects all the pleaſures of life; and that many circumſtances, of the moſt fatal influence on domeſtic virtue and happineſs, occur to attentive obſervers of the period under review.

'Domeſtic ſociety,' ſays he, 'is founded in the union betwixt huſband and wife. Among all the civilized nations 'this union hath been eſteemed ſacred and honourable, and 'from it are derived thoſe exquiſite joys or ſorrows which can 'imbitter all the pleaſures, or alleviate all the pains, in human life. In the antient world there prevailed two practices 'equally pernicious to the peace and happineſs of the married 'ſtate. From the moſt early times polygamy ſeems to have 'been univerſal among the eaſtern nations, and men married 'as many wives as their fancy wiſhed for, or their fortune 'could maintain. Now, this practice not only appears to be 'contrary to the intention of the Almighty, who firſt created 'but one perſon of each ſex, and hath ſince preſerved an admirable proportion betwixt the number of males and females 'whom he ſends into the world, but by it, likewiſe, were baniſhed from domeſtic life all thoſe enjoyments which ſweeten 'and endear it. Friendſhip, ſocial intercourſe, confidence, 'and the mutual care of children, were utterly unknown: 'on the one hand, rigour, voluptuouſneſs, jealouſy; on the 'other, ſubjection without love, fidelity, or virtue. One half 'of the human ſpecies became the property of the other; 'and the huſband, inſtead of being the friend and protector 'of a wife, was no better than the maſter and tyrant over a 'ſlave. The envy and diſcord which were introduced into 'the families of *Jacob* and *Elkanah*, by a plurality of wives, 'are but imperfect pictures of the enormities occaſioned by 'the ſame practice, under maſters leſs virtuous, and in ages 'more diſſolute and luxurious. Wherever the *Chriſtian* religion is eſtabliſhed, an end hath been put to an inſtitution ſo 'inconſiſtent with the felicity of domeſtic life. Marriage, 'ſuitable to the ordinance of God, is rendered a friendly and 'undiſſoluble alliance betwixt two perſons; and tranquillity, 'confidence, and joy bleſs an union, begun and cemented by 'mutual love.

'In the weſtern parts of the world the maxims with regard 'to marriage were more conformable to nature: one man was 'confined to one woman; but, at the ſame time, their laws 'allowed a practice which introduced the moſt fatal diſorders 'into domeſtic life. The Almighty, *becauſe of the hardneſs 'of their hearts*, permitted the *Jews*, on certain occaſions,

to

'*to give a writing of divorcement to their wives.* According 'to their uſual cuſtom, the *Jews* ſtretched this indulgence to 'moſt extravagant lengths; and, defining the caſes in which 'they pretended divorces to be lawful, with a minute and 'over curious accuracy, they altogether perverted the inſtitu-'tion of God. Their doctors permitted divorces for cauſes 'ſo trivial and ridiculous, as cannot be mentioned in a grave 'diſcourſe. The utmoſt diſſolution of manners was the effect 'of ſuch licentious opinions: and our Saviour found the a-'buſes to be grown ſo enormous, as to render the ſtricteſt and 'moſt preciſe limitations of the *Moſaic* precept abſolutely ne-'ceſſary.

'Nor was this matter on any better footing among the hea-'then nations. Divorces, on very ſlight pretences, were per-'mitted both by the *Greek* and *Roman* legiſlators. And tho' 'the pure manners of theſe republics reſtrained, for ſome 'time, the operation of ſuch a pernicious inſtitution, tho' 'the virtue of private perſons ſeldom abuſed the indulgence 'which the laws allowed them; yet no ſooner had the pro-'greſs of luxury, and the eſtabliſhment of deſpotic power, 'vitiated the taſte of men, than the law with regard to di-'vorces was found to be amongſt the worſt corruptions which 'prevailed in that abandoned age. The facility of ſeparation 'rendered married perſons careleſs of acquiring or practiſing 'thoſe virtues which render domeſtic life tranquil and delight-'ful. The education of children was utterly neglected by 'parents, who often met together with a ſcheme of ſepara-'tion in both their thoughts. Marriage, inſtead of reſtrain-'ing, added to the violence of irregular deſire, and under a 'legal name became the vileſt and moſt ſhameleſs proſtitution. 'From all theſe cauſes the married ſtate fell into diſreputation 'and contempt; and it became neceſſary, by penal laws, to 'force men into a ſociety where they expected no ſecure and 'laſting happineſs. Among the *Romans* domeſtic corruption 'grew, of a ſudden, to an incredible height; and, perhaps, 'in the hiſtory of mankind, we can find no parallel to the 'undiſguiſed impurity and licentiouſneſs of that age. It was 'in a good time, therefore, that our Saviour aboliſhed a prac-'tice which had been one of the moſt fertile ſources of theſe 'diſorders. The bonds of the marriage union were, by him, 'rendered almoſt indiſſoluble; and the *cords of love* were 'drawn the cloſeſt poſſible. Political projectors may pleaſe 'themſelves with imaginary advantages reſulting from the li-'berty of divorces; but reaſon, as well as the experience of 'mankind, juſtify the wiſdom of the divine decree concern-'ing them. If the manners of men be not extremely pure 'and ſimple, the leaſt indulgence in this article hath always 'proved fatal to the peace and virtue of domeſtic life; and 'whatever remains of theſe we now find in a diſſolute age,

'muſt

'must be entirely ascribed to that regulation in the gospel, '(*Matt.* v. 32.) which superficial reasoners represent as a 'grievance, tho' it be, in truth, the greatest blessing to mankind.'

He goes on to observe, that if the vices of those who are at the head of domestic society, needed reformation, the sufferings of those who were subject to them merited relief; that they were not free-men but slaves, who occupied the inferior, tho' necessary, stations in human life; that their labour was not a voluntary duty to the society, which entitled them to a reward, but an hard task, imposed without their consent, and exacted with the utmost rigour; that in those parts of the world whose history and situation are best known, above two thirds of the whole inhabitants are computed to have been in a state of slavery; that the persons, the goods, the children of these slaves, were the property of their masters, disposed of at pleasure, and transferred, like any other possession, from one hand to another; that the treatment these unfortunate sufferers met with, in the most civilised states among the antients, and from persons too the most renowned for their virtue, was such as would excite the strongest pity and indignation, in an age which never beheld the tyranny of the oppressor, nor heard the groans of the captive.

'Here then,' says he, 'is an object worthy of the attention 'of that merciful God, *who delivereth the soul of the afflicted 'from violence, who heareth the cry of the needy, and hath not 'hath no helper.* The groans of such an innumerable multitude of his reasonable creatures, bereaved of the noblest privilege of their nature, liberty and independence, would not, we may believe, be uttered in vain. He could not always *keep silence and be still*, when he beheld their wretched situation, so destructive of happiness, and so fatal to virtue. At last the divine wisdom interposed; and when the evil had become intolerable, and seemed to be past cure, the promulgation of *Christianity* brought an effectual and timely remedy.

'It is not the authority of any single detached precept in 'the gospel, but the spirit and genius of the *Christian* religion, more powerful than any particular command, which hath abolished the practice of slavery thro' the world: The temper which *Christianity* inspired was mild and gentle; and the doctrines it taught, added such dignity and lustre to human nature, as rescued it from the dishonourable servitude into which it was sunk. All men, of every condition, are declared to be the offspring of the same God, and the heirs of the same heavenly inheritance: one Saviour redeemed them from iniquity by his death, and one spirit worketh powerfully in their hearts. Wherever such opinions prevail, no human creature can be regarded as altogether insignificant

'and

'and vile; even the meaneſt acquire dignity, exterior diſtinc-
'tions diſappear, and men approach nearer to that original
'equality in which they were at firſt placed, and are ſtill
'viewed by their impartial creator.

'What a wonderful and bleſſed change hath *Chriſtianity*
'produced in the face of the world! along with the know-
'lege of it, liberty, humanity, and domeſtic happineſs diffu-
'ſed themſelves over every corner of the earth. It is deemed
'a virtue to admire and praiſe thoſe illuſtrious perſonages who
'delivered mankind from the rage of tyrants, and vindicated
'the violated laws and conſtitution of their country: and is
'no admiration due to the generous ſpirit of that religion
'which reſtored liberty, not to one nation or ſociety alone,
'but reſcued from the worſt ſervitude far the greater number
'of the human race, and acquired for them that happy free-
'dom which they ſtill enjoy? When we behold *Chriſtianity*
'making its progreſs thro' the world, and working, every
'where, ſuch an important alteration in the condition of man-
'kind, we may well apply to a temporal deliverance what
'the prophet ſpoke concerning a ſpiritual ſalvation: *Behold*
'*the acceptable year of the Lord is come! liberty is proclaimed*
'*to the captive, and the opening of the priſon to them that are*
'*bound, they ſhall reſt from their ſorrow, and from their fear,*
'*and from the hard bondage wherein they were made to ſerve.*'

Thus have we given a pretty large account of this ſermon, and we ſhall leave the extracts to ſpeak its character, and to apologize, if any apology is neceſſary, for the particular notice we have taken of it. There is annexed to it, *The ſtate of the ſociety in* Scotland *for propagating* Chriſtian *knowlege, for the year* 1754, together with a liſt of ſchools maintained by the ſociety.

ART. XXXVIII. *Two Letters to the Reviewers, occaſioned by their account of a book called* Memoirs *. *By two Ladies.* 8vo. 6d. Noon.

THE firſt of theſe letters is ſigned *Maria de Lorge*; the ſecond, *Anna Maria Cornwallis*. The one dates her epiſtle from *The Vale*; the other from *Matlaſk*: but theſe ſeveral names of perſons and places are ſo new, and doubtful, to us, that we find ourſelves ſtrongly inclined towards the ſame ſcepticiſm, with reſpect to this very pamphlet, that procured us the honour of its publication, *viz.* our ſuſpicions concerning the perſonal reality of the ladies celebrated in the *Memoirs*. Indeed the two miſſes, *de Lorge* and *Cornwallis*, foreſeeing that *their* entity would alſo be queſtioned, have endeavoured

deavoured to give us ſome ſatisfaction in regard to this matter, by appealing to their bookſeller, and their ſtationer, for proof thereof. This proof, however, upon enquiry, is found inſufficient; and, in ſhort, the ſubject, were both parties inclined to keep it up, might produce as ſingular a controverſy, as that between 'Squire *Bickerſtaff* and *Partridge* the aſtrologer; wherein the latter ſo ineffectually endeavoured to prove himſelf alive, after his antagoniſt had demonſtrated his death.

But, whoever the writer, or writers, of this pamphlet may be, we ſhall wave our conjectures on that head, and, juſt mentioning its general purport, put an end to an article on which we muſt not enlarge, leſt we incur the cenſure of our readers, for obtruding upon them a conteſt of little importance to any beſide ourſelves.

The ingenious and learned Miſs *de Lorge*, then, expoſtulates with us for ſuggeſting that the ſeveral ladies of the *Memoirs* are fictitious Beings, and for charging the author with having mal-treated the clergy. Miſs *Cornwallis* alſo, with equal ingenuity and learning, expatiates upon the ſame points; but the arguments of both are ſo pleaſant, and they have, on the whole, allowed ſo much in our favour, and ſaid ſo many handſome things of us, that we cannot but look upon their letters as an ingenious ſcheme for conveying to the world an oblique approbation of the account we gave of the *Memoirs*;—and under the full perſuaſion, that this was, in part, at leaſt, if not the whole of, their deſign, we beg leave to acknowlege the favour, and to return our hearty thanks for the honour done us, by ſo public a teſtimony in our behalf. Such genteel and generous treatment deſerves, indeed, a more particular expreſſion of our gratitude; which we ſhould be be glad to pay *in propriâ perſonâ*, did we but know the way to *Matlaſk*, or *The Vale*,—that dear, delightful, flow'ry vale.—In rapturous ideas of which, we cannot but fondly ſing, with the enamoured *Angelo Poliziano*,

——E voi, ramoſe piante,
Che in queſto alpeſtro balzo
D'umor paſcete l'antica radice,
Fra quai la mia beatrice,
Sola talor ſen viene!
Ahi quanta invidia t'aggio
Alto e muſchioſo faggio,
Che ſei ſtato degnato a tanto bene!
Ben de' lieta goderſi
L'aura che accolſe i ſuoi celeſti verſi!

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For NOVEMBER, 1755.

ART. XXXIX. *Philoſophical Tranſactions, giving ſome account of the preſent undertakings, ſtudies, and labours of the ingenious, in many conſiderable parts of the world. Vol.* XLVIII. *Part* 2. *for the year* 1754. 4to. 12s. Davis.

IN our *Review*, vol. XI. we gave an account of the *firſt* part of this volume; the *ſecond* contains fifty articles, *viz.* from 58, to 107 incluſive.

Art. 58. *A Treatiſe on the Preceſſion of the Equinoxes, and in general on the motion of the nodes, and the alteration of the orbit of a planet to the ecliptic. Tranſlated from a* French *manuſcript of St.* Jaques Silvabelle, *by* J. Bevis, *M. D.*

The preceſſion of the equinoxes is one of the moſt curious parts of aſtronomy; and the lovers of that ſcience are greatly indebted to the ingenious author, for a treatiſe, not founded on any arbitrary hypotheſis, but on the invariable laws of nature. It is divided into four ſections; the firſt treats of the motion of the pole of the terreſtrial equator, cauſed by the ſun: the ſecond, of the motion of the pole of the terreſtrial equator, cauſed by the moon: the third, of the motion of the pole of a ring, or of the orbit of the moon, cauſed by the ſun: and the fourth contains the application of the *formulæ*, found in the other ſections.

In this paper the author has ſhewn, 'that there are five 'diſtinct motions of the pole of the earth; namely, two of 'preceſſion, which are parallel to the plane of the ecliptic, 'and three of oſcillation on the plane of the ecliptic.

'That the two of preceſſion are cauſed, the one by the ſun, 'the other by the moon. That which is cauſed by the ſun is 'conſtantly the ſame, at every quarter of the time of the re- 'volution of the ſun round the earth, that is, every three 'months: that which is cauſed by the moon is conſtantly the 'ſame at every quarter of the time of the revolution of the 'moon round the earth; that is, about every ſeven days.

'That of the three motions of oſcillation, one is cauſed by 'the ſun, and is compleated in the ſpace of a ſemi-revolution 'of the ſun round the earth, taken from one equinox to the 'following one; that is, in ſix months.

'That the other is cauſed by the moon; and that each of- 'cillation is completed in the ſpace of a ſemi-revolution of 'the moon round the earth; that is, in about fourteen days.

'That the third is cauſed likewiſe by the moon, and ariſes 'from the plane of her orbit being different from the plane of 'the ecliptic, and from the pole of the lunar orbit making 'its revolution about the pole of the ecliptic; that is, in about 'eighteen years and two thirds.

'That there is a relation purely geometrical between the 'quantity of the nutation, during the time of the ſemi-revo- 'lution of the pole of the lunar orbit, and the quantity of the 'preceſſion, cauſed likewiſe by the moon in the ſame time. 'And that this relation is quite independent of the force of 'the moon, of the quantity of the earth's flatneſs, of the quan- 'tity of the terreſtrial matter, and, in a word, of every thing 'of a phyſical nature, that can enter into the problem.'

Art. 59. *A Letter to the right honourable* George *earl of* Macclesfield, *P. R. S. concerning the ages of* Homer *and* Heſiod. *By* George Coſtard, *M. A.*

Sir *Iſaac Newton*, from calculations made from the achronical riſing of *Arcturus*, ſuppoſes that *Heſiod* flouriſhed about 879 years before *Chriſt*; but Mr. *Coſtard* has ſhewn, that theſe computations are uncertain; and that *Heſiod* might have lived in the 595th year before *Chriſt*, for any thing that can be gathered to the contrary from the achronical riſing of that ſtar. He has alſo endeavoured to ſhew, from other aſtronomical data mentioned by the poets, that *Homer* and *Heſiod*, who are generally ſuppoſed to be contemporaries, did actually live about that time; which is above 300 years later than *Vellius Paterculus* placed them, and more than 400 later than *Petavius*. But what renders this article of real uſe (the fixing the time in which *Homer* and *Heſiod* flouriſhed being of little conſequence) is, that Mr. *Coſtard*, by examining what has been

ſaid

ſaid by the antients relating to this ſubject, has given us a ſuccinct account of the riſe and progreſs of aſtronomy among them, by clearing its hiſtory from fable and mythology.

Art. 60. *An additional remark to one of Mr.* William Watſon, *in his account of the Abbé* Nollet's *letter concerning electricity. By* Thomas Birch, *D. D. Secr. R. S.*

The remark to which this is an addition, relates to the antients having obſerved ſome of the *phænomena* of electricity: *Cæſar* in his hiſtory of the *African* war, expreſly ſays, that in a violent ſtormy night, *Legionis pilorum cacumina ſua ſponte arſerunt:* and *Livy* mentions two ſimilar facts. To theſe Dr. *Birch* adds another from *Fynes Moriſon*, who, in his itinerary, ſays, that at the ſiege of *Kingſale*, by the Lord Deputy *Mountjoy*, on the 23d of *December* 1601, there was much lightning, tho' the night was clear. 'And I have heard,' adds he, 'by 'many horſemen of good credit, and, namely, by Captain 'Pikeman, a gentleman of good eſtimation in the army, that 'this night our horſemen, ſet to watch, to their ſeeming, did 'ſee lamps burn at the points of their ſtaves, or ſpears, in 'the midſt of theſe lightning-flaſhes.'

Art. 61. *Extract of a letter of the rev. Mr.* Joſeph Spence, *profeſſor of modern hiſtory in the univerſity of* Oxford, *to Dr.* Mead, *F. R. S.*

This is a very ſhort article, and only mentions a ſtatue and two buſts found at *Herculaneum.*

Art. 62. *A letter to the right hon.* George *earl of* Macclesfield, *P. R. S. concerning the value of an annuity for life, and the probability of ſurvivorſhip. By Mr.* James Dodſon.

Mr. *Dodſon*, in this paper, has delivered a method of inveſtigating the value of an annuity for life (ſecured by land) and the probability of ſurvivorſhip, between two perſons of given ages, without having recourſe to a fluxionary proceſs.

Art. 63. *A letter to Mr.* Peter Collinſon, *F. R. S. concerning the* pheaſant *of* Pennſylvania, *and the* otis minor. *By Mr.* George Edwards.

The birds mentioned above have not before been properly deſcribed, or delineated. There are plates of theſe birds added to the account, and thoſe given by Mr. *Edwards* were properly coloured.

Art. 64. *A letter to Mr.* Peter Collinſon, *F. R. S. concerning a ſpecies of coralines. By Mr.* John Ellis, *F. R. S.*

In this paper Mr. *Ellis* obſerves, that from a great number of obſervations made on marine productions, it appears that many coralines, as well as corals, are compoſed of a great number of tubes, which proceed from animals; and as theſe tubes are made of different materials in different ſpecies, ſo are they diſpoſed in variety of different forms. Some are united cloſely and compactly together, forming irregular ramifications like trees: others riſe in tufts, like groupes of the tubular ſorts of plants, diſtinct from one another. Specimens of both theſe kinds are delineated on a copper-plate annexed to the article. He has alſo accurately delineated and deſcribed two curious pieces of *Malteſe* coralline. 'The tubes,' ſays he, 'which are built by their incloſed animals, as they riſe 'in height, greatly increaſe in diameter. The texture of their 'outſide coat is formed of an aſh-coloured earthy matter, of 'different ſhades, in different *ſtrata*, and cloſely united to an 'inner coat, which is of a tough, horny, tranſparent, and 'very ſmooth ſubſtance; the cavity, or inſide of the tube, is 'perfectly round, tho' the animal is of a long compreſſed fi-'gure, like a leach extended. It appears from the marks of 'its feet, on the inſide of the tube, that it can turn itſelf freely 'about, and move up and down, the better to attack and ſe-'cure its prey.

'This ſcolopendra has two very curious and remarkable '*tentaculi*, or arms, the left much larger than the right; theſe 'are doubly feathered; the number of feet on each ſide of the 'body of this animal, exceeds one hundred and fifty.'—See more of this curious ſubject, in our mention of Mr. *Ellis*'s book on corallines, *&c.* in the *Review* for *March* laſt.

Art. 65. *Obſervations on the late ſevere cold weather.* [*In the winter* 1754.] *By* William Arderon, *F. R. S. and* Henry Miles, *D. D. F. R. S.*

Among ſeveral obſervations made on the coldneſs of the weather, Mr. *Arderon* tells us, that on the evening of *December* 30, he expoſed in his garden an open glaſs, filled with ale, which froze even to the bottom, in a very odd manner; for the watery, or weaker parts, were frozen into plates of ice, ſticking one to another by their edges, the more ſpirituous parts remaining between them, in their interſtices, unfrozen; which being drained off into another glaſs, the taſte was almoſt as ſtrong as brandy, with an high flavour of the hop.

This method of concentrating vinous liquors by freezing, has been long ſince publiſhed by that ingenious chemiſt, Dr. *Stahl*, and it ſeems ſtrange that it has not yet been practiſed; for

for it is evident, from his experiments, that the truly eſſential parts of wine, vinegar, malt-liquors, &c. may be thus obtained; the uſes of which are too well known to need enumeration.

Mr. *Arderon* ſays, that the part of the malt-liquor which remained uncondenſed, had a high flavour of the hop; which is directly oppoſite to what Dr. *Stahl* obſerved, in a like experiment. 'Having,' ſays Dr. *Stahl*, 'by ſeveral condenſations, reduced a full gallon of ſtrong malt-liquor to the 'quantity of a pint and a half, the part that remained uncon- 'gealed was extremely rich; and for conſiſtence and taſte, far 'exceeded the famous double *Brunſwick* mum. In point of 'ſtrength and ſpirituoſity, it ſeemed perfectly aromatic, and 'nobly flavoured; a thing not found in common malt-liquors. 'And for conſiſtency it reſembled a dilute ſyrup, and with a 'pleaſing ſoftneſs ſheathed the acrimony of the ſpirit, and 'concealed the bitterneſs of the hop, which before was very 'conſiderable.' *Opuſculum Chymico-phyſico-medicum.*

Art. 66. *A letter from M.* de l'Iſle, *of the royal academy of ſciences at* Paris, *to the rev.* James Bradley, *D. D. aſtronomer-royal, &c. Tranſlated from the* French.

This is a compariſon between the obſervations made by Dr. *Bradley* at *Greenwich*, and thoſe of M. *de la Caille*, at the cape of *Good-hope*, in order to determine the ſun's horizontal parallax. From theſe obſervations, M. *de l'Iſle* finds the horizontal parallax of *Mars*, 27″ 11‴, and that of the ſun 11″ 20‴.

Art. 67. *Deſcription of a piece of mechaniſm, contrived by* James Ferguſon, *for exhibiting the time, duration, and quantity, of ſolar eclipſes, in all places of the earth.*

This machine is well adapted for exhibiting the *phænomena* of ſolar eclipſes; but as no adequate idea can be given of it without the figure, we muſt refer to the volume.

68. *A letter from the rev.* Henry Miles, *D. D. F. R. S. to Mr.* John Canton, *F. R. S. concerning the late hard weather.*

Mr. *Canton* and Dr. *Miles* having each kept a regiſter by thermometers, their near agreement was remarkable at noon and night, when the obſervations were made at the ſame hour; but on the 7th of *February*, *a. m.* Mr. *Canton*'s thermometer was higher than the doctor's. 'This,' ſays Dr. *Miles*, 'I attribute partly to your obſervation being made an hour 'later than mine, and after the ſun had been above the horizon 'three quarters of an hour: for I have found by long obſer-

'vation, that the coldeſt time of the day, in general, is be-'tween an hour and half an hour before the ſun riſes. But 'perhaps this difference may likewiſe have been occaſioned, 'in part, by warm ſteams tranſpiring the earth at that time; 'for I have ſeveral times obſerved our ſudden thaws this win-'ter (1754) to have been attended with circumſtances, which 'led me to think they had their riſe from ſuch a cauſe. Some 'mornings, in a great froſt, have been univerſally clear be-'fore day; when having regiſtered the ſtation of the mercury, 'I afterwards frequently viewed the thermometer, and found 'it to riſe three, four, or more degrees; when another, which 'I always regiſter with it, and is on the ſame ſide of the 'houſe, but at a window of a room one ſtory higher, has not 'riſen at all. From whence I expected a thaw, and never 'have been deceived. It has, in an hour's time, grown cloudy, 'and the thaw viſible; and this before ſun-riſing, and with-'out any change in the wind; which makes it probable, it 'muſt have been cauſed by a ſubterranean heat, paſſing through 'the ſurface of the ground.'

Art. 69. *A catalogue of the fifty plants from* Chelſea-garden, *preſented to the Royal Society by the worſhipful company of apothecaries, for the year* 1753, *purſuant to the directions of Sir* Hans Sloane, *bart.*

Art. 70. *An account of ſome experiments upon a machine for meaſuring the way of a ſhip at ſea. By Mr.* John Smeaton, *F. R. S.*

An accurate method of meaſuring a ſhip's way at ſea, is one of the *deſiderata* of navigators; but hitherto all attempts to acquire it have been unſucceſsful. The *log*, tho' ſubject to various errors, is the beſt machine yet in uſe, and, perhaps, a better will never be diſcovered. The many unavoidable accidents that muſt attend machines of this kind, will always render them imperfect, and, conſequently, not to be depended on. And this is the caſe with the machine here treated of; for Mr. *Smeaton* found by experiments, that tho' it would meaſure a ſhip's way better than the *log*, when ſhe went only at the rate of five ſea-miles an hour; yet when ſhe ſailed faſter, it would not meaſure it near ſo well.

This machine conſiſts of a plate of braſs, of about ten inches long, two and an half broad, one thirtieth of an inch thick, and cut into an oval ſhape. This plate is ſet a little a twiſt, and being faſtened to a line, is thrown over-board, and dragged along by the ſhip's motion; the other end of the line being faſtened to a ſpindle within the ſhip. The reſiſtance of

of

of the water causes the brass plate to turn round; these revolutions give motion to a set of wheel-works, which register the turns of the plate; and the value of a certain number of these being found, they may easily be reduced into leagues and degrees.

Art. 71, 72, and 73. contain accounts of astronomical observations, made at *Lisbon* and other places.

Art. 74. *An explanation of an instrument for measuring small angles, the first account of which was read before the Royal Society* May 10, 1753. *By Mr.* John Dollond.

This instrument consists of a divided object-glass, fixed in a telescope, by means of which the diameter of the object is taken to a very great degree of exactness. It is a complete instrument of its kind, having many advantages above the common sort, without any of their disadvantages; and, doubtless, when brought into practice, will greatly tend to the advancement of astronomy.

Art. 75. *An account of an earthquake felt at* York, *on the 19th of* April, 1755. *By Mr.* David Erskine Baker.

The tremulous, or rather undulating, motion of the floor of the room, in which this gentleman was sitting, was very sensible, and the windows rattled, as if they had been shaken by a sudden squall of wind. The shock lasted about three seconds, and was attended, or rather preceded, by a rumbling noise, not much unlike that made by an empty hearse driven over a stone pavement. The course of it seemed to be nearly from south-west to north-east. A chamber-bell in a gentleman's house was heard to ring very distinctly; and a gentlewoman who was very weakly, and was sitting up after her lying in, was almost thrown forwards out of her chair by the shock. It was felt very sensibly at several small towns, about two or three miles distant from *York*, and at *Selby*, about ten miles to the southward of that city. Several singing-birds, which were at that time roosting in their cages, were thrown off their perches by the suddenness of the shock.

Art. 76. *An investigation of some theorems, which suggest some remarkable properties of the circle, and are of use in resolving fractions, whose denominators are certain multinomials, into more simple ones. By Mr.* John Landen.

The doctrine of fluxions, invented by *Newton*, has prodigiously extended the bounds of philosophical enquiries, and enabled us to solve some of the most difficult *phænomena* of nature; but this doctrine, particularly that part of it called the

inverſe method of fluxions, or that of computing fluents, is generally attended with difficulties, and too often rendered impoſſible to be performed. Every attempt, therefore, which has a tendency to remove theſe difficulties, muſt be kindly received by every lover of that ſcience. The theorems here publiſhed are of this kind, and will in many caſes greatly facilitate the method of computing fluents; our mathematical readers, therefore, will, we preſume, not be diſpleaſed to ſee the firſt of them here, tho' it will probably excite a deſire of peruſing the whole.

'Suppoſing $\frac{n\dot{x}}{\sqrt{x^2-1}} = \frac{\dot{y}}{\sqrt{y^2-1}}$, where $\dot{x}$ and $\dot{y}$ denote 'the fluxions of the variable quantities x and y reſpectively, 'and n an invariable quantity, it is propoſed to find, in terms 'of y and z, the equation of which z is a root, and '$z^2-2xz+1=0$, a diviſor.

'Taking the fluents of the given fluxionary equation, we 'have, ſuppoſing $x=1$ when y is $=1$ hyp. logarithm of $\overline{x+\sqrt{x^2-1}}^n = $ hyp. log. of $y+\sqrt{y^2-1}$, or $\overline{x+\sqrt{x^2-1}}^n = y+\sqrt{y^2-1}$: whence, by ſubſtituting for x its value $\frac{z^2+1}{2z}$ (found by the equation $z^2-2x+1=0$) we have $z^n = y+\sqrt{y^2-1}$: therefore z^n-y is $=\sqrt{y^2-1}$; and ſquaring both ſides, $z^{2n}-2yz^n+y^2=y^2-1$. Conſequently, $z^{2n}-2yz^n+1$ is $=0$; which, ſuppoſing n a poſitive integer, is the equation ſought.

Now it is obvious, n being ſuch an integer, that this equation will have as many trinomial diviſors, of the form $z^2-2xz+1$, as there are values of x correſponding to a given value of y: which values of x, when y is not greater than 1, nor leſs than -1 (the only caſe I propoſe to conſider) will not be readily obtained from the equation $\overline{x+\sqrt{x^2-1}}^n = y+\sqrt{y^2-1}$ found above: but if we multiply the given fluxionary equation by $\frac{1}{\sqrt{-1}}$, we get $\frac{n\dot{x}}{\sqrt{1-x^2}} = \frac{\dot{y}}{\sqrt{1-y^2}}$; of which the equation of the fluents is $n \times$ circ. arc rad. 1. coſine x = circ. arc rad. 1. coſine y; whence x is $=1$ when y is $=1$, agreeable to the ſuppoſition we made above, when we took the fluents of the given fluxionary equation by logarithms. Therefore if A be put for the leaſt arc whoſe coſine is y, and C for the

the whole circumference, radius being 1; y being the cosine of A, $A+C$, $A+2C$, $A+3C$, &c. x will be the cosine $\frac{A}{n}$, $\frac{A+C}{n}$, $\frac{A+2C}{n}$, &c. to $\frac{A+n-1\times C}{n}$.

Consequently, expressing the last mentioned cosines, or the several values of x, by p, q, r, s, &c. $z^{2n}-2yz^{n}+1$ will be $=z^2-2pz+1\times z^2-2qz+1\times z^2-2rz+1$, &c. (n) when n is a positive integer (as we shall always suppose it to be) let z be what it will.

Hence may be easily deduced a demonstration of that remarkable property of the circle, first discovered by Mr. *Coates*.

Art. 77. *An account of an extraordinary disease of the skin, and its cure. Extracted from the* Italian *of* Carlo Crusio; *accompanied with a letter of the Abbé* Nollet, *F. R. S. to Mr.* William Watson, *F. R. S. by* Robert Watson, *M. D. F. R. S.*

The Abbé *Nollet*'s letter above mentioned, is a kind of attestation of the truth of this very extraordinary case, which is related of a young woman, seventeen years old, under the care of Dr. *Crusio*, in the royal hospital at *Naples*. She was brought thither the 22d of *June*, 1752. 'Her complaint was 'an excessive tension or hardness of her skin over all her body, 'by which she found herself so bound and straitned, that she 'could hardly move her limbs. Upon examining her, the 'doctor found her skin hard to the touch, like wood, or a 'dry hide; however, he observed some difference in the de'grees of hardness, for in some places it was greater, as in 'the neck, forehead, and particularly in the eyelids; insomuch that she could neither raise, nor entirely shut them. 'It was also very great in the lips, tongue, and on each side 'of her body; but the muscles under the skin seemed not 'to be affected, because the joints could be bent; and if in 'any place there was any difficulty in moving the limbs, this 'arose not from any defect in the muscles, but from the hard'ness and tension of the skin, and cellular membrane, which 'did not yield to their contraction and relaxation. For ex'ample, she could scarce open her mouth, which happened not 'from any fault in the digastric, or other muscles; but from 'the hardness of the skin that covered the lips and cheeks, 'and that would not permit her to draw down the lower 'jaw. In the same manner was she incapable of bending her 'neck, or turning her head: neither did this happen from 'any defect in the muscles destined to that office, but from the

'the firmneſs of the ſkin and membrane, which in no wiſe 'yielded to their contraction. This was the caſe in the other 'parts of the body, the muſcles being, as it were, tied down 'and compreſſed by a dry, hard, and unpliable covering.

'As to other particulars; her ſkin had loſt its natural 'warmth, but was ſenſible when it was preſſed upon by the 'nails, or a pin; the patient then ſaying, that ſhe felt a pain 'as if the ſkin was tearing. Her pulſe was perceived to be 'deep and obſcure, but equal and regular. Her reſpiration 'was free and uninterrupted; her digeſtion was good, and ſhe 'found no inconvenience after eating, except a greater ſtraitneſs and an uneaſy conſtriction round the belly. As to the natural excretions, the alvine were eaſy and proper; but the 'urinary ſometimes exceeded the quantity of what ſhe drank, 'and appeared loaded with ſalts; both which circumſtances 'perhaps proceeded from the ſenſible and inſenſible perſpiration being entirely wanting.—Her ſleep was natural; ſhe 'never had the menſtrual evacuation. She ſaid, her diſorder 'firſt began in her neck, which ſhe perceived ſhe could not 'move as uſual; then ſhe found the ſkin of her face and fore'head to grow hard, and ſo ſucceſſively, from day to day, 'ſhe ſaw and felt all the external parts of her body grow hard 'and tenſe. She never had had any other diſeaſe, except a 'little, fever ſome years before, nor had ever been ſuddenly 'or exceſſively frightened.'

As no proximate or remote cauſe of this uncommon malady, whereby the phyſician might be directed in his application, could be deduced from the relation of the patient, 'the 'indication of cure was to be taken from the preſent ſtate of 'the diſeaſe. The ſkin was obſerved to have loſt its natural 'ſoftneſs and flexibility; was become hard, contracted, and 'imperſpirable. Wherefore it was not unreaſonable to conclude, that the immediate cauſe of ſuch a morbid change, 'was a preternatural contraction of the nervous, or fibrous 'parts of the ſkin, by which its excretory ducts, and exhaling 'veſſels, were conſtringed, and did not ſupply a due quantity of 'the oily and aqueous fluids, neceſſary to ſoften and lubricate 'the parts. Now for want of theſe fluids, the coriaceous 'fibres of the ſkin, the nervous *papillæ*, the *corpus mucoſum*, 'the abſorbing and exhaling veſſels, and the cuticle, could not 'but collapſe, coaleſce, grow rigid, dry, firm, and hard; 'and certainly leather, which, in its hardeſt and drieſt ſtate, 'bears a near reſemblance to the diſeaſed ſkin of this young 'woman, does not loſe its original ſoftneſs; but either by be'ing ſimply deprived of thoſe juices which moiſtened its com-

ponent parts, or elſe by the coagulation and inſpiſſation of ſome of the fluids lodged in the veſſels; which laſt circumſtance, perhaps, likewiſe contributed its ſhare to the hardneſs of the ſkin in the preſent caſe.

'On theſe conſiderations it was thought fit to put the patient into a bath of warm milk and water, and to direct her to ſtay in it a conſiderable ſpace of time, that the warmth and moiſture might relax and ſoften the hardneſs of her ſkin: but ſhe could not bear to continue in the bath, on account of the great oppreſſion and anxiety it occaſioned, and becauſe the troubleſome conſtriction of her ſkin, was much increaſed by it. She was therefore put to bed, and well covered with cloaths, in hopes to promote a ſweat; but all was in vain, for her ſkin remained as hard and dry as before. However, this treatment was repeated for ſix days, but on going into the bath for the ſeventh time, ſhe was ſeized with convulſions in the muſcles of her legs and arms. This was very unexpected, and made it neceſſary to diſcontinue this method of cure. But as it was imagined, that it was the weight and preſſure of the water which gave her ſo much uneaſineſs, a method was thought on to avoid this inconvenience, and, at the ſame time, to procure for the patient the benefit that might ariſe from the relaxation and ſoftening of the ſkin and pores, by the abſorption of an external humidity, which was judged neceſſary to the cure. Now the vapour of warm water hath a great power of inſinuating itſelf into the pores, and between the fibres, of bodies; and by that means, of relaxing and ſoftening the hardeſt ſubſtances, as is obſerved in dry leather; which, ſuſpended in the ſteam of boiling water, becomes much more ſoft and pliable than if it had been immerſed for a longer time in the hot water itſelf. A vapour-bath was therefore ordered, and contrived in ſuch a manner, that the ſteam of the boiling water might entirely ſurround the body of the patient, or be directed to any particular part, as occaſion ſhould require. She bore the vapour without any inconvenience, and was conſtantly kept in bed in the intervals between the ſeveral applications of it. The ſixth time of uſing this kind of bath, ſhe began to perſpire a little, and, from day to day, the perſpiration grew more general, and at laſt univerſal: then the ſkin began to be leſs rough, but not leſs hard; and the urine was more thin and diluted than before. Her diet was preſcribed to be of the moſt ſoft and relaxing nature, and principally conſiſted of whey. As ſhe was judged to be of too full a habit, and as ſhe had not the re-

'gular

'gular menſtrual diſcharge, ſhe was ordered to loſe twelve 'ounces of blood from the foot; and it was that this evacua- 'tion might contribute to produce a general relaxation; and, 'by conſequence, make the circulation of the blood, and other 'fluids, more free and eaſy through their reſpective canals. 'It was ſurpriſing to ſee what difficulty the ſurgeon found in 'opening the vein, on account of the hardneſs of the ſkin; 'inſomuch that, in the operation, the lancet yielded and bent. 'However, at laſt, it pierced the ſkin and the vein, but not 'without a good deal of pain to the patient. The blood iſſu- 'ed forth with great impetuoſity, and the wound was ſome- 'time before it healed; but at length it formed an elevated 'and hard ſcar.

'By continuing the emollient diet and vapour bath, in about 'forty days the ſkin of her legs began to grow ſoft; in which 'part, according to the relation of the patient, the hardneſs 'laſt ſhewed itſelf; but, as often as ſhe expoſed herſelf to the 'freſh and cool air, the ſkin, which was begun to grow ſoft 'and flexible, was obſerved to grow again hard and imper- 'ſpirable. It was therefore thought proper, towards the end 'of September, to place her in a warm room, where the air 'was kept of an equal degree of heat. This had the deſired 'effect: for by ſtaying in her room, and from time to time 'repeating the vapour bath, and by drinking at her meals, 'a decoction of the woods, the perſpiration was conſtant 'and moderate; and the ſoftneſs of the ſkin, which began in 'the legs, extended itſelf upwards, and was in ſome degree 'perceptible in the arms.

'Five months were now elapſed ſince the beginning of this 'treatment, when it was believed, that without ſome more 'efficacious medicine, capable by its motion, weight, figure, 'and diviſibility, or circulating with the blood, and of pene- 'trating into the moſt remote and ſubtil receſſes of the veſſels, 'it would be impoſſible to reſolve and open the obſtructions 'which were formed in the vaſcular ſtructure of the ſkin, and 'which, by hindering the fluids from circulating through their 'reſpective canals, had deprived them of that humidity, which 'nature had made neceſſary for their flexibility and ſoftneſs. 'It was therefore thought proper to make her take ſmall doſes 'of pure quick-ſilver; and that the mercury might the more 'eaſily be determined to the ſkin, the patient was ordered to 'be conſtantly kept in a warm air, to have the ſurface of her 'body rubbed with a flannel, and to continue the uſe of the va- 'pour bath. But, by way of preparation for this mercurial 'courſe, ſhe was gently purged, and blooded a ſecond time,

'that, the plenitude being diminiſhed, the mercury might better 'circulate through the fineſt veſſels. Here it is to be obſerved, 'that the ſurgeon, in this ſecond blood-letting, did not meet 'with that reſiſtance in piercing the ſkin which he had ex- 'perienced in the firſt. The patient thus prepared, began in '*December* 1752, to take daily ſix, and afterwards twelve 'grains of pure quick-ſilver, in a dram of caſſia, drinking after 'it half a pint of a decoction of ſarſaparila. In this courſe 'ſhe continued four months with chearfulneſs, and without 'any inconvenience; and within two months from the be- 'ginning of it, there appeared a ſomewhat viſcid ſweat, and 'the ſkin grew more flexible and yielding. About the end 'of *March*, 1753, ſhe had an efflorescence over all her ſkin, 'which by degrees grew puſtular, and was very troubleſome 'by its heat and itching. The uſe of mercury was then diſ- 'continued, and ſhe took no medicine but half a pint of an 'infuſion of ſarſaparilla in the morning, and an emulſion of 'melon and poppy-ſeeds in the evening; then the heat and 'itching abated, and the puſtles ſuppurated.—

'About the middle of May following her ſkin was quite 'clear of puſtules, and was become perfectly ſoft and flexible, 'being capable of being moved, raiſed, extended, and of per- 'forming all its natural functions. This ſoftneſs and flexi- 'bility of the ſkin was general, except in the forehead and 'lips, which however afterwards recovered their natural ſtate.

'But there ſtill remains an unuſual degree of tenſion in ſome 'of the muſcles, which lie immediately under the ſkin, parti- 'cularly thoſe of the hand and radius; on which account a 'milk diet is preſcribed, to ſupply the blood with a proper mat- 'ter for filling the cells of the adipoſe membrane; which 'membrane, by having ſuſtained a long preſſure between the 'diſeaſed ſkin and muſcles, is become deprived of its muci- 'laginous and oily juices, deſigned by nature to keep the parts 'ſoft and flexible, and to facilitate the motion of the muſcles. 'Now when, by a fit diet, the oily and mucilaginous par- 'ticles ſhall again abound in the blood, they will, ſince the 'morbid preſſure of the ſkin is removed, be depoſited in their 'proper cells; and by that means, it is hoped, that the affect- 'ed muſcles, which every day grow leſs tenſe, will ſoon be 'reſtored to their natural ſtate, and that the cure will be 'as complete, with reſpect to them, as it already is with re- 'gard to the ſkin.'

An apology will ſcarce be neceſſary for the inſertion of ſo uncommon a caſe, notwithſtanding its having been already retailed in a another publication; but, as it has extended this article

article to a conſiderable length, we muſt defer the account of the remainder of this volume, (which furniſhes ſeveral other curious ſubjects) to our next month's *Review.*

ART. XL. *A Treatiſe of Fruit-Trees. By* Thomas Hitt, *Gardiner to the Right Honourable Lord* Robert Manners, *at* Bloxholme *in Lincolnſhire.* 8vo. 6 s. *Printed for the Author, and ſold by* T. Oſborne.

THIS treatiſe, upon a moſt intereſting part of horticulture (a ſubject that has not been deemed unworthy the attention of many great men in all ages) is offered to the public with ſo much modeſty, that every candid reader will, we imagine, on this account, find himſelf ſtrongly inclined to afford it a favourable reception: And to this the author is further entitled, by his induſtry and application; the marks of which are conſpicuous through every part of his book. His obſervations ſeem to be the reſult of genuine experience, aided by a ſolid judgment; and what further contributes to their utility is, that his directions are as eaſily practicable, as they are apparently well-founded.

We ſhall lay before the reader a ſhort account of the general contents of Mr. *Hitt's* performance, interſperſed with a few extracts from it.

The firſt ſix chapters are employed in conſidering the ſoils proper for fruit-trees; how they may be meliorated to anſwer their intended purpoſes; how borders ought to be made for different fruits, and the ſeveral effects of dung, freſh earth, and ſalts; under which laſt head he obſerves, with reſpect to ſaline mixtures, ſuch as lime, aſhes, ſoot, &c. particular regard ought to be had to the quantity uſed; and relates an experiment made 'in an extreme dry ſummer, upon a bare piece 'of paſture-land, out of which the cattle were all taken for 'want of graſs.'—'I marked, ſays he, 'four places with 'ſtakes, each of which I watered nine nights ſucceſſively, in 'the following manner: the firſt, with ſpring-water alone, to 'the quantity of a gallon; the ſecond, with the ſame quantity of water, adding an ounce of common ſalt; the third 'and fourth with the ſame quantity, mixing the water in the 'third place with two ounces of ſalt, and that in the fourth 'with three ounces, which produced the following effects.

'The graſs in the ſecond place grew more, and of a darker 'green, than that in in the firſt, in the third it grew only by 'ſpots, for part of it was killed where the greateſt quantity of

'water

'water fell; and the fourth was quite brown for a greater com-'paſs than the third: by which it appeared that an ounce of 'ſalt in a gallon of water had a better effect than the water alone: 'and that three ounces of ſalt mixed with a gallon of water was 'more than the graſs could immediately receive; but the fourth 'place in the enſuing ſpring was the moſt fertile of them all, 'which was owing to the winter's moiſture diluting the ſalts.'

A plan of a kitchen-garden accompanies the ſeventh chapter, in which the ſeveral ſorts of fruit deſigned for each wall are mentioned, as are, in the eight, thoſe for eſpaliers round the quarters.—Chapters 9. and 10. relate to aſpects and ſituations.—11. gives directions for building walls, and deſcribes the diſtance each tree ſhould be allowed. What is ſaid on theſe heads is illuſtrated by ſuitable plates.

Chap. 12. contains obſervations on ſtocks in general: as this is an article of more than a little importance in the raiſing of fruit trees, we ſhall extract our author's whole chapter on the ſubject.

'What ſtock is moſt proper for each kind of fruit ought as 'well to be conſidered and known, as what ſoil is moſt ſuit-'able to trees; for on thoſe two things the future vigour of 'trees, and the goodneſs of fruit equally depend. The beſt 'way for thoſe who intend to plant, is to raiſe their own ſtocks, 'by which they will be better aſſured of what they do; but if 'they ſhould buy their trees of nurſery-men, they ſhould dili-'gently enquire upon what ſtocks they were propagated.

'For ſtocks are, in ſome meaſure, a ſort of ſoil to the kinds 'of trees raiſed on them; as every part of a tree, let it be ever 'ſo minute, forms its root upon the parts below: thus the 'taſtes of fruits may be improved by proper ſtocks, as well as 'by proper ſoils.

'Perhaps it may be the opinion of ſome, that all juices are 'changed by the pores or veſſels thro' which they paſs, and 'that all trees propagated upon any ſtocks whatſoever, will e-'qually produce good fruit, admit their growth is healthful and 'ſtrong: but, if they will give themſelves the trouble to exa-'mine this point carefully, and without prejudice, they will 'find as conſiderable a difference, with reſpect to fruit, be-'tween ſtocks as between ſoils.

'Their opinion indeed has ſome ſhew of reaſon in it; for 'as the apricot, almond, peach, and nectarine are generally 'budded upon plum-ſtocks, yet bear fruit of their own kind, 'which ſhews that juices are changed by paſſing thro' a ſmall 'bud, and the little quantity of rind joined to it (the compaſs 'of both which is ſeldom above an inch in length, and the 'breadth about a tenth part thereof) yet, if different juices

be

'be applied, the taſte of the fruit will be different: I ſhall 'give an inſtance of this in the nonpareil, *viz.* if one tree of 'this kind be planted in a wet clay ſoil, and another in a loam 'properly dry, and both propagated upon the ſame kind of 'ſtock, and from one and the ſame branch, they will yield 'fruits very different from each other both in ſize and good-'neſs.

'On the other hand, if two nonpareil branches are grafted, 'the one upon a paradiſe-ſtock, and the other upon a crab, 'and both planted in the ſame ſoil and ſituation, that upon the 'crab-ſtock will produce fruit ſo ſour and ill-taſted, in com-'pariſon to the fruit of the other, that if a perſon ſhould taſte 'them both in the dark he could not imagine them to be the 'ſame fruit.

'I have ſeen very great difference between the fruit of theſe 'trees, when one was grafted upon a paradiſe, and the other 'upon a codling ſtock; for, tho' the juices were ſo far chan-'ged by paſſing through the buds and pores of nonpareil 'branches, as to produce fruit alike in ſhape, yet their taſtes 'were different, and ſomewhat reſembled the taſte of that 'fruit which the ſtocks would have naturally produced. The 'juices of the crab and codling are known to be very acid, 'but the juice of the natural fruit of the paradiſe is ſweet.'

From hence our author proceeds to ſpecify what ſort of ſtocks he has experienced to be moſt proper for different kinds of fruits; as apricots, almonds, apples, cherries, nectarines, peaches, plums, pears, and medlars; be the trees deſigned for walls, eſpaliers, or dwarf-ſtandards: theſe employ the ſeven ſucceeding chapters, which bring us to chap. 20. where-in he preſcribes ſome rules for the choice of fruit-trees.—They that intend, ſays he, 'to buy their trees, ſhould 'chuſe ſuch (after the ſtocks and kinds are known) as ſtand 'not too cloſe in the nurſery; for if they do, their ſhoots 'will be long-jointed, tender and ſpungy; beſides, their buds 'will be very weak, eſpecially the loweſt, and will be long 'kept back from a bearing ſtate, by having been deprived by 'each other of the ſun's rays, of which no trees can have 'too much in a nurſery; for they attract and carry off a great 'quantity of watery particles from them, and the earth about 'them when planted at proper diſtances, which when they 'are not are very prejudicial to them; and if weeds have 'been ſuffered to grow amongſt dwarfs, their branches will 'appear like the branches of thoſe which grew too near each 'other, or rather worſe; in ſhort, the roots of all trees are 'much hurt by weeds, for they exclude the ſun's rays, which

'would

'would otherwiſe warm the ſoil, and much encourage the 'growth of the fibres, and conſequently that of the trees.

'It is not much to be regarded from what kind of ſoil you 'take your trees, provided they have the following marks of 'health, *viz.* If their ſhoots at the extremities be very full of 'buds, and are plump, without any appearance of mil- 'dew or blight, and all their other parts free from canker, 'gum, and moſs, for all theſe are ſymptoms of a defect in 'the roots; and, tho' planting them in proper ſoils will re- 'move it in time, yet it will not be prudent to chuſe ſuch 'trees, for there muſt be time and proper management applied 'in order to recover them from their ill ſtate: beſides, there is 'a year or more loſt in bearing, than if they were at firſt free 'from ſuch defect or imperfection.'

Mr. *Hitt* next gives his opinion with regard to the moſt proper ſhape of different fruit-trees when taken from the nurſery, whether they are intended for walls, eſpaliers, dwarfs, or ſtandards in an orchard; five chapters are appropriated to this purpoſe *.—In chapter 26. he points out a method for taking up trees and replanting them in the ſame garden.—In 27. he directs how to pack up trees for their more ſafe conveyance to remote places.—In 28. he conſiders the benefit of cutting roots and branches at the time of removal.—29. Contains ſome ſtrictures on the common method of cutting the roots of trees, &c.—30. Treats of pruning branches at the time of planting.—31. Of planting wall-trees, dwarfs, and eſpaliers. Many of our author's animadverſions on theſe ſeveral ſubjects are uncommon, if not new, and ſeem to us both rational and perſpicuous.

Chap. 32. conſiſts of general obſervations on pruning the heads and branches of trees: as a proper management of this article is of the utmoſt conſequence to the welfare of the trees, our induſtrious author has judiciouſly devoted a very conſiderable part of his work to this ſubject: a tranſcript of what he has ſaid in this chapter, we apprehend, will not be diſagreeable to any lover of the pleaſing, and ſanative employment of gardening.

'The beſt kinds of fruit-trees,' he obſerves, 'that grow in 'England are generally planted in gardens fenced with walls, 'to which their branches are confined, that they may have 'greater advantages than common from the ſun's reflected 'heat, and that they and their fruit may be defended from the

* An appoſite print illuſtrates our author's precepts on this head.

'violence of winds, which otherwiſe might be very deſtructive 'to both.

'There are generally in the ſame garden other fruit-trees, 'planted either to make eſpaliers or dwarfs, all which require 'great care to keep them in due order, that the fruit which 'they produce, and the pleaſure they afford to an admirer, 'may, in ſome meaſure, make amends to the proprietor for 'the charges of building, planting, &c.

'The erecting of walls being very expenſive, no part of 'them ought to be left vacant, where any thing tending to 'pleaſure or advantage may be placed.

'I ſhall now give ſome directions for keeping trees in the 'moſt healthful ſtate, productive of good fruit in the great-'eſt quantity, and as early after planting as poſſible, without 'injuring them for the future: to effect which many endea-'vour by various ways, and eſpecially immoderate pruning, 'tho' without effect; for, when the knife is moſt made uſe 'of, there is commonly the leaſt ſucceſs. Tho' there is an ab-'ſolute neceſſity of leſſening the number of branches at the 'time of tranſplanting, or ſoon after, yet they ought to be 'leſſened in ſuch a manner that thoſe left, and ſuch as pro-'ceed from them, may extend themſelves in the leaſt time, ſo 'as to fill the ſpace of wall aſſigned them; and that all trees 'planted may one with another cover the whole wall, with-'out having their branches too near each other, but that 'each may receive equal advantages from the ſun, air, and 'dews, the ſtronger being confined in ſuch a poſition that 'young ones may iſſue, and be obtained from them when 'wanted.

'But before I ſhew the method of pruning trees deſigned 'for walls or eſpaliers, I ſhall make ſome obſervations on thoſe 'kinds of ſtandard fruit-trees that are natural to our climate; 'for I think in theſe nature beſt ſhews us the time and man-'ner of pruning.

'If there are two apple, pear, plum, or cherry-trees equal 'in health and ſtrength, at one year old after grafting, let 'them remain ſome years after in the ſame ſtations, having 'ſufficient ſpace to extend their branches in, and one of them 'be pruned and the other not, but ſuffered to grow in a ſhape 'quite rude and natural, the latter will produce fruit much 'earlier, tho' perhaps its branches will not be in ſo regular a 'poſition as thoſe of the former; hence it may be reaſonably 'inferred, that premature pruning retards bearing, and that 'pruning a healthy ſtrong ſtandard, in what manner ſoever, 'before bloſſoming, will keep it longer back from a bearing

'ſtate

'ſtate than it would be were it left unpruned to the direction 'of nature alone; for ſhortening the branches takes away the 'buds from the extremities, which always bloſſom firſt, and 'if ſome of them be quite cut off, the vigour of thoſe remain-'ing will be encreaſed, and the more vigorous the branches 'are, the longer it will be before they bloſſom; for it is ob-'ſervable, that thoſe kinds of ſtandards before mentioned pro-'duce moſt fruit near, but below ſuch parts of their branches 'as were once the end of a year's ſhoot, and on ſuch branches 'as are horizontal or declining; for which reaſon I think it 'beſt to leave vigorous ſtandards unpruned till they have bloſ-'ſomed, or only take out ſome of the upright branches that 'would gall others.

'Perhaps it may be ſaid, that of two of theſe trees, the one 'cut and the other uncut, the former will produce better fruit 'when it bears than the latter. I grant it will, were the 'latter never cut at all; and that pruning after bloſſoming, as 'I hinted before, is very ſerviceable to ſtandards in the fol-'lowing caſes, which are manifeſt ſigns of the want of it. 'Firſt, when they bloſſom much, but bear no fruit, which 'ſhews they are too weak, and that part of their branches 'ought to be cut off, by which thoſe that are left will re-'ceive a greater quantity of ſap, and produce as good fruit 'as others of the ſame kind that have been often pruned. '2dly, When the fruit which they bear is ſmall, and ſome of 'the branches that formerly bore, are covered with moſs, or 'are dead, then, in order to enlarge the fruit, thoſe moſſy and 'dead branches ſhould be taken out. 3dly, When trees put 'forth young branches out of ſome of the old ones which have 'born, it ſhews they want to be relieved by taking out the 'old ones, and enabling them to produce their fruit upon 'others that are young.

'From what has been ſaid, I think it appears very plain, 'that cutting of ſtandard trees before they bear is injurious, 'tho' afterwards ſerviceable; *i. e.* of the cherry, plum, pear, 'and apple.

'I never ſaw apricots, peaches, or nectarines bear with-'out cutting; but the almond, which neareſt reſembles them, 'bears plentifully, and produces part of its fruit upon branches 'made the year before, and part upon ſtuds proceeding from 'branches of two years old, both of them are furniſhed with 'buds at their ends, which produce leaves, and are a good ſhelter 'to the bloſſoms and the fruit. It is obſervable, that this 'tree bears moſt fruit at the end of its branches; and for this 'reaſon, the ends of branches ought not to be taken off, either

'from this tree, nor any others nearly like it, as thoſe are 'which I juſt before mentioned. But the apricot ſometimes 'produces ſhoots in autumn, from the ends of thoſe ſhoots 'made in the ſummer: theſe latter ſhoots generally die in 'winter, therefore ſhould be taken off at the next pruning.

'Tho' I have ſhewn the ill conſequences of pruning ſtan-'dards before bloſſoming, except at the time of planting, yet 'trees planted againſt walls ſhould be pruned in a proper man-'ner, in order to reduce their branches to a juſt number: for 'were all to be left on, there would be too many to place 'againſt the wall, without being too near each other, or at 'leaſt than thoſe would be upon the ſame tree if it was a ſtan-'dard; for there is a great difference between one and the 'other. Moſt ſtandard trees grow naturally in ſhape like a 'cone or hemiſphere; ſo that if one tree be a ſtandard and 'another planted againſt a wall, and their branches extend in 'height and breadth alike from their ſtems, yet that which is 'a ſtandard fills a ſpace more than double to that of a tree 'planted againſt a wall: conſequently, more than half the 'branches or buds which put forth from the latter ought to be 'taken off. This is the beſt reaſon I can give for pruning of 'wall-trees before they have born; but afterwards, it is re-'quiſite to take thoſe branches out and leave young ones to 'ſucceed them. But there is no need of ſhortening branches 'in any kind of old fruit-trees, to encreaſe their number, for 'young ones will naturally proceed from thoſe that are nailed 'horizontally.

'There are many that prune all kinds of wall-trees immode-'rately, twice in the ſpace of a year: firſt, in the winter they ſhor-'ten all the branches, under pretence of getting new to cover the 'walls; 2dly, in ſummer they cut a large quantity out of the 'trees; becauſe, as they ſay, the wood is too ſtrong, or that there 'is too much: but, to cut in the winter to gain wood, and 'to cut wood out in the ſummer, becauſe, forſooth, it is 'too ſtrong, is, I think, acting counter to nature, and ſpend-'ing ſap unneceſſarily; for, as the ſtrength of the wood, and 'the growing of the branches too near each other, are entire-'ly owing to the winter-cutting; if the branches were then 'placed horizontally on the wall, there would be no occaſion 'to cut out ſo much in ſummer; and the ſap, which the roots 'collected from the earth, would form new branches more fit 'for the production of fruit, and in ſuch places where they 'might continue; ſo by this method the trees will bear, and 'the walls be covered ſooner than by any other. It may be-'objected, that leaving the branches to ſo great a length, as not

'being

'being cut at all, will weaken trees, or, in other terms, exhauſt the ſap from the roots; but the contrary of this may be eaſily proved. Admit both ſides of a tree have at firſt an equal number of branches, and let either of the ſides be cut at pleaſure, and obſerve by the buds, what number of ſhoots may be produced from the remaining branches on that ſide which is cut ſhort, then let whole branches be left on the other ſide, in proper places, and the uſeleſs buds taken off, till their number on each ſide be equal; by this management it may be reaſonably expected, that there will be an equal number of new branches on each ſide; now, if no more ſhoots are produced, by leaving the branches long on the one ſide, than there are on the other which was cut ſhort, how can one method weaken a tree more than the other? The conſequence indeed of leaving the branches long will be this, they will have produced ſhoots at more proper diſtances, and cover the wall ſooner with ſuch as will earlier bear, than thoſe on the other ſide which were cut ſhort; beſides, there will be no occaſion to thin them ſo much in ſummer on that ſide where the branches were left the full length in winter, and the uſeleſs buds diſplaced.

'I have ſeen nectarines and peaches that have been planted againſt walls ten or twelve years, which have been annually cut in the winter, in order to make them ſtrong, and thinned in ſummer, according to the uſual cuſtom, that the fruit may be larger, and not too much ſhaded. Excellent reaſons and management! whereby two thirds of the branches are either cut or ſhortened, and at the ſame time a third part of the wall is uncovered. Had the branches ſhortened in the winter been left at their full length ſo as to cover the wall, and in April all their buds rubbed off, except ſome to produce ſhoots in proper places, then there muſt certainly have been more fruit, and fewer branches to be taken out in ſummer; for the quantity of ſap which ſupported them, might have ſupported as much fruit as would have been equal to them in weight: beſides, I have known by experience, that trees by this ſhort cutting, are not ſo apt to bear *.

* Mr. *Hitt*'s obſervations with reſpect to the not ſhortening the branches and rubbing off the ſuperfluous buds in *April* are not peculiar to himſelf: Mr. *Miller* preſcribes the ſame; and one reaſon for our inſertion of this chapter is, that it ſerves to confirm, and, in ſome meaſure, to elucidate the utility of that ingenious writer's directions.

'At the requeſt of a certain gentleman, I ſhortened the 'branches of a peach-tree on one ſide, according to the rules 'laid down by the beſt authors, but the other ſide I nailed to 'the wall without ſhortening one branch, (which is the me-'thod I have practiſed many years:) the crop of fruit, as well 'as the number of young branches, on that ſide of the tree 'where the ſhoots were not ſhortned, was ſo greatly preferable 'to thoſe on the other, that the gentleman was thoroughly 'convinced, by this and other inſtances given him, that ſhort-'ning of branches was an ill practice, both in the peach-tree 'and many others.

'The fig-tree, of ſome kinds, bears plentifully upon ſtand-'ards, if their branches be never ſhortened; and I have ſeen 'fruit ripen well upon them in England, where the ſoil was 'dry and mixed with ſtones, in ſuch places where they were 'ſheltered from the winds; but in others, where they are ex-'poſed, the fruit is commonly beaten off by the winds before it 'arrives to maturity, as it always grows very near the ends of 'the branches, and on no other parts, except the preſent 'year's ſhoots, or the upper ends of thoſe of the laſt year: 'therefore their ſhoots ought not to be ended in the winter; 'and there is no neceſſity of ſhortening to procure young 'branches, for there is always a ſufficient ſtock of them riſing 'yearly from the roots, which, when the trees are planted 'againſt walls, my be trained up to ſucceed others; and if 'they grow to the top of the wall, may be taken out cloſe 'to the ground. I ſhall ſay no more concerning the uſeful-'neſs of pruning, but ſhew how it ought to be performed on 'the different kinds of trees.'—This our author hath done with clearneſs and preciſion, in the fifty-two ſucceeding chapters, comprehended in upwards of one hundred and forty pages, and illuſtrated with plates. For theſe we muſt refer the curious reader to the work itſelf, and proceed to chapter 85. wherein it is propoſed to apply conical or convex dwarfs of particular ſorts to the purpoſe of ornament, by interſperſing them among the flowering ſhrubs, often employed to adorn the graſs-plats of pleaſure-gardens. A print is here given to ſhew the form in which the heads of ſuch trees ſhould be cut.

The ordering of vines affixed to walls, or in eſpaliers, are largely treated of in the foregoing part of this performance. In chap. 86. our author preſcribes rules for raiſing and managing ſtandard-vines.—In 87. he gives directions for the culture of gooſeberries and currants,—In 88. of barberries; and in 89. of raſberries.

Chap.

Chap. 90. and 91. The former directs how borders that have been properly made may be continued in good order; and the latter, how old and ill-made borders may be meliorated.

Chap. 92. gives inſtructions for the preſervation of bloſſoms and young fruits from the fatal effects of froſts. 'Trees, 'ſays our author, 'growing againſt walls, may, in ſome meaſure, be 'preſerved from this miſchief, by ſhading them with branches 'of laurel, yew, or beech, and in calm weather there is 'much fruit ſaved by this means; but if the ſeaſon is tem-'peſtuous and windy, then part of the bloſſoms and young 'fruits are frequently beat down by the ſhades; yet, notwith-'ſtanding the diſadvantage, I have obſerved more fruit gene-'rally upon trees that have been ſhaded than thoſe expoſed to 'the weather, tho' againſt the ſame wall; I always found the 'branches before mentioned preferable to mats for ſhading 'fruit-trees, and that they were applied with the moſt ſuc-'ceſs, provided they could be ſo fixed as not to be diſplaced 'by the winds.

'After the trees have once been accuſtomed to theſe ſhades, 'it is not prudent to take them away too ſoon; for it makes 'the bloſſoms and young fruit ſomewhat tenderer than when 'they have been conſtantly expoſed to the weather; and, as 'the ſpring is a very inconſtant ſeaſon, we ſhould not be tempt-'ed, by two or three fine nights, to leave the fruit unguarded, 'before they have ſtrength enough to reſiſt any inclemency of 'weather, or any natural leaves to ſcreen them from the cold.'

'Stone fruit ought to be guarded in this manner, till they 'have quite ſhed their bloſſoms, and pears till their firſt leaves 'are almoſt full-grown.

'When the weather is inclining to what we commonly call 'black froſts, as it often is in the ſpring, I have made uſe of 'another method to preſerve fruit with great ſucceſs, which is 'only watering the borders every afternoon when the trees 'are in bloſſom, and this has produced the deſired effect; for 'in this ſort of weather, there being no dews in the nights for 'the trees to imbibe, their juices become thick and glutinous, 'and conſequently ſlower in motion, whereby they leſs reſiſt 'the penetrating force of the froſt.

'Perhaps ſome may except againſt watering, and ſay, that 'it is too cold and periſhing in ſuch ſort of weather: but, who-'ever ſhall be pleaſed to make trial will find the contrary; for 'it encreaſes heat in the trees, by accelerating the motion of 'their juices, eſpecially where the borders on which they 'ſtand have been properly prepared and ordered. Where 'borders are old, and become poor, by having had many crops

'growing upon them, or if they have been manured with 'dung that was not quite rotten, then add to every gallon of 'water one ounce or more of common ſalt; and if thoſe trees 'that are ſhaded be watered once a week it will do them ſer-'vice.'

The ſecurity of the fruit againſt the depredations of inſects, and the injuries of honey-dews, are the next objects of our author's care and employ, from chap. 94. to 97. Salt, either diluted in water and ſprinkled on the trees, or ſcattered about the borders, is recommended for theſe purpoſes: other directions are given in this reſpect, but they are chiefly ſuch as are generally known.

Chap. 98. and 99. direct how to gather and preſerve ſummer and winter fruits.—Theſe, as they cannot but be particularly intereſting articles to every poſſeſſor of a garden, we ſhall tranſcribe.—

'All kinds of ſummer fruit muſt be gathered in a morning, 'or elſe they will eat flat.

'Cherries ſhould be full ripe before they are gathered, which 'may be known by their colour; for the reddeſt ſorts will be 'changed on the ſides next the ſun to a very deep colour, al-'moſt black: and thoſe of the paler kinds will be quite red 'on the ſun ſide.

'In getting them from the trees their ſtalks ſhould be nipt 'off from the branches by the thumb and fore-finger; for 'pulling breaks off the buds that might produce branches or 'bloſſoms the next year.

'When plums are ripe they will quit their ſtalks eaſily, if 'you give them the leaſt twiſt.

'Peaches and nectarines are much the beſt when they are 'ripe enough to fall from the healthy branches of their own 'accord, and never ought to be gathered too early.

'If apricots, in growing, don't touch each other they ſel-'dom drop off the tree before they are too ripe for moſt pa-'lates; nay, ſometimes their upper end will become rotten 'before they naturally quit the ſtalk: they are generally 'deemed in the greateſt perfection when the part next the 'ſun becomes a little ſoft, or the end begins to open. It is 'an old, and a very good cuſtom, to gather a fig when there 'is a drop of water hangs at the end, for that is a certain 'ſign of its being ripe; but there are ſome ſorts that are ſub-'ject to burſt, and never have a drop, but when the ſmall end 'quite to the ſtalk is become nearly of the ſame colour as the 'large end; then it is certainly ripe.

'Grapes ſeldom rot upon the vines by being too ripe, and 'thoſe appearing the moſt tranſparent are always the ripeſt; 'but

'but all berries on the ſame bunch are ſeldom ripe alike, eſpe-
'cially of ſome ſorts; and therefore, before they are brought
'to the table, the ſmall, unripe, and rotten berries muſt be
'picked off.

'Some of theſe bunches may, by the methods before direct
'ed *, be kept eatable till *Chriſtmas*, but theſe ſhould be ga-
'thered from the vines before they are touched by the froſts;
'and after they are picked as before directed, pack them in
'ſmall jars, between layers of wood-aſhes ſifted fine, inſtead
'of moſs.

'All ſuch pears as would come to maturity on the trees are
'better gathered three or four days before they are ripe, other-
'wiſe they will eat mealy; and ſeveral kinds will rot at the
'cores before they will fall ſpontaneouſly from the trees.

'Some kinds, when they are full-grown, will fall from the
'trees before they are ripe; theſe may properly be called win-
'ter and autumn pears; and when the healthy ones of theſe
'kinds begin to fall, it is a certain ſign they want gathering,
'which ought to be done when the fruit is quite dry; but
'they are ſeldom all ready for gathering at the ſame time;
'and this may be eaſily known by moving the fruit gently
'upward, and thoſe that don't quit their ſtuds ought to be left
'upon the trees ſome time longer, for what are gathered by
'greater force are ſubject to ſhrivel, and are not well-flavour-
'ed.

'As pears are the beſt fruit the winter months afford, they
'are worthy of the greateſt care in preſerving; and, if right-
'ly ordered, may be kept fit for uſe till the next ſeaſon will
'furniſh us with a new ſupply, which may be eaſily done if
'the following directions are carefully obſerved.

'After the pears are gathered, lay them on heaps in the
'fruitery, and cover them with woollen cloths; this will
'cauſe them to perſpire, which will be received by the cloths.
'No time can be limited for their continuance in the couch,
'for ſome kinds require more than others; but, when the
'greateſt ſweat is over, it is then proper to take them out,
'and rub them one by one with dry linen cloths: after this the
'autumn kinds muſt be divided, every ſort into two parcels,
'the largeſt from the ſmalleſt, for it is a pity that one of the
'latter ſhould damage the former by rotting amongſt them;
'then lay them in ſingle layers, and not one upon another,

* That is by encloſing them, while on the vine, 'in caſes made
'of crape, gauſe, or the like ſort of ſtuff, large enough to contain
'a bunch, and tied round the ſtalk, juſt above the berries.'

'whereby the ripeſt may be more eaſily diſtinguiſhed, and 'taken for uſe firſt, without handling the others; and when 'any are rotten, they muſt be picked out as ſoon as diſcover-'ed, otherwiſe they will decay thoſe that touch them.

'After winter pears have been couched, dried, and di-'vided as the former, the beſt of them muſt be divided a 'ſecond time, that one half of the largeſt may be kept longer 'than the others, which is to be done by the following me-'thod, *viz.* get a large quantity of moſs well dried, and a num-'ber of earthen jars ſufficient to hold the fruit, then place a lay-'er of moſs, and another of pears till the jars are full, and ſtop 'them up with plugs as cloſe as you poſſibly can; which done, 'cover them with ſand a foot thick or more on every ſide, 'and let them be opened one by one as they are wanted for 'uſe; if a few do happen to rot, the moſs will receive their 'moiſture, and prevent them from injuring the others.

'Such as are deſigned to be uſed firſt after they have been 'couched, may be laid upon a boarded floor or ſhelves in the 'fruitery, where they ought to be kept dry by opening the 'windows in fine days; but in rain or froſty weather the win-'dows muſt be kept cloſe ſtopt, to prevent the air from hav-'ing any effect upon the fruit, and if the weather continues 'ſevere, they muſt be covered with ſtraw and cloths.

'The propereſt rooms for fruit are thoſe with windows on 'the ſouth ſide, and that can either have a fire in them, or 'are next to ſome ſtove or other room where one is common-'ly kept, which ought to be both in froſty and rainy weather; 'for if pears are not kept dry, they are apt to rot, and will 'likewiſe taſte muſty.

'Such ſorts of apples as are deſigned for the table, muſt be 'ordered in every reſpect as pears; but thoſe for baking, &c. 'may be laid in large heaps, only obſerving to move them ſome-'times, and pick out thoſe that are rotten. Walnuts may 'be preſerved by the ſame means that grapes are, after they 'are cleanſed from their huſks and rubbed quite dry; as alſo 'ſmall nuts and filberds, ſaving that theſe two ſorts laſt men-'tioned need nothing to pack them in but their own huſks.

'Quinces may remain upon the trees till the end of Octo-'ber, and are generally uſed ſoon after gathering; but they 'may be preſerved from rotting till February, if it be deſired, 'by the ſame method as pears and apples are kept.

'*Note.* If the plugs before mentioned have roſin melted 'over them, it will cauſe the fruit to keep better; and where 'there is conveniency of doing it, I would adviſe to have the 'jars placed in a deep cellar.

'Medlars

'Medlars ought not to be gathered till the end of October, 'and then they have a very auſtere taſte; yet, when they are 'become rotten, are valued by many; and to cauſe their de- 'cay, or to bring them to uſe early, they may be laid in wheat- 'bran, made moiſt with fair water, to cauſe a fermentation.

'They ought to be laid in a box or tub, with a covering 'of moiſt bran in the bottom; after that a ſingle layer of fruit, 'but not to touch each other, and upon them lay a covering of 'bran, an inch thick: after that, five or ſix layers of each 'may be laid alternately, but there muſt be a covering of bran 'at the top, and as it becomes drier, there muſt be more wa- 'ter poured upon them; by this means they will be in perfec- 'tion in fourteen days time; but if they be laid thin upon 'dry ſtraw they will remain ſound for two months. For to 'keep them the longer in eating, I would adviſe to have three 'fourths remain dry till others begin to be fit for uſe, then 'lay a part to ferment as before, and before this laſt parcel is 'conſumed, thoſe laid dry will begin to decay naturally.

'Tho' currants are a common fruit, yet they are liked at 'table in ſome families, and may be preſerved good upon the 'trees till November and December, admit they are planted 'againſt a wall: by only nailing two thickneſſes of garden- 'mats over them in a dry day, when they are ripe, it prevents 'their withering by the ſun's heat; and if the autumn be dry, 'a little water given to the roots will be of ſervice.'

Our author may, not improperly, be ſaid to have here finiſhed his plan; to which he has ſubjoined a catalogue of fruits, and ſome directions for the management of orchards. With reſpect to the former, it is pretty extenſive, tho' not ſo large as ſome: the deſcriptions of the ſhapes, colours, *&c.* he tells us, are not taken from authors, but drawn faithfully from the ſeveral fruits in perfection: with regard to the ripening of fruits, he obſerves, that it may be ſometimes later, and ſometimes earlier than the times he has mentioned. He adds a caution neceſſary to be remembered, *viz.* that his directions and obſervations are calculated for the latitude of 54 degrees north, the climate under which his practice has chiefly been.

As to his inſtructions for the management of orchards, we ſhall only ſay, they ſeem pertinent and uſeful: but this article has been already extended to too great a length to admit of our entering into further particulars: nevertheleſs, before we finally diſmiſs it, we muſt take notice that *Mr. Hitt* ſays, this work was undertaken at the deſire of ſeveral of his friends, and that he was encouraged in the proſecution of it by ſubſcriptions from many noblemen, gentlemen, and ladies, whoſe favours he gratefully acknowledges. His imperfections as an au-

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thor he seems thoroughly conscious of, and ingenuously owns himself obliged to the corrector of the press for some improvements in his expression. It is scarce to be doubted, but the candid reader, however learned, will accept his apology, and, perhaps, may be inclined to think with us, that simple honesty, especially in works of this kind, may compensate for the want of literary elegance.

ART. XLI. *The History of* Peter *the Great, emperor of* Russia. *To which is prefixed, a short general history of the country, from the rise of that monarchy: and an account of the author's life.*---*By* Alexander Gordon *of* Achintoul, *esq; several years a major-general in the Czar's service.*---*Illustrated with a map of* Russia; *the heads of Czar* Peter, *Prince* Menzekoff, *and the author, engraved from original paintings.* 8vo. 2 *vols.* 10s. *Printed at* Aberdeen; *sold at* London, *by* Hitch *and* Hawes.

BY the account of our author's life, prefixed to the first volume of this work, we learn that he was the eldest son of *Alexander Gordon*, of *Achintoul*, one of the senators of the college of justice, in the reign of *James* VII. and was born *Dec.* 27, 1669.---After having been a little initiated in the first rudiments of learning at a country school, his father sent him, at the age of fourteen, to *Paris*, to prosecute his studies. 'He continued there till after the revolution, in 1688, when 'he gave way to the natural bent of his genius, by entering 'himself a *cadet* in one of the companies raised at the desire 'of King *James* VII. to assist the *French* king in the wars he 'then had in *Catalonia*. In this service he carried a musket 'two campaigns, and behaved so well, that he was generally 'esteemed by all who knew him: on his return, he had a 'captain's commission bestowed on him by *Lewis* XIV.'— 'He did not continue long in the *French* service, but came 'over to *Scotland*, and lived with his father till the year 1692, 'or 1693, when he again went abroad, and the first accounts 'of him were from *Russia*.'—Here he soon became acquainted with Lieutenant-General *Patrick Gordon* of *Achleuchries*, then general in chief of all the *Russian* forces, who introduced him to the Czar; by whom he was soon after presented with a major's commission, and in a few months following, with that of lieutenant-colonel. And before he had been quite three years in the Czar's service, he got the command of a regiment. —He was present at the taking of *Asoph* from the *Turks*, in 1696, and had frequent encounters with the *Tartars*. He was taken

taken priſoner at the battle of *Narva*, and detained in *Sweden* ſeveral years; but was at laſt exchanged for a *Swediſh* colonel, whom the *Ruſſians* had taken priſoner in *Livonia*.

A few days after he had joined the *Ruſſian* army, the Czar advanced him to the rank of a brigadier, and ſoon afterwards made him a major-general. In this capacity he had a conſiderable ſhare in moſt of the battles between the *Ruſſians* and *Swedes*, which enabled him to rectify (as he has done in this work) ſeveral miſtakes committed by Monſ. *Voltaire*, in his celebrated hiſtory of *Charles* XII.—In the year 1711, he received advice of his father's death; whereupon he applied for permiſſion to leave the *Ruſſian* ſervice, intending to return to his native country with his lady, (daughter of General *Patrick Gordon*, whom he had married about the year 1700) and take poſſeſſion of his paternal eſtate. This permiſſion he obtained, and ſoon after his arrival in *Scotland*, made an addition to his fortune, by the purchaſe of the barony of *Laithers*, in *Aberdeenſhire*.—'He reſided ſometimes at *Aberdeen*, ſometimes 'at *Edinburgh*, till the year 1715, when the troubles of his 'country broke out; in which he was concerned, and acted 'as lieutenant-general under the earl of *Mar*. In that ſta-'tion he commanded the *Highland* clans at *Sheriff-muir*; and 'any advantage they had over the king's troops, was gene-'rally attributed to his ſkill and conduct.—When the rebel 'army broke up from *Perth*, he conducted the clans along 'the coaſt to *Aberdeen*, and from that place ſtill farther north, 'without ſuffering them to commit any injury or depreda-'tion in the towns or counties through which they paſſed. 'This retreat may be reckoned amongſt the cleareſt proofs 'of his military ſkill; for, how difficult muſt it be to reſtrain 'undiſciplined troops, eſpecially on a retreat, and when they 'know themſelves already obnoxious to the laws of their 'country in the higheſt degree?—General *Gordon* was in-'cluded amongſt others who were attainted of treaſon, for 'being concerned in that rebellion; but eſcaped by a *miſnomer* 'in the act of attainder; being deſigned by the name of *Tho-'mas*, inſtead of *Alexander*; which ſaved his life and fortune.

'He kept private in the *Highlands*, and adjacent iſles, till 'the year 1717, when he went to *France* with the late mar-'quis of *Seaforth*, where he continued till 1727.—In 1724 'he was offered a lieutenant-general's commiſſion in the 'Spaniſh ſervice, which he declined, chuſing rather to return 'to his own country, and ſpend the reſt of his days in re-'tirement.'

'From

'From 1727, that he returned to *Scotland*, till 1739, when 'his lady died, he enjoyed all the happineſs that reſults from 'a country retirement, an agreeable neighbourhood, and uni-'verſal reſpect. Sometime after his lady's death, he married 'to his ſecond wife, Mrs. *Margaret Moncrief*, daughter to 'Sir *Thomas Moncrief*, of that ilk; with whom he lived very 'happily, till the end of *July* 1752, when he died in the '82d year of his age, and left no iſſue by either of his wives.

'For ſeveral years before his death, he amuſed himſelf at 'leiſure hours, by writing the enſuing hiſtory, which he 'brings down to the death of *Peter* the Great. During the 'moſt remarkable period of that prince's reign, he was in 'the country he writes of, and often preſent at the ſcenes 'he deſcribes. After he returned to *Scotland*, he kept a cor-'reſpondence with ſome gentlemen in the Czar's ſervice, 'which, with the public notices of affairs in *Ruſſia*, gave 'him a ſufficient knowlege how things went after he left it.'

This author's ſtile is far from agreeable, and abounds ſo much with *Scoticiſms*, as to be thereby rendered, in many inſtances, very bad *Engliſh*. However, as the writer of his life has made a particular apology for his ſtyle, we ſhall here inſert it—: the rather, too, as it ſeems to convey a juſt character thereof at the ſame time.

'As his military genius diſcovered itſelf very early, it en-'tirely diverted him from the ſtudy of polite literature; and 'his having ſpent ſo much of his time in foreign countries, 'at the period of life when elegance and correctneſs of ſtile 'may be moſt eaſily acquired, will, we hope, have ſome weight 'with thoſe who might *otherways* be diſpoſed to criticiſe upon 'his language. It will be unneceſſary for ſuch to tell the 'public, that the author of the hiſtory of *Peter* the Great was 'no ſcholar; that his ſtile is unadorned with the flowers of 'rhetoric; and his periods not harmonious; all this he mo-'deſtly acknowleges: veracity and a plain narration of facts 'is all he pretends to. Thoſe who knew him will not doubt 'of his probity; thoſe who knew him not, we are perſuaded, 'will be convinced of it, by the undiſguiſed manner in which 'he writes, and the modeſty with which he always ſpeaks of 'himſelf.'—Here it may be proper to inform the reader, that in the body of the hiſtory, he uſually ſpeaks of himſelf, like *Cæſar* in his Commentaries, in the *third perſon*. In the preface he himſelf acknowleges the imperfections of his own ſtyle, in theſe words.

'I am very ſenſible, that the ſtyle of the enſuing work lies 'open to criticiſm; but the good-natured reader will be

'pleaſed

'pleased to consider, that the writer was a soldier, who spent 'the earlier part of his life in foreign countries, and in too 'busy scenes to be at leisure to attend to the niceties of lan-'guage. I did not design to dress out a poetical hero; nei-'ther the character nor the conduct of *Peter* the Great stand 'in need of pompous language to set them off; a true nar-'ration of facts is very consistent with a plain style, and that 'is all I pretend to.'—

The author's reasons for compiling a work upon a subject on which several writers had gone before him, are thus given in the preface:

'Perhaps not a few will condemn me for attempting this 'work, after several accounts of *Russia*, and even of *Peter* 'the Great, had been published by others. To which I shall 'only reply, that *some* of those authors have been too general 'in their accounts of this prince's military exploits, and have 'filled up their books with manifestos, declarations, &c. 'Others have misrepresented him, given a very untrue ac-'count of the number of his troops, and assigned motives for 'his conduct, which never existed but in their own imagi-'nations. I was either present at the most remarkable trans-'actions mentioned, or had my information from those who 'were; and the reader will give me leave to say, that I have 'had a strict regard to truth throughout the whole.'—He adds, as a motive for his undertaking this history, that 'no 'man who was acquainted with the civil and military state of '*Russia*, in Czar *Peter*'s minority, and was a witness of the 'almost incredible reformation which he introduced in both, 'could think with indifference of him, or the great change 'which he almost instantaneously made upon a barbarous and 'uncivilized people.'

After saying, that he has endeavoured to do justice to the Czar's *personal character*, neither magnifying his virtues, nor attempting to conceal his foibles, he adds,—'that the great-'ness and singularity of this prince's genius, sets him on a 'footing with the most celebrated heroes of antiquity, and 'must render the accounts of his conduct interesting to latest 'posterity; and, that the history of a prince, who had the 'greatness of soul to travel into *England*, and other foreign 'countries, in the station of a private man, to acquire the 'useful knowlege of making millions of people wiser and 'happier, can scarce be supposed indifferent to the lovers of 'mankind.'

As to the manner of drawing up the work itself, it appears to be done with a constant regard to truth; but as the author

profeſſedly declares his intention to be *as brief as was conſiſtent with perſpicuity*; we imagine, that none of our readers will expect us to give a *regular abridgment* of a *compendious* hiſtory, with the chief tranſactions of which, they may be ſuppoſed already acquainted. We ſhall, however, ſelect ſome few paſſages, as ſpecimens of Mr. *Gordon*'s way of writing; the firſt of which ſhall be his account of the ſiege of *Aſoph*, wherein he had himſelf a perſonal ſhare.—'*Aſoph*,' he ſays, 'is ſituated on a riſing ground, declining towards the *Don*; 'it was almoſt ſquare, with ſmall baſtions, a tolerable ſtrong 'earthen wall, with a foſſe, not exceeding ſeven fathoms 'broad; within which *is* a tolerable ſtrong ſtone wall, about 'two fathoms and a half high; within which again, *was* ano-'ther ſtone wall, much like the former, *wherein* was the go-'vernor's houſe, a moſque, the chancery, *&c.*'

This place the Czar attacked in perſon in 1695; but after loſing in the expedition near twenty thouſand men, was obliged to raiſe the ſiege; to which, however, he returned the year following, with redoubled vigour. As there is ſomething very peculiar in the method of approach made uſe of in the ſecond ſiege, 1696, we ſhall give it our readers in the author's own words.—'By this time,' ſays he, 'the ſiege was going on 'very regularly; but the Czar conſidering the great loſs of 'time he had ſuſtained the preceding year, called a council 'of war, to know the opinion of the generals, about the ſafeſt 'and moſt expeditious method of becoming maſter of the 'place. Moſt of them delivered their ſentiments in the com-'mon way, by carrying on attacks, making of great breaches 'with mines and batteries; which, they ſaid, would infal-'libly oblige the governor to capitulate in the terms of war, 'or expect the worſt. Then General [*Patrick*] *Gordon*, as 'the oldeſt general, gave his opinion, that the ſafeſt and 'moſt expeditious way to become maſters of the town, would 'be to carry on before them a whole rampart of earth along 'the front of the town, which, as they advanced, would 'hourly increaſe: by having ten or twelve thouſand men 'night and day at work, ſaid he, we ſhall carry and roll as 'much earth before us, as will not only be ſufficient to fill 'up the foſſe, but will have more over and above than will 'exceed the heighth of the town-walls; by which means, in 'a few weeks, we ſhall oblige the enemy to ſurrender, or we 'ſhall bury them alive. The Czar preferred this opinion, and 'told them to do as he had propoſed: ſo to work they went, 'with ſuch chearfulneſs, that within the ſpace of five weeks 'the foſſe was actually full, and the earth above the height

'of

'of the ramparts, rolling in over them; which obliged the 'governor to put out the white flag.

'Tho' this ſeems to be a very extraordinary and uncom-'mon method of taking towns, yet here it proved very ſuc-'ceſsful and ſafe, the loſs of men during the ſiege not 'amounting to above three hundred. According to General '*Gordon*'s plan, there were conſtantly twelve thouſand men 'at work, who threw the earth from hand to hand, like ſo 'many ſteps of a *ſtair:* the greateſt danger was at the top, 'the earth being ſo looſe, eſpecially as they advanced nearer 'the town, that the enemy's ſmall ſhot killed and wounded 'ſeveral; for which cauſe they were relieved every half hour; 'the uppermoſt rank falling down and becoming the lower-'moſt, and ſo on: there were ſtrong guards *keeped* on the 'right and left, as alſo in the rear.—About the 20th of *June*, 'a body of ten thouſand *Turks* and *Tartars*, by break of day, 'endeavoured to pierce the lines, and force their way into 'the town; but were repulſed with conſiderable loſs, and ſo 'cloſely purſued by the *Ruſſian* cavalry, *Coſſacks*, and *Cal-'mucks*, that moſt of them were cut to pieces.—The only 'officer of diſtinction the Czar loſt during this ſiege, was one 'Colonel *Stevenſon*, a *Scots* gentleman: he was ſhot in the 'mouth, being a little too curious, and raiſing himſelf too 'high on the top of the looſe earth, to obſerve the enemy: 'he died of hunger the eleventh day after he had received 'the wound, not being able to ſwallow any kind of nou-'riſhment. He was a good officer, and much regretted by 'the Czar, who *cauſed bury* him with all the honours of war.'

After taking the town, 'the Czar appointed a public thankſ-'giving to be made by the whole army, for the ſucceſs of his 'arms againſt the infidels: then he *cauſed fortify Aſoph* after 'the modern way, with large royal baſtions, together with 'out-works. On the other ſide of the *Don*, oppoſite to the 'town, he alſo *cauſed erect* a large fortification, not much 'inferior to *Aſoph* itſelf, which he called *Petropolis*.---The 'Czar, about the beginning of *September*, *cauſed the army break 'up*, directed his march for *Moſcow*, having left in *Aſoph* a 'garriſon of ſix thouſand foot, and four ſquadrons of horſe, 'provided with all neceſſaries; and on the 9th of *October* he 'made his triumphant entry into *Moſcow*.'

In the year 1697, the Czar took a reſolution to travel to the moſt conſiderable courts in *Europe*, that he might ſee the manners and cuſtoms of foreigners; for which end he ſent a ſplendid embaſſy, in whoſe company he travelled himſelf *in-cognito*. This embaſſy ſet out from *Moſcow* about the middle

of *April*, and after paſſing through ſeveral of the *German* courts, arrived, in the beginning of *Auguſt*, at *Amſterdam*, 'where the Czar continued for ſome time, looking narrowly 'into every thing, particularly the ſhipping; and he did not 'think it unworthy of him to work with his own hands, as 'a ſhip-carpenter, till the end of *September*, then went to '*Utrecht*, where he had a conference with King *William*.'

Mr. *Gordon*'s account of the Czar's viſit to *England* is as follows:---'In the beginning of the year 1698, King *William* 'ſent one of his yachts, with three men of war, to tranſport 'the Czar, and the embaſſy, into *England*: he arrived at *Lon-* 'don the 11th of *January*, where a lodging was prepared for 'him in *York-buildings*, which the Czar did not like, but in 'a few days retired from thence to *Deptford*, that he might 'the better obſerve the ſhipping. The marquis of *Caermar-* 'then, and Sir *Anthony Dean*, were the two perſons, in whoſe 'company he delighted moſt; the marquis being an admiral, 'and Sir *Anthony* one of the ableſt maſters in *England* for ſhip- 'building. The Czar, during his ſtay, had ſeveral conferen- 'ces with King *William*; ſaw all that was worth ſeeing in 'and about *London*; took particular notice of the fleet at 'Spithead, and liked much better the *Engliſh build* of their 'men of war than the *Dutch*. King *William*, among other 'preſents, complimented him with a yacht, and the whole 'crew. On the 28th of *April*, the Czar took leave of him at 'Kenſington, dined at *Lambeth* with the archbiſhop of *Can-* 'terbury, and on the 3d of *May*, was ſumptuouſly entertained 'by the duke of *Leeds*, at his houſe near the *Thames*; then 'went on board the yacht for *Holland*, under the convoy of 'two men of war, commanded by Admiral *Mitchel*. 'The Czar carried over with him a conſiderable number of 'perſons of all trades, eſpecially ſhip-carpenters, and thoſe 'who had any knowlege of ſhipping: amongſt others, a ſon 'of Sir *Anthony Dean*'s; alſo Mr. *Farquharſon* (an able ma- 'thematician) a *Scots Highlander*. All theſe, on his landing 'at *Holland*, he ſent on board the *Ruſſian* fleet, deſigned for 'Archangel.'---He left *Holland* the 15th of *May*, and paſſ- ing through *Cleves*, *Dreſden*, *Vienna*, and *Poland*, arrived at *Moſcow* the 4th of *September*.---In conſequence of what the Czar had ſeen abroad, his firſt employment after his return home, was to model his army according to the *German* me- thod; after which he 'ſet about reforming his whole empire, 'not only in their dreſs and way of living, but alſo in their 'indicatures and police. He ſet up academies and colleges to 'propagate learning and knowlege: beſides which, he ſent

'young gentlemen of the beſt families into foreign armies and 'fleets, for their education, where they were obliged to con-'tinue ſeven years (until they were perfect) on their own 'and their parents charges; and thoſe who were not able, he 'furniſhed out of the treaſury. On their return, they were 'employed according to their capacities, either in the land or 'ſea ſervice; and thoſe who had no inclination for either, 'were employed in the police.'---By theſe, and many other wiſe regulations, mentioned by our author, the nation was quite metamorphoſed in a few years, and is now become one of the moſt powerful in *Europe*; to the great ſurprize of all who do not ſufficiently attend to the prudent ſteps taken for that very purpoſe, by *Peter* the Great.

Thus much may, perhaps, ſuffice to give a general notion of the manner in which this hiſtory is wrote; but as it is not conſiſtent with our limited plan, to inſert a regular abſtract of the whole, we muſt refer ſuch as are deſirous of ſeeing a full account of all the Czar's battles on the one hand, as well as the various improvements introduced by him into his country, on the other, to the work itſelf.---Inſtead therefore of a *compendium* of our own, we ſhall give the *character* of the Czar as drawn by Mr. *Gordon*, and founded upon the different tranſactions of his life, as related in the hiſtory.---After mentioning his death, which happened on the 28th of *January*, 1725, he adds---'Thus died *Peter* I. emperor of *Ruſſia*, who 'certainly deſerved the epithet GREAT, as much as any prince 'ever did. When we conſider the method he took to re-'form his empire, his drawing the natives by degrees into a 'taſte of military affairs, beginning himſelf at the loweſt de-'gree, to ſhew example to others; his travelling into foreign 'countries * to obſerve the cuſtoms and manners of the in-'habitants; his raiſing, diſciplining, and ſupporting ſuch 'great armies and fleets; his introducing learning, manufac-'tories, and handicrafts of all kinds; with the great *length* 'he brought commerce and navigation, things before altoge-'ther unknown to that people; the prudent meaſures he took 'to weaken and reduce his enemies: in ſhort, the reforming 'his country in every particular, as well the eccleſiaſtic ſtate 'as the civil, is ſo extraordinary, that I do not believe, ſince 'the creation of the world, ever monarch was at ſo much

* Beſides his travels into *England*, and other countries, (already mentioned) in the year 1717 he again viſited *Holland*, and went into *France*, where he had extraordinary honours paid him, agreeably to the profeſſed politeneſs of that nation.

'pains, or did the like; and all within the ſpace of thirty 'years.

'The great fatigue he underwent, together with his other 'exceſſes, ſhortened his days, having only lived to the age 'of about fifty-three years.---Amongſt other inſtances of *Pe-'ter* the Great's talents, the method he took to inſpire his 'ſubjects with a military genius, without uſing force, was 'curious. Knowing the averſion the nation generally had 'to war, to ſhew them good example, he entered himſelf 'into the meaneſt ſtations of *it*; beat the drum, carried arms, 'became corporal, ſerjeant, and ſo on; and juſt ſo in the 'navy: which the young nobility no ſooner perceived, than 'they came in great numbers, deſiring to be admitted into 'the ſervice, and according to their behaviour *were advanced.* 'Prince *Galitzen*, Prince *Dolgoruky*, with many more of the 'firſt families, carried a muſket, and paſſed through all the 'degrees, till they *advanced* to conſiderable commands.--- 'But what contributed moſt, next to the emperor's own ex-'ample, was, that a prince, or one of the greateſt quality of 'the nation, was to have no rank but by his poſt: a captain 'raiſed from obſcurity had the precedence of a prince that 'was inferior to him in command, not only upon duty, but 'on all other occaſions; which introduced emulation to that degree, that every one was at pains to out-do another.—

'This great emperor came in a few years to know to a 'farthing the amount of all his revenues; as alſo how they 'were laid out. He was at little or no expence about his 'perſon, and by living rather like a private gentleman than 'a prince, he ſaved wholly that great expence which other 'monarchs are at, in ſupporting the grandeur of their courts. 'It was uneaſy for him to appear in majeſty, which he ſeldom 'or never did, but when abſolutely neceſſary, on ſuch occa-'ſions as giving audience to ambaſſadors, or the like; ſo that 'he had all the pleaſure of a great emperor, and at the ſame 'time that of a private gentleman. He was a lover of com-'pany, and a man of much humour and pleaſantry, exceed-'ing facetious, and of vaſt natural parts. He had no letters, 'he could only read and write, but had a great regard for 'learning, and was at much pains to introduce it into the 'country. He roſe early; the morning he gave to buſineſs, 'till ten or eleven o'clock at fartheſt; all the reſt of the day, 'and a great part of the night, to diverſion and pleaſure. He 'took his bottle heartily, ſo muſt all the company; for when 'he was merry himſelf, he loved to ſee every body ſo; tho'

'at the ſame time he could not endure habitual drinkers, for 'ſuch he thought unfit for buſineſs.

'When he payed a viſit to a friend, he would paſs almoſt 'the whole night, not caring to part with good company till 'paſt two o'clock in the morning. He never kept guards 'about his perſon, nor was accompanied by above five or ſix 'perſons at moſt. He was a prince rather parſimonious than 'liberal, but knew very well how to time his favours, and to 'beſtow them with a good grace. He never could abide ce-'remony, but loved to be ſpoke to frankly, and without re-'ſerve.—He was generally fortunate in his undertakings, and 'in diſcovering the ſeveral plots and conſpiracies which had 'been from time to time formed againſt his life. To ſum 'up all, his fellow never ſat upon that throne; and I queſtion 'very much, if ever another of ſo great abilities will ſucceed 'him: it is true the moſt difficult part is over, ſo it will be 'no hard matter to continue things on the footing he has 'put them. It is not to be feared, that ever the *Ruſſians* will 'return to their old ways; the aged people are all dead, and 'the young ſo fond of the new, that it would be more diffi-'cult to bring them back to their old methods, than it was 'for Czar *Peter* to take them from them.'

At the end of the ſecond volume, is an *Appendix*, contain-ing, amongſt other things, anecdotes of *Peter* the Great, which are introduced with a ſketch of his character, ſeem-ingly drawn by a different hand from the foregoing one, if any ſtreſs is to be laid on ſo manifeſt a difference of ſtyle, as appears in the following extract.

'The moſt early part of this prince's life gave ſuch proof 'of a mind formed for great actions, that he ſeemed to be a 'man from his infancy, and with his manhood the hero grew 'up to that prodigious height, of which he gave the world ſo 'many proofs.---The intimations he had received from fo-'reigners of the government, arts, and improvements of other 'countries, made him weep over the ignorance and barbarity 'of his own; but his ſorrow gave way to his hopes; and, 'fired with the noble ardor of true greatneſs, he reſolved to 'purſue it by the only path which, from the light of his own 'genius, he diſcovered to lead to it. He had too good a 'judgment to attempt the thing by any means but thoſe which 'alone were practicable. How amazing was his reſolution, 'who was born to empire, and had an abſolute power over 'ſo many millions of people, to humble himſelf to the low 'offices and laborious drudgery of life! but he ſaw that ex-'ample, aſſiſted by his boundleſs authority, could alone in-

'ſpire his people with juſt ſentiments, or compel them to a 'due obedience; and that the opulency and power of na- 'tions muſt ariſe from uſeful arts and mechanic employments: 'he ſought that power and opulency at their fountain-head, 'and determined in his own perſon to act as much like a *God* 'as a man could do, diffuſing his influence by actions, the 'due effects of which, humanly ſpeaking, it was impoſſible 'for any man except himſelf to produce. Thus he ſubmit- 'ted as if he had been born only to a mean and low fortune; 'and determined to do that which ſhould deſerve a crown; 'and when he had obtained it, to take on him the true glory 'of a king, in wearing it gracefully, and according to the 'order of that Providence which watches over the good of 'mankind. His actions demonſtrate that he thought it more 'glorious to excel as an artificer or mechanic, than to ſway 'a ſceptre upon no other title than his birth.'

We ſhall cloſe this article with *one* of the *anecdotes* of *Peter the Great* inſerted in the *appendix*.——'In *Amſterdam* he 'entered in a dock-yard, as a common carpenter, in the name 'of *Peter Michaillo*, but he was known only to the maſter of 'the yard. It happened one day that *Peter*, by miſtake, took 'the tools of another perſon inſtead of his own; the owner 'diſcovering his tools in the hands of his companion, and 'theſe not being readily reſtored to him, words enſued, and 'the man gave *Peter* a blow: the maſter of the yard be- 'ing informed of the matter, ſent for the ſuppoſed offender, 'and in the preſence of this prince, reproved him ſeverely, 'and threatened him with puniſhment. *Peter* now put on 'the emperor, not in the inſolence of power, and with the 'externals of a king, but in pleading for the injured.—"The "man," ſays he, "is in the right, and I am in fault;" 'and 'immediately made up the quarrel by giving him money. 'Thus did this great monarch learn the true art of life and 'government, and, through this voluntary arduous diſcipline, 'teach himſelf how to rule the ſpirits of an ignorant and un- 'civilized people.'

*** The reader will find many other curious anecdotes of this prince in the appendix to our *Review*, vol. VIII. p. 489-492.

ART. XLII. *A Treatiſe on the Hydrocele. By* John Douglas, *Surgeon.* 8vo. 3s. 6d. Wilſon.

NOtwithſtanding many new lights have been caſt upon the art of healing, by the aſſiduity and ſagacity of ſeve- ral, its more modern, learned profeſſors; the *phyſician* ſtill labours

labours under diſadvantages unexperienced by the *ſurgeon:* the remote cauſes of *internal* diſeaſes, and the *ratio operandi* of medicines, inwardly employed, yet remain, in more than a few inſtances, merely conjectural; and, perhaps, in ſome caſes, are not entirely inveſtigable. On the contrary, the ſources of *external* maladies, by which are meant all diſorders that are properly the objects of chirurgery, are generally obvious to the ſenſes, and the effects of the applications made to them are perceptible by the naked eye. Anatomy has, of late years, been both induſtriouſly and ſucceſsfully cultivated; whence the ſtructure of the human body, and the uſes and relations of its component parts, are not only more univerſally, but alſo more intimately underſtood at preſent, than they, probably, were at any former time. In conſequence of theſe acquiſitions, operations are become more familiar, and many that have heretofore been deemed dreadful in the performance, and precarious in their events, are now gone through with eaſe, expedition, and ſafety.

In this treatiſe Mr. *Douglas* ſubmits his improvements (ſuch they undoubtedly appear to him) in the operative part of the radical cure of *hydroceles*, to the conſideration of the gentlemen of his own profeſſion; for thoſe principally his work ſeems to have been intended, and to them it promiſes to be of real uſe. But, as we cannot propoſe much entertainment or inſtruction to the majority of our readers, from an extended analyſis of it, we ſhall content ourſelves with mentioning our ingenious author's general method, and particular deſign in this publication.

With regard to the former circumſtance, he has accurately diſtinguiſhed the ſeveral ſpecies of this diſeaſe, whether true or ſpurious; pointed out the diſtinguiſhing characteriſtics of each ſpecies, and given judicious directions for their cure; beginning with the ſimpleſt and moſt eaſy to be relieved, and proceeding regularly to ſuch as are more complicated and difficult.—His more immediate purpoſe is to recommend, in all caſes where the morbid fluid is contained in a particular cyſt, as perfect an exciſion of the containing cyſt as can be made, without a manifeſt injury to the adjoining veſſels.—His arguments in ſupport of this doctrine are drawn from the analogy he ſuppoſes to exiſt between theſe and every other encyſted tumour. The manner in which he has himſelf performed the operation is diſtinctly deſcribed, and eight inſtances are produced of its ſafety and ſucceſs.

Upon the whole, our author writes with becoming candour; he ingenuouſly confeſſes when he has or has not had

the advantage of experience to confirm his opinion; in which he ſometimes differs from certain highly and juſtly eſteemed authors who have treated on the ſame ſubject. It may poſſibly be thought, that he has expreſſed himſelf with rather too much alertneſs in ſome of his ſtrictures, but if they are juſt, good ſenſe will be the leſs offended by them: how far they are ſo, we ſhall not take upon ourſelves to canvaſs; 'tis experience that muſt determine; yet we may venture to agree with him in what he has obſerved by way of apology for the liberties he has taken of this ſort; 'that it is the neceſſary quality of every 'ſearcher after truth, to diveſt himſelf of attachment or preju-'dice, and with freedom to declare his opinion. Without 'this unbiaſſed ſpirit of diſquiſition, knowledge can never be 'obtained.'

Mr. *Douglas* has ſhewn, in this performance, an extenſive acquaintance with medical authors, as well antient as modern: his obſervation with reſpect to the former, is too pertinent to be omitted. 'I am afraid,' ſays he, 'the notion is too pre-'valent, that the moderns not only comprehend in their works 'all that is uſeful in antiquity, but have alſo improved upon, 'and added to the ſtock of knowledge which they had amaſſ-'ed:—yet have they [the antients] left us many excellent re-'marks relating to the ſigns, prognoſtic, and method of cure, 'generally too much neglected.'—This contempt for antient writers has been animadverted on by the judicious Dr. *Huxham*, who juſtly obſerves, that tho' it may be poſſible for a practitioner to arrive at a degree of eminence without having conſulted theſe learned originals, yet he will make a much better figure, and act with greater certainty in his profeſſion, by a thorough knowledge of them.

ART. XLIII. *A Free and Neceſſary Enquiry, Whether the Church of* England, *in her Liturgy, and many of her learned divines, in their writings, have not, by ſome unwary expreſſions relating to* Tranſubſtantiation *and the* real Preſence, *given ſo great an advantage to Papiſts and Deiſts as may prove fatal to true religion, unleſs ſome remedy be ſpeedily applied? With Remarks on the power of Prieſtly Abſolution. By the Author of the Syſtem of Divinity and Morality*, &c. 8vo. 1s. 6d. Bladon.

THE judicious author of this tract is of opinion, that, tho' the doctrine of tranſubſtantiation, or the real preſence in the ſacrament of the Lord's Supper, is diſowned by our church,

church, yet the unwary and injudicious expreſſions made uſe of in ſome parts of her liturgy, have afforded a handle to her enemies, who daringly charge her with the ſame doctrine with themſelves, and refer us to thoſe very obnoxious expreſſions for the proof of it. This, he thinks, muſt be of dangerous conſequence to the Chriſtian and Proteſtant religion.

'For though our church,' ſays he, 'in her xxviiith article 'of religion, ſays, "That tranſubſtantiation, or the change "of the ſubſtance of bread and wine in the ſupper of the Lord, "cannot be proved by holy writ, but is repugnant to the plain "words of ſcripture, and overthroweth the nature of a ſa-"crament;—and * that the ſacramental bread and wine re-"main ſtill in their very natural ſubſtance, and therefore may "not be adored, for that were idolatry to be abhorred of "all faithful Chriſtians:" 'yet, ſay the papiſts, what ſignifies all this parade, when the very ſame church, in her catechiſm, inſtructs her youth to believe "That the body "and blood of Chriſt are verily and indeed taken by the faith-"ful in the Lord's ſupper;" 'and that the devout communicants are alſo directed juſt before receiving the bread, to pray, "Grant us, gracious Lord, ſo to eat the fleſh of thy dear ſon, "Jeſus Chriſt, and to drink his blood, that our ſinful bodies "may be made clean by his body, and our ſouls waſhed "through his moſt precious blood,—and that we may be par-"takers of his moſt bleſſed body and blood." And is not this 'ſufficient, ſay they, for our purpoſe?

'And may not every ſerious Chriſtian naturally aſk, and 'will not every ſagacious Deiſt certainly demand to know, 'which of theſe oppoſite doctrines does our church believe? 'for both cannot be ſtrictly true. The diſcuſſion of this point, 'with reſpect to tranſubſtantiation, and the real preſence, and 'whether the church of *England* believes it, or not, is there-'fore modeſtly attempted in the following tract.'

In the ſecond page of his Enquiry, our author declares, that, tho' he has taken conſiderable pains, fully to inform his own mind in this eſſential point of religion, yet he is obliged to confeſs himſelf not a little ſurpriſed to find, in his reſearches, not only ſeveral expreſſions in our liturgy, but alſo in the writings of many learned and pious divines of our church, on the ſubject, that are moſt evidently contradictory to, and incompatible with one another, and which *(by experience*, ſays he, *I know it)* afford no ſmall advantage to papiſts.—'A ſe-'rious reflexion on *this*,' continues he, 'with regard to the

* The end of the communion office.

'fatal

'fatal consequences attending it, has induced me, for my 'own satisfaction, (and which perhaps may be of some use to 'others, in assisting them to distinguish truth from falsehood) 'to draw up, and concisely represent, at one view, what is ac-'knowleged and declared by our church, and advanced by 'great numbers of its most eminent writers, on this head; 'which will give the reader an opportunity of observing what 'a confused inconsistent jargon, or medley of contradictions 'may be found in many authors, concerning an ordinance of 'our blessed Saviour, which in itself is the most plain and in-'telligible of any doctrine in the gospel.——

'But as, by a free examination into the sentiments of our 'church, and its most judicious divines, with respect to tran-'substantiation and the real presence, it will appear that their 'declarations and assertions are sometimes very repugnant to, 'and inconsistent with, each other; it is from thence, I con-'fess, the less to be wondred at, that the priests of the church 'of *Rome* should take advantage of this, in their reasoning 'with Protestants on the subject, and be so successful as they 'are, in making proselytes to their religion. This is a con-'sideration of so much importance, as ought to, and I hope 'will, rouse all our governors, and every member of our 'church, from a seeming lethargy; and awaken in them a 'serious inclination, and determined resolution, to exert them-'selves in their several provinces and stations, and to use 'their utmost endeavours, that doctrines so essential to the 'truth of the gospel, and the reformation of our church, may, 'in some public national manner, be reviewed and impartially 'considered, and more clearly explained, so as to be made 'consistent with the revelation of God's will by Christ, and 'the many declarations of the church of *England*; and that 'our enemies may no longer turn the weak reasoning and 'arguments of some of our own mistaken writers against us, 'and beat us out of the field of controversy with our own 'weapons.'

Our author proceeds to lay before his readers a brief account of our Saviour's appointment of that sacred ordinance, the Lord's Supper; but previously shews, from bishop *Gibson*, *&c.* its affinity to the *Jewish* passover; then cites the New Testament-representation of Christ's institution of this sacrament, and gives us some pertinent reflections on the pains that some have taken, since the first ages of Christianity, 'to 'render that a matter of intricacy and terror to many good 'Christians, which their master left plain and clear, and le-'vel to the meanest capacity.'

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He goes on to ſhew what the church of *Rome* teaches concerning tranſubſtantiation; when, and upon what occaſion, this monſtrous, abſurd doctrine, was firſt introduced into the Chriſtian church; briefly and candidly repreſents the ſentiments of the church of *England* with regard to this doctrine; and this repreſentation he deduces from her articles of religion, her liturgy, and the writings of her moſt eminent divines. From theſe he alſo draws an ample confutation of the popiſh tranſubſtantiation, and makes the following reflection.

'And yet,' ſays he, 'notwithſtanding ſuch repeated declarations of our church and ſtate, ſo publicly and univerſally made againſt the doctrine of tranſubſtantiation; notwithſtanding ſuch ſolid reaſoning, cogent and convincing arguments of our moſt able and learned divines, to diſprove and expoſe the monſtrous abſurdity of it; what a melancholy truth is it, that we ſhould find any thing aſſerted in the writings of too many of our learned divines, which gives countenance to the belief of what is directly contrary to the reaſoning and arguments before repreſented? But alas! the fact is notorious, and too true to be denied, as I ſhall preſently make appear; and which muſt give no leſs concern to true and ſincere proteſtants, than it does afford matter for our enemies to triumph over us: who even ſkreen themſelves under the authority of our church, and ſome of our divines, producing from thence reaſons and arguments in favour of tranſubſtantiation, and the real preſence, and by that means, with the greater eaſe and ſucceſs, making proſelytes to their idolatrous church. For inſtance, they urge that,

'In the catechiſm our youth are inſtructed to ſay and believe, "That the body and blood," *&c.* as above quoted; * and the devout communicants are alſo directed to pray thus: "Grant us, gracious Lord!†" *&c.* as above likewiſe quoted. 'Can the words of any ſentence, drawn up even by the pope, or his council, in appearance more ſtrongly expreſs the belief of the doctrine of tranſubſtantiation, and the real preſence, than theſe? Nor will the artful prieſts and jeſuits ever give any mollifying or candid interpretation of theſe expreſſions to their diſciples, as to our church's real intent and meaning in ſuch words: no: but as it is for their intereſt to make proſelytes, ſo is it their conſtant method and practice to have recourſe to theſe very expreſſions, and ſome others of the like nature, and in the ſtrongeſt

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* See page 361. † Communion ſervice.

'manner inſiſt upon them, as a proof and evidence that tran-
'ſubſtantiation and the real preſence are the certain and un-
'diſguiſed doctrines of our church; than which nothing, if
'duly examined into, is more falſe. However, as the good
'and bleſſed martyr biſhop *Hooper* ſaid, in a ſermon at court,
'upon another occaſion, "So long as altars * remain, igno-
"rant people would dream of ſacrifices," ſo we may ſay,
'ſo long as ſuch phraſes and expreſſions as the above, are
'continued in our liturgy, and appear in the writings of our
'divines, ſo long we may expect (I fear) to be charged with
'favouring of the abſurd and idolatrous doctrines of tranſub-
'ſtantiation, and the real preſence.'

With regard to the *remarks* on popiſh prieſtly abſolution, as mentioned in the title page to this performance, they conſiſt of little more than a few ſhort extracts from Dr. *Trapp*, archbiſhop *Sharp*, and Dr. Stebbing, ſhewing the miſchievous and antichriſtian nature of this doctrine.

ART. XLIV. *The Doctrine of Endleſs Torments freely and impartially debated, enquiring what credibility it hath from hiſtory, analogy, or ſcripture: with a diſcuſſion on the Origin of Evil. In four books. By* John Maud, M. A. *vicar of St.* Neots, Huntingdonſhire, *and chaplain to his Grace the Duke of* Mancheſter. 8vo. 6s. Whiſton, *&c.*

THOUGH there are few readers, we apprehend, who will agree with this author in regard to the grand point he endeavours to eſtabliſh in the work now before us, yet every candid and well-diſpoſed perſon muſt needs approve of his deſign in writing, which appears to be no other than to promote the cauſe of virtue and religion, and to give a check to the progreſs of vice and infidelity. Nothing, he thinks, can bid fairer to reclaim the hardened in vice, and to rouſe the giddy ſenſualiſt from the downy, but fatal pillow of inchanting pleaſure, than to urge home upon their conſciences, the aweful doctrine of future and eternal torments. This doctrine therefore he is at great pains to eſtabliſh; with what ſucceſs, his readers muſt judge. The method he purſues, in order to prove his point, is new: he has caſt his work into an hiſtorical form, and preſented his readers with a ſurvey of

* The word altar was changed for table, in the laſt ſettlement of the church. *Hoadly* on the ſacrament, p. 57.

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human nature, in ſome of the moſt intereſting events, from the formation of man, down to the ſilencing of the prophets.

Before we can form a right judgment of our preſent ſtate, what we are, what we may, or may not be, and in what relation we ſtand to that great firſt cauſe which called us into being, we muſt look back, he ſays, to the original formation of our common progenitor, as left upon divine record. If we take this retroſpect with a careful, judicious eye, and examine accurately into the true ſtate of man before his glory was eclipſed, we ſhall then, he tells us, but not before, be enabled to diſcourſe with ſome tolerable propriety, about man's preſent ſituation, and his future expectations.

As *Adam* is declared by *Moſes* to have been created in the image of God, our author ſets out with enquiring wherein this image conſiſted; and ſhews, that it conſiſted in purity and rectitude of mind, in being endued with reaſon, and an immortal ſoul. He then attends *Adam* to the garden of *Eden*, which he was to *dreſs* and to *keep*; and from our great progenitor's having no licence to be wholly unemployed, ſhews the obligations men are under to diligence and activity. He takes occaſion likewiſe to enquire what is meant by *keeping the garden*: to ſuppoſe that no more is meant than to *guard* and *defend* it *a feris & avibus*, is making, he ſays, the great father of men a kind of ſcare-crow: a much deeper meaning, therefore, he thinks, is intended by *keeping the garden*, which, according to him, could imply nothing leſs than for *Adam* to guard both himſelf and his heavenly dwelling from the foul ravages, and dangerous inroads of ſome other ſkulking enemy, more, by far, to be dreaded than the fury of wild beaſts. *Adam*, he ſays, was both to defend himſelf, and his glorious habitation, from the incurſions of that prowling wolf, who was lurking in ambuſh, and watching every opportunity to ſupplant God's new creature, man; and, if poſſible, to diſpoſſeſs him of all his happineſs and glory.

He goes on to explain the great original covenant, as he calls it, between God and man, and endeavours to ſhew, that man, by his diſobedience, was ſubject to more deaths than one. A continued life of encreaſing happineſs and glory was, we are told, deſigned by God to have been the certain reward of continued obedience; and, in order to do juſtice to the antitheſis, that is, to the two ſanctions of rewards and puniſhments, expreſſed or implied in the original covenant between God and man, we muſt ſuppoſe, that as a life of immortal happineſs was the ſtipulated reward to man's continued obedience,

ence, ſo eternal encreaſing torments was the puniſhment of hardened and continued diſobedience.

Adam, our author obſerves, after he had, by his diſobedience, rendered himſelf ſubject to death, and had, by ſin, the ſeeds of corruption, and every latent diſeaſe lurking in his body, was no longer a fit inhabitant of the holy ground of *Eden*. All his appetites, and all his deſires, were become too groſs and ſenſual, to take any complacency or delight in thoſe divine amuſements, which, while innocent, he reliſhed with exſtaſy and rapture. Upon this account, therefore, he thinks it probable, that God's driving him out of paradiſe was an act of kindneſs. At leaſt, he ſays, it is evident that God, in this procedure of judgment, thought upon mercy. 'For, as man, ſays 'he,' 'by diſobedience, was utterly changed from his ori-'ginal nature, ſo reaſon will tell us, that as man's original 'delights were purely adapted by the wiſe author of nature to 'a ſtate of innocence, they could not, in themſelves, be any 'ſort of pleaſure to a ſtate of guilt, but quite the reverſe. And 'when theſe things are duly conſidered, God's wiſdom, as 'well as his juſtice, in the expulſion of *Adam* out of paradiſe, 'will ſtand the ſevereſt ſcrutiny of philoſophic pride, and the 'ways of God to man, will want no other vindication, but 'their own inconteſtible rectitude.

'And the ſervice which I apprehend revealed religion may 'receive from the account here given, will not be altogether 'inconſiderable. For, as the objections againſt the ſcriptures 'are chiefly, tho' very ignorantly, founded on this falſe ſup-'poſition, *viz.* that God's dealings with man are merely ar-'bitrary; *i. e.* not founded in the nature of things, but wholly 'depending upon his own uncontrollable will; ſo I think what 'has been obſerved with relation to *Adam*'s expulſion out of 'paradiſe is a ſufficient vindication of God's wiſdom and juſ-'tice in that procedure. For the ſtep therein took, whether 'aſcribed to the will of God, or to the eternal nature and 'fitneſs of things, makes no difference as to the procedure 'itſelf; for if *Adam*'s expulſion out of *Eden* was a neceſſary 'conſequence of *Adam*'s diſobedience, where is the offence, 'to unprejudiced reaſon, whether this be called the will of 'the Divine Being, that ſo it ſhould be, or attributed to the 'fitneſs and nature of things, that ſo it ought to be? For 'whatever infinite wiſdom and goodneſs wills, muſt be right; 'and therefore to make ſtiff diſtinctions between the rectitude 'of the divine will, and the eternal fitneſs or unfitneſs of things, 'is ſuch a ſtrain of metaphyſical madneſs, that it ought to be 'hiſſed at by all men that would be thought to have truth,

'and

'and the real intereſt of religion uppermoſt. As therefore it
'is evident, that *Adam* was ſo alienated by ſin, as that he
'could have been no longer happy, even in paradiſe itſelf,
'it may, from hence, be fairly concluded, that wicked men
'who paſs out of life, without any ſenſe of their crimes, or
'the leaſt ſorrow for their former impieties, could not but be
'eternally miſerable, even ſhould God admit them into the
'regions of bliſs; for as the joys of heaven are undoubtedly
'of a very refined and ſpiritual nature, they would be all loſt
'and flung away upon ſuch people, as had never, in this
'their ſtate of probation, the leaſt reliſh for ſuch ſpiritual de-
'lights. And, as there are thouſands of people, who not
'only neglect all the duties of prayer, praiſes, and thankſgiv-
'ings, which all God's creatures are ſtrictly obliged and
'commanded to perform to the great author of nature; ſo
'theſe mens minds are, by hardened and avowed impiety,
'profeſſedly enemies to every thing that has a relation to de-
'votion: they are, as is very viſible, quite uneaſy, and out
'of their element, when attending the grave and ſacred du-
'ties of prayer and ſupplication to God. How then is it
'poſſible, in the very nature of things, for men, who are all
'their lifetime utterly averſe to every ſacred duty, and wholly
'eſtranged from all ſublime and ſpiritual joys, to taſte any
'happineſs in the regions of eternal glory, where thoſe happy
'ſons of light are chiefly employed in praiſing and adoring
'the great Creator and his marvellous works? And, as even
'reaſon will tell us, that God is a Being of purer eyes than to
'behold iniquity, *i. e.* to ſuffer any ſinful or unſanctified
'creature to approach near his holy dwelling; how can it be
'imagined, that ſuch profane wretches as plunge into eternity
'under the load of unrepented guilt, can ever be admitted
'to a place of happineſs and immortal glory? No, depend
'upon it, theſe will find admittance into no other dwelling
'than the land of utter darkneſs and eternal horror. For, as
'they wilfully, and even to a degree of impudent boaſting and
'ſelf-applauſe, ſtop their ears to the moſt moving language of
'the Holy Ghoſt, and wantonly refuſe to hear the voice of this
'divine charmer, charm he never ſo wiſely; they may now
'be aſſuredly convinced, that this their ſin, ſo often and ſo
'maliciouſly repeated, is that very ſin unto death, which, ſince
'they either cannot, or will not repent of in this world, there
'will be no place of repentance found for it in another. No,
'*theſe are the men*, that, as they are wholly alienated in mind
'and ſpirit, from every pious and heavenly attainment, ſo
'they are even by their own perverſe and hardened perſeve-
'rance

'ranee in vice, conſigned over to the deſtined place of unre-
'pented impiety, *viz.* the land of eternal miſery.'

Having taken a view of *Adam* from his creation to his expulſion out of *Eden*, our author goes on in the remainder of his firſt book, to conſider the character of the old world, and to vindicate the divine conduct in the deſtruction of it, from any imputation of rigor or cruelty. Their puniſhment, we are told, was abſolutely neceſſary; for, by their long repeated abominations, God was reduced to this unavoidable dilemma, (theſe are our author's own words) either of contending with them by threatenings and puniſhments, even to eternity, had he continued them upon earth, or elſe deſtroying them utterly out of this world, and ſhifting the ſcene of thoſe torments to the land of eternal horror. For if, in ſpite of all the efforts of God's grace, and the various lectures of the Holy Spirit, men ſtill perverſely live and die under the guilt of wilful and unrepented diſobedience to the laws of God, and of right reaſon, they are utterly excluded, 'tis ſaid, from pardon, and muſt eternally remain in ſome place, far removed from a God of infinite purity and holineſs. Nor is this eternal puniſhment of unrepented impiety, according to Mr. *Maud*, any arbitrary or rigorous ſentence of the Almighty, but a puniſhment unavoidably reſulting from the eternal fitneſs of things, and the unchangeable nature of the Divine Being, who can never, conſiſtently with his own glorious attributes, admit that man to his pardon, who leaves the world in a malicious and avowed rebellion to the king of heaven.

As a further and ſtronger proof of the inefficacy of all temporary puniſhments, or *finite expedients*, as they are called, to deter ſome men from daring impiety, Mr. *Maud* proceeds, in his ſecond book, to conſider the *Babel* enterpriſe, to illuſtrate the hiſtory given of it in ſcripture, and to enquire into the characters of the principal perſons concerned in it. He then ſhifts the ſcene from the plain of *Shinar* to the banks of the *Nile*, enquires into the origin of the *Egyptians*, and the character of *Pharaoh*, and ſhews the wiſdom and juſtice of God in the *Egyptian* judgments. After quitting the banks of the *Nile*, he goes on to conſider the character and conduct of the children of *Iſrael*, and ſhews from thence that there has been a ſet of ſtubborn men in all ages of the world, whom neither God's fearful judgments could reclaim, nor his greateſt long-ſuffering invite to repentance. He delivers it as his opinion, that infinite wiſdom, by exhibiting ſuch a form of government as that of the *theocracy*, and cauſing the hiſtory thereof to be recorded, did it to convince all after-ages, that there

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are some people of such irreclaimable tempers, that Omnipotence itself cannot keep them from repeated impiety, without either depriving them of free agency, or striking them dead.

'Should curiosity,' says he, 'prompt us to demand, for what 'purpose was it for God to reside in that visible glorious 'manner among the *Israelites*, seeing the people were nevertheless so outrageously rebellious under the theocracy? Let 'it be replied, that, amongst other wise and great reasons of 'God's taking the government of both church and state into 'his own hands, this might be one, to make *an eminent* trial 'upon human nature, in order to convince his creatures, that 'if any amongst them should be so perversely infatuated, as 'not to be kept in subjection to God's laws, when God was 'visibly amongst them, all other temporary expedients would 'be to no purpose. And therefore, the Divine Being, by 'exhibiting that form of government, and leaving upon record 'the rebellion of the people under God's immediate direction, 'has, even experimentally proved (had it not been revealed) 'the absolute necessity of future eternal torments. For, from 'a due attention to the behaviour of human nature, under the 'immediate eye of God, it appears very evident, that there 'have been some men not to be reclaimed from sin by any '*finite* expedients.'

That the truth of this *position*, which he is so solicitous to establish, may the more fully appear, he proceeds, in his third book, to survey the behaviour of the *Israelites* under the next form of government which succeeded the theocracy. He shews likewise that the *Jewish* story is a true picture of most other nations; and concludes from the whole, that future eternal torments is the first and last doctrine revealed in scripture.

'Wilful disobedience,' says he, 'and presumptuous unrepented impiety, are by *Moses* the *first*, and *Malachi* the 'last inspired writer of the Old Testament, condemned to 'everlasting misery. *The day thou eatest thereof thou shalt surely die*, was the great *Eden doctrine* revealed to the first of men; 'and, *lest I come and smite the earth with a curse*, (that is, if 'the inhabitants of the world still persisted in hardened impiety) are the last words of the prophet, and the awful *close* of 'the *Old Testament*.

'For the curse here denounced does not only imply a temporary, but an eternal punishment; and, tho' it may relate 'to the fearful destruction and overthrow of the *Jewish* nation 'by the *Roman* powers, yet it not only includes *that* calamity, 'but likewise has respect to the final destruction of the whole

‘ world at the *general* judgment, and the eternal puniſhment
‘ of all profane impenitent ſinners conſequent thereupon.
‘ For that the curſe here denounced ſignifies an *incurable*
‘ wound, irrecoverable loſs and deſtruction, is not mine only,
‘ but the opinion of ſome of the beſt expounders of the ſacred
‘ oracles. Nor can I conceive what wiſe end it could have
‘ anſwered for the prophet to exhort the people to future obe-
‘ dience, or *faith* in the Meſſiah, when he ſhould appear,
‘ by threatening them with *temporal* calamities only, were
‘ theſe calamities ever ſo dreadful and univerſal; becauſe ſome
‘ of the *Jews*, as the prophet full well knew, were never to
‘ be reclaimed by the greateſt *finite* puniſhments; but the very
‘ moment theſe puniſhments were over, they, like the ſtub-
‘ born tyrant of *Egypt*, hardened their hearts, and ſinned
‘ *more* and *more*. And what may, I think, be a farther argu-
‘ ment, that the curſe denounced in the laſt words of the
‘ Bible, againſt all hardened impenitent men under the goſpel
‘ (for it is to mens impenitence under the goſpel covenant
‘ that the curſe relates, and includes not the unbelieving *Jews*
‘ only, but all impious and unbelieving *Chriſtians*) is that
‘ fearful experiment made upon human nature by the deſtruc-
‘ tion of the whole world. This was, a thouſand times over,
‘ more alarming and more tragical than the deſtruction and
‘ diſperſion of the *Jews* by the *Roman* armies. This puniſh-
‘ ment of the whole world was ſo fearful and ſo univerſal, that
‘ all the race of mankind, ſave eight perſons, periſhed in the
‘ hideous ruin. But even *this trial* to open the ſinners eyes
‘ was not effectual with all; *Ham*, one of the eight, who
‘ was an eye-witneſs of that terrible judgment, both defied
‘ this amazing vengeance, and ungratefully rebelled againſt
‘ that infinite mercy which reſcued him, (baſe as he was)
‘ from the rage of mighty waters: neither did the viſible marks
‘ of this univerſal vengeance upon a ſinful world deter ſome
‘ men from running into greater crimes in after-ages: and, if
‘ the hiſtory of the deluge, and of the crimes which called
‘ down ſo unheard of a judgment, with the many *viſible* ruins
‘ of the earth, loudly proclaiming the truth of the *fact* in eve-
‘ ry future age: if this fearful vengeance had been too weak
‘ an argument to prevent the world in general from running
‘ into the like, or greater impieties, it would be but a *flat*
‘ kind of argument, and a very *awkward* climax in the inſpired
‘ writings, to threaten an abandoned world with a *leſs* puniſh-
‘ ment, when the perverſeneſs of human nature was not to
‘ be reclaimed by a judgment ſo *infinitely* greater: for, that
‘ the old world far exceeded in horror and extent, the over-

‘ throw

'throw and deſtruction of the *Jews* by the *Romans* will hard-
'ly be debated. And therefore, it is very evident, that the
'*curſe* denounced upon impenitent ſinners is the curſe of *eter-*
'*nal* miſery. Thus far, even from the writings of *Moſes*
'and the prophets, this moſt tremendous ſanction has been
'pretty clearly proved: nor have I reſted theſe proofs wholly
'upon what is *revealed* in the Old Teſtament concerning this
'doctrine, but I have deduced the abſolute neceſſity of it, as
'being what logicians call a *ſine qua non*, with ſome incor-
'rigible ſinners, from a great variety of the *beſt* atteſted facts,
'and from a thouſand experiments ineffectually repeated, to
'reclaim the perverſeneſs of human nature, by any kind of
'temporary or finite rewards and puniſhments. But the read-
'er has found, in the courſe of this ſurvey of human nature,
'that there have been in all ages of the world, ſome men, of
'ſuch invincible perverſeneſs, as not to be reclaimed from no-
'torious impiety by any temporary expedients whatever. It
'is therefore from this invincible *folly*, that I deduce the ne-
'ceſſity of *ſome* kind of eternal puniſhments, becauſe this un-
'conquerable perverſeneſs forces the Almighty to this dilem-
'ma, either to puniſh ſuch incorrigible ſinners with *ſome* de-
'gree of eternal miſery, or elſe to ſuffer them to abuſe his
'mercy and long-ſuffering to *eternal* ages. Which of theſe
'expedients is moſt conſiſtent with the honour and ſecurity
'of God's laws, let this impartial reader be pleaſed to judge
'for himſelf. And, as the doctrine of future eternal torments
'has been ſo fully proved, from ſeveral revelations contained
'in the antient ſcriptures, from the perverſeneſs of *ſome* in-
'corrigible ſinners, and from a great variety of hiſtorical
'facts recorded in the ſacred oracles, I hope theſe proofs, were
'I to adduce no other, will guard the ſecure unthinking world
'from the fatal poiſon of thoſe diabolical books, which at pre-
'ſent ſo much corrupt and debauch the principles of the *nu-*
'*merous* unthinking herd. From what quarter theſe inſtru-
'ments of darkneſs come, and by *whom* they are principally
'encouraged, can be no ſecret to any thinking man: nor need
'we wonder that theſe peſts of ſociety endeavour, by all poſ-
'ſible arts, to ſet aſide this moſt powerful ſanction of a fu-
'ture eternal judgment; becauſe, when this *ſtrong* barrier is
'once thrown down, then will be an end of all religious
'*ties*; and, when all *ties* of religion are ſhook off, the fear-
'ful conſequence muſt *ere long* be, that every kind of profane-
'neſs and immorality will, like a rapid torrent, break in up-
'on us, and ſweep down all before it in one *fearful* promiſ-
'cuous ruin.

'The fatal criſis, the enemies of *Britain* are, at this very 'hour, big of, with the moſt eager and malicious *hopes*. And it 'is matter of the deepeſt concern to all ſerious men, that we 'are not only ſecure all the while, as if not one *ſingle* enemy 'was watching over the land, but that we ſhould ſtrive who 'ſhould moſt aſſiſt the *common* adverſary, by corrupting and 'enervating the once *brave*, *hardy Britons*, with every ſpecies 'of *effeminacy*, intemperance and exceſs. What thoſe great 'perſonages whom this *intereſting* ſubject moſt concerns may 'think of this matter belongs not to me to meddle with; but 'what in the nature of things muſt, (without a national re-'formation) one day be the fate of *this* land, requires no ſpi-'rit of *divination* to foretel. And I doubt not, but it is the 'pleaſing expectation of that very *nation*, whoſe fooleries we 'have all along ſo eagerly tranſplanted, that by our *growing* 'vices, and national infatuation, we ſhall at laſt fall down a 'prey to their malice, under the heavy *load* of our *own* im-'pieties. But from this dreadful cataſtrophe, let every *Bri-'ton* implore that Almighty Being who directs *all* events, to 'reſcue and defend us; and to our entreaties let every ratio-'nal human endeavour be ſpeedily united: to truſt to our 'prayers alone would be ſuperſtitious madneſs, and to rely 'wholly upon *human* means would be the height of irreligi-'ous ſelf-ſufficiency; and that theſe two powerful engines may 'be effectually united for the protection of this land, let it be 'remembered once for all, that the ſhorteſt method of ob-'taining this ſure protection of heaven is to deſerve it.'

Our author having, as he imagines, ſufficiently proved, from the ſcriptures of *Moſes* and the prophets, that the ſentence upon all remorſeleſs guilt is that of eternal miſery; yet being apprehenſive leſt ſome perverſe minds ſhould flatter themſelves, that tho' this ſentence is paſſed upon them by the law, it is in a great meaſure taken off by the goſpel; he proceeds to conſider, in his fourth book, how our Saviour repreſented the matter. That the different lot of good and bad men, in a future ſtate, is to be of equal duration, he thinks evident from this duration being expreſſed, in the original, by the very ſame word; ſo that if in one caſe it means the eternal happineſs of juſt men made perfect, it as certainly, we are told, denounces the doctrine of eternal torments in the other.

He adduces ſome farther proofs in order to ſhew the certainty, neceſſity, and temporal advantages ariſing from a firm belief of his doctrine. Till the world is ſeriouſly convinced, he ſays, that eternal death is the fearful ſanction inſeparably

annexed to all deliberate, presumptuous, and impenitent crimes, we may as soon think to hush the winds, and still the raging ocean, as to stop the headlong libertine in the mad career of vice and folly.

He likewise endeavours to answer the objections that are urged against his doctrine; but neither the objections appear to be placed in a strong and full light, nor the answers given to them satisfactory. In the conclusion of his work he enters into a discussion concerning the origin of evil, wherein he enquires into the original state of man, and the crime of the fallen angels; and endeavours to prove, that God's omnipotence, as well as his prescience and goodness, stands fully absolved in the abuse of free agency, and the origin of evil consequent thereupon. Our readers will excuse our not giving any particular account of what he has advanced on this intricate subject, which has exercised many an able and ingenious pen; tho' numerous difficulties in relation to it are still unremoved, and, possibly, never will be removed, either in this or in any future period of our existence.

ART. XLIV. *Poems on several occasions. With* Anne Boleyn *to* Henry VIII. *An epistle. By Mrs.* Elizabeth Tollet. 12mo. 2s. 6d. Clarke.

IT is with pleasure we embrace every opportunity of paying a due regard to the literary productions of the fair sex: and tho' we cannot rank the poetess, whose works are the subject of this article, in the first class of those ladies we have had occasion to pay our respects to, yet her performances justly entitle her to some distinction in a literary journal. Her numbers are generally harmonious, and her versification easy; her muse seems to have been delighted chiefly with serious or solemn objects, to which the turn of her expression is naturally suited: however, she has not confined herself to one kind of measure, or one language. Some specimens of her poetry, both in *Latin* and *English*, we shall lay before our readers, only premising the short memoir of her life prefixed to this volume.

Mrs. *Tollet* was the 'daughter of *George Tollet*, esq; commissioner of the navy in the reigns of King *William* and Queen 'Anne.' She received a handsome fortune from her father, 'who observing her extraordinary genius, gave her so excellent an education, that besides great skill in music and draw-

'ing, ſhe ſpoke fluently and correctly the *Latin*, *Italian*, and '*French* languages; and well underſtood hiſtory, poetry, and 'the mathematics. Theſe qualifications were dignified by 'unfeigned piety, and the moral virtues, which ſhe poſſeſſed 'and practiſed in an eminent degree. The former part of 'her life was ſpent in the *Tower* of *London* *, the latter at '*Stratford*, and *Weſtham*; where ſhe was buried. She died 'on the 1ſt of *February*, 1754, aged 60.'

We now proceed to give ſome proofs of this lady's poetical talents:—notwithſtanding we have ſaid, her muſe was generally inclined to be grave, we ſhall firſt introduce her in one of her moſt ſprightly humours.

The PORTRAIT †.

Votivâ pateat veluti deſcripta tabellâ
Vita. HOR.

On what would I my wiſhes fix?
'Tis not upon a coach and ſix:
'Tis not your rich brocades to wear;
'Tis not on brilliants in my ear.
'Tis not to hurry up and down,
To *Tunbridge*, *Epſom*, *Kenſington*;
Much leſs to rub my wakeful eyes
At *Baſſet*, till the ſun ſhould riſe:
Had I a foe I meant to curſe,
Nay, rival, I'd not wiſh her worſe.
For once to tell you what's the lot
I like, I've told you what 'tis not;
A lazy life I firſt would chuſe,
A lazy life beſt ſuits the muſe:
A few choice books of ev'ry ſort;
But none that meddle with the court.
Small thoughts for cloaths; 'tis all a caſe;
They'll neither mend nor ſpoil my face.
Money! enough to ſerve my ends:
An hackney to go ſee my friends;
That I may laugh if ſops paſs by,
And they not know my livery.
Friends that in any dreſs would come;
To whom I'd always be at home:
My table ſtill ſhould cover'd be,
On this ſide books, on that bohea;

* Not as a priſoner, we hope, and believe.—Biographers ought to ſpeak a little more preciſely.

† Moſt of the pieces publiſhed in this volume have appeared, as we imagine, ſome years ago; and the new pieces are not diſtinguiſhed from the old: ſo that we may poſſibly, here, communicate nothing to our readers, but what ſome of them may have ſeen before.

While

While we ſip on, and ne'er debate
Matters of ſcandal, or of ſtate.
For *Horace* tells us, as you know,
'Tis ſweet to fool it *a propos*.
Dulce eſt deſipere in loco: HOR.

In the following genteel and juſt compliment to three of our moſt celebrated poets, this lady appears in the light of an epigrammatiſt: it is entitled, *The Triumvirate of Poets*.

Britain with *Greece* and *Rome* contended long
For lofty genius and poetic ſong:
Till this *Auguſtan* age with three was bleſt,
To fix the prize and finiſh the conteſt.
In *Addiſon* immortal *Virgil* reigns,
So pure his numbers, ſo refin'd his ſtrains:
Of nature full, with more impetuous heat,
In *Prior Horace* ſhines, ſublimely great.
Thy country, *Homer!* we diſpute no more,
For *Pope* has fix'd it to its native ſhore.

Tranſlations from the *Pſalms*, and other parts of the ſacred writings, ſeem to have employed, in a more eſpecial manner, Mrs. *Tollet*'s poetical hours: in them ſhe has very cloſely adhered to the original, under which circumſtance ſhe may be reckoned uncommonly ſucceſsful. As an inſtance of this we ſhall give her verſion of *Job*, chap. xxvi. ver. 7. in *Latin* and *Engliſh*.

De DEO.

Ille equidem magno Boream prætendit inani;
Et nihilo impoſuit terræ libratile pondus.
Ille etiam denſis conſtringit nubibus undas:
Nec tanto undarum rumpuntur pondere nubes.
Diſpoſuitque adytis ſolium; penituſque remotum
Et nube, atque atro tenebrarum obvelat amictu.
Oceano fines circumdedit; uſque diei
Dum ceſſant radii, dum ceſſant ſydera noctis.
Illius ad monitum cœli intremuêre columnæ,
Attonitæ; virtute ſuâ qui dividit æquor,
Atque altè, prudens, infigit tela ſuperbis.
Mente ſuâ ſummas ornaverat ætheris arces:
Ille ſuâ dextrâ ſinuoſum flexerat * anguem. [* *Zodiacum*.
Hæc operum pars eſt (tamen hæc quantilla) Jehovæ.
Ecquis, Io, novit queis viribus intonat ille?

The ſame in Engliſh.

He o'er the ſpacious north extends:
On nothing he the balanc'd orb ſuſpends.
He binds the waters in the thick'ning clouds;
Nor burſt the clouds beneath the weighty floods.

He, in the deep receſs, his throne conceals;
And, all above, with gloomy darkneſs veils.
The main he limits with the ambient ſhore,
Till day and night alternate roll no more.
The poles of Heav'n, like columns unremov'd,
With horror tremble, when by him reprov'd:
He, in his ſtrength, divides the vaſt profound;
The proud, in wiſdom, deeply does he wound.
His ſpirit Heav'n adorn'd; his hand enroll'd
The bending ſerpent * in a circling fold. [* The *Zodiac.*
The'e of his works are part; a ſlender ſtore!
But who can know him thund'ring in his power!

Tho' her father is ſaid to have left her a handſome fortune, yet that our poeteſs did not paſs through life without taſting its afflictions, may be preſumed from ſome lines that ſerve by way of *proem* to her verſion of ſome ſelect pſalms; in her choice of which, ſhe ſeems to have been directed to thoſe of the moſt plaintive kind. Theſe lines bear date 1732, a time when the infirmities of age could not have affected her. At the head ſtand the letters, *D. D. D.*

This off'ring, Lord! I to thy altar bring,
Now ſorrow has untun'd my voice to ſing;
Yet thus I ſung, when thy auſpicious praiſe
Inſpir'd my humble muſe in better days.
But what is life? While youth is freſh and ſtrong
Unfelt it bears the deſtin'd load along:
Advancing onwards, to maturer years,
The path, alas! is through the vale of tears.
The harveſt blaſted, what have I to give?
This ſheaf, the tribute of the field receive.

As nothing is more apt to give a gloomy caſt to the mind than diſappointments and diſtreſs, to ſomething of this kind may, perhaps, be aſcribed this lady's attention to death's-heads and monuments. The pertinence of her reflections, and the uncommon turn ſhe has given, in one of her poems, to the latter of theſe ſubjects, induce us to give it a place here.

In vain the ſtately monument you raiſe,
Inſcrib'd with pompous epitaphs of praiſe:
By waſte of time, or ſacrilege o'erthrown,
A nameleſs ruin ſhall remain alone.
Let ſervile poets, in a fawning ſtrain,
Applaud the mighty, and delude the vain;
Let curious art inſpire the breathing buſt,
And marble urns enſhrine the mould'ring duſt;
Can theſe, alas! an after-being buy?
Or raiſe the man above mortality?

May

May I, in death that ufeleſs pride reſign;
The humble ſurface of the earth be mine:
The hand which made, can recollect the frame,
Without the guidance of a ſtone or name.

We ſhall conclude our extracts from Mrs. *Tollet*'s poems with a ſhort ode, which, tho' it appears to have been a juvenile production, will ſerve to diſtinguiſh the writer in another ſpecies of *Latin* poetry.

Ad Fratrem Brugis *agentem.*

O! mihi ſiquis, patrioque cælo
Te, licet fero, incolumem redonet:
Te nec æternum *Morinorum* in agris
Fata relegent.

Quos poterax nobis numeros, jocoſque
Muſa dictaret? Mihi dana tibique
Temperent bacchi *Arabes*, vel herbis
Pocula *Seres*.

The above pieces will be ſufficient to ſhew this lady's poetical abilities; but we cannot diſmiſs this article without taking notice, that Mrs. *Tollet* appears to ſome diſadvantage from the want of either care or judgment in her editor: the large printed catalogue of typographical *errata* might juſtly have been much enlarged; and ſeveral little eſcapes, the conſequence of haſte or inattention, ſhould have been corrected by a judicious friend, before theſe poems had been offered to the public.

ART. XLV. *Mathematical Lucubrations: containing new improvements in various branches of the mathematics.* By John Landen. 4to. 6s. Nourſe.

THESE lucubrations contain ſeveral diſcoveries of the greateſt uſe in various branches of ſcience. They are not, indeed, adapted to thoſe who have made but a ſmall progreſs in mathematical learning, but to ſuch as are no ſtrangers to what has been already wrote on the ſeveral ſubjects here treated of, and thoſe may derive very conſiderable advantages from a careful peruſal of them. The work is divided into eleven parts.

The firſt part contains an improvement in the doctrine of triangles; many theorems relating to that doctrine being collected from the proceſs of the primary propoſition, and ſome examples are added of the uſe of theſe theorems.

An

An inveſtigation of ſome theorems relating to the conic ſections, of uſe in deſcribing trajectories to touch right lines given by poſition, is the ſubject of the ſecond part.

And a general rectification of the cycloid, by means of an elliptic arc, that of the third.

The fourth part contains a diſquiſition concerning the catenary.

And the fifth the inveſtigation of a theorem relating to the circle, by means whereof the ſums of a great number of infinite ſeries are computed.

The ſubject of the ſixth part is the application of the doctrine of fluxions to the finding the roots of ſome adfected equations.

The ſeventh part contains ſeveral theorems of uſe in the method of fluxions: ſome of which afford remarkable inſtances of the harmony between the meaſures of ratio's and angles; a ſubject famous for having formerly engaged the attention of many eminent mathematicians, both at home and abroad, particularly the ingenious Mr. *Cotes*.

In the eighth part is the inveſtigation of a very comprehenſive theorem, of great uſe in computing the ſums of ſeries, and in finding and comparing fluents.

And in the ninth, an eaſy method of computing the ſums of certain progreſſions: and ſome other diſquiſitions concerning the ſums of ſeries.

The tenth part contains the inveſtigation of the limits of certain products, conſiſting of an infinite number of factors; and likewiſe ſome theorems for the computation of certain fluents, by means of circular and elliptic arcs.

And the eleventh, ſome uſeful concluſions deduced from what is done in the preceding parts.

As it would require a number of geometrical figures, and alſo extend this article too far to give a regular extract from the ſeveral parts of this performance, we ſhall content ourſelves with the two following, and refer our mathematical readers to the work itſelf, where they will find a great variety of uſeful theorems, inveſtigated in a very conciſe and elegant manner.

In the ſecond ſection of part IX. the author has given us the following eaſy method of computing the ſums of certain ſeries.

L.

I.

$$\frac{x}{x+a}+\frac{a}{x+a} \text{ being} = 1,$$

$$\frac{ax}{x+a\,.\,x+b}+\frac{ab}{x+a\,.\,x+b} \text{ is} = \frac{a}{x+a},$$

$$\frac{abx}{x+a\,.\,x+b\,.\,x+c}+\frac{abc}{x+a\,.\,x+c\,.\,x+c\ \&c.} = \frac{ab}{x+a\,.\,x+b\ \&c.},$$

It is evident therefore, that

$$\frac{1}{x+a}+\frac{a}{x+a.x+b}+\frac{ab}{x+a.x+b.x+c}+\frac{abc}{x+a.x+b.x+c.x+d}\,(n)$$

$$\text{is} = \frac{1}{x}-\frac{abc\,(n)}{x.x+a.x+b\,(n+1)}$$

II.

Moreover, $\frac{x^2}{x+a\,.\,x+b}+\frac{bx}{x+a\,.\,x+b} \text{ is} = \frac{x}{x+a}$,

$$\frac{x^3}{x+a\,.\,x+b\,.\,x+c}+\frac{cx^2}{x+a\,.\,x+b\,.\,x+c\ \&c.} = \frac{x^2}{x+a\,.\,x+b\ \&c.},$$

consequently

$$\frac{a}{x+a}+\frac{bx}{x+a.x+b}+\frac{cx^2}{x+a.x+b.x+c}+\frac{dx^3}{x+a.x+b.x+c.x+d}\,(n)$$

$$\text{is} = 1-\frac{x^3}{x+a.x+b.x+c\,(n)}.$$

III.

The value of the fraction $\frac{abc\,(n)}{x+a.x+b.x+c\,(n)}$ being indefinitely ſmall, when x, a, b, c, &c. are all poſitive numbers, and n infinite; if inſtead of b, c, d, &c. we write $a+r$, $a+2r$, $a+3r$, &c. reſpectively, and ſubſtitute k for $x+a+r$, we ſhall, by article 1, find

$$1+\frac{a}{k}+\frac{a.a+r}{k.k+r}+\frac{a.a+r.a+2r}{k.k+r.k+2r}+\frac{a.a+r.a+2r.a+3r}{k.k+r.k+2r.k+3r}, \&c.$$

$$(\textit{ad infinit.}) = \frac{x+a}{x} = \frac{k-r}{k-a-r},$$ when r and $k-a-r$ are poſitive numbers, a and k being either poſitive or negative.

IV.

Likewiſe, the value of the fraction $\frac{x^2}{x+a.x+b.x+c\,(n)}$ being indefinitely ſmall when n is infinite, and x, a, b, c, &c. are all poſitive numbers, if for b, c, d, &c. we ſubſtitute $a+r$, $a+2r$,

$a+2r$, $a+3r$, &c. respectively, we shall, by article 2, have $\frac{a}{x+a}+\frac{a+r.x}{x+a.x+a+r}+\frac{a+2r.x^2}{x+a.x+a+r.x+a+2r}$, &c. (*ad infinit.*) $=1$, when r and x are positive numbers, and a either positive or negative.

In the second section of part X. we have the following theorems (investigated in the preceding section) for the computation of certain fluents by means of circular and elliptic arcs.

e denotes one fourth part of the periphery of an ellipsis whose semiaxes are $\sqrt{2}$ and 1.

f... one fourth of the periphery of a circle whose radius is 1.

Theorem I. The whole fluent of $\frac{x^{-\frac{1}{2}}\dot{x}}{\sqrt{1-x^2}}$ is $=e+\sqrt{e^2-2f}$.

Theor. II. The whole fluent of $\frac{x^{\frac{1}{2}}\dot{x}}{\sqrt{1-x^2}}$ is $=e-\sqrt{e^2-2f}$.

Theor. III. The whole fluent of $\frac{\dot{x}}{1-x^{2\frac{1}{2}}}$ is $=e-\sqrt{e^2-2f}$.

Th. IV. The whole fluent of $\frac{x^{\frac{1}{2}}\dot{x}}{1-x^{2\frac{1}{2}}}$ is $=\frac{1}{\sqrt{2}}\times e-\sqrt{e^2-2f}$.

Th. V. The whole fluent of $\frac{x^{-\frac{1}{2}}\dot{x}}{1-x^{2\frac{1}{2}}}$ is $\sqrt{2}\times e+\sqrt{e^2-2f}$.

Th. VI. The whole fluent of $\frac{\dot{x}}{1-x^{2\frac{1}{2}}}$ is $=e+\sqrt{e^2-2f}$.

Th. VII. The whole fluent of $\left|\frac{1-x^2}{1+x^2}\right|^{\frac{1}{2}}\times\dot{x}$ is $=\sqrt{e^2-2f}$.

The above fluents are generated while x from 0 becomes equal to 1.

Th. VIII. The whole fluent of $\frac{y^{-\frac{1}{2}}\dot{y}}{1+y^{2\frac{1}{2}}}$ is $=e+\sqrt{e^2-2f}$.

Th. IX. The whole fluent of $\frac{y^{\frac{1}{2}}\dot{y}}{1-y^{2\frac{1}{2}}}$ is $=e-\sqrt{e^2-2f}$.

Th. X. The whole fluent of $\frac{\dot{y}}{1+y^{2\frac{1}{2}}}$ is $=e-\sqrt{e^2-2f}$.

Th. XI.

Th. XI. The whole fluent of $\frac{y^{\frac{1}{2}}\dot{y}}{1+y^2}$ is $= \frac{1}{\sqrt{2}} \times e - \sqrt{e^2-2f}$.

Th. XII. The whole fluent of $\frac{y\dot{y}}{\sqrt{1+y^2}}$ is $= \sqrt{2} \times e + \sqrt{e^2-2f}$.

Th. XIII. The whole fluent of $\frac{\dot{y}}{1+y^2}$ is $= e + \sqrt{e^2-2f}$.

The six fluents next above (which are found by writing $\frac{y}{\sqrt{1+y^2}}$ for x in the first six theorems) are generated while y from o becomes infinite.

Th. XIV. The whole fluent of $\frac{z\dot{z}}{z^2-1}$ is $= e + \sqrt{e^2-2f}$.

Th. XV. The whole fluent of $\frac{z\dot{z}}{z^2-1}$ is $= e - \sqrt{e^2-2f}$.

Th. XVI. The whole fluent of $\frac{z\dot{z}}{\sqrt{z^2-1}}$ is $= e - \sqrt{e^2-2f}$.

Th. XVII. The whole fluent of $\frac{z\dot{z}}{z^2-1}$ is $= \frac{1}{\sqrt{2}} \times e - \sqrt{e^2-2f}$.

Th. XVIII. The whole fluent of $\frac{\dot{z}}{z^2-1}$ is $= \sqrt{2} \times e + \sqrt{e^2-2f}$.

Th. XIX. The whole fluent of $\frac{z\dot{z}}{\sqrt{z^2-1}}$ is $= e + \sqrt{e^2-2f}$.

The last six fluents (which are found by substituting $\frac{\sqrt{z^2-1}}{z}$ for x the first six theorems) are generated while z from 1 becomes infinite.

It may be of use to add, that the fluents of $\frac{x^{\frac{1}{2}}\dot{x}}{\sqrt{1-x^2}}$ and $\frac{x\dot{x}}{\sqrt{1+x^2}}$, generated whilst x from o becomes equal to 1, are

$\sqrt{2}$

$\sqrt{2} - \frac{e-\sqrt{e^2-2f}}{\sqrt{2}}$ and $\frac{e+\sqrt{e^2-2f}}{\sqrt{2}}$ respectively: the demonstration whereof may be collected from what has been done above, and art. 800 and 802 of *Maclaurin*'s fluxions.

Hence may be obtained the fluents of $\frac{\dot{x}\,x^{\frac{1}{2}}}{1-x^{2\frac{1}{4}}}$ and $\frac{\dot{x}\,x^{-\frac{1}{2}}}{1-x^{2\frac{1}{4}}}$, generated while x^2 from o becomes equal to a half; and also the fluents of $\frac{\dot{x}}{x^2-1^{\frac{1}{4}}}$ and $\frac{\dot{x}}{x^2-1^{\frac{3}{4}}}$, generated while x^2 from 1 becomes equal to 2.

ART. XLVI. *A Treatise on the Medicinal Mineral Water at* Llandrindod, *in* Radnorshire, South Wales, *with some remarks on mineral and fossil mixtures, in their native veins and beds, at least as far as respects their influence on water. By* Diederick Wessel Linden, M. D. 8vo. 6s. Owen.

IN the Catalogue of our *Review* for *December* 1751, wherein we gave some account of this gentleman's Dissertation on the *Hyde* spaw-water, near *Cheltenham*, we observed, 'he 'seemed determined to travel himself into the inspectorship of 'the *British* waters.' This he appears to have been verifying ever since, as, besides the waters of *Llandrindod*, near two hundred miles distant, he has an appendix on several other mineral waters in *Wales*. The volume contains 336 pages, exclusive of the preface, the list of contents, and that of subscribers; and tho' we have found it impracticable to accompany our author to the end of so tedious a journey, we shall endeavour to give our readers a general idea of the waters more professedly treated of here, as they are said to be of considerable efficacy; and as this performance of Dr. *Linden*'s is, upon the whole, more tolerable than his two former on mineral waters.

His introduction observes, no scribbling has ever been attempted in their favour (we suppose he means previous to the present treatise); and he thinks Mr. *Grosvenor* entitled to immortality and a statue, for his merit *in bringing this place to such a receptacle for the sick*. Indeed it seems to be neither his, nor our author's fault, if *Llandrindod* is not resorted to by much good company.

The

The waters are three, the rock, pump, and well, or ſulphurous water, to each of which a different book is aſſigned. We are firſt preſented with thirty-ſeven experiments on the rock-water, which the doctor looks upon as ſufficient to convince the world, that it is not a common chalybeate, but ſhould rather be termed, he thinks, a ſalino-ſulphureo-chalybeate. His 22d experiment relates, that each quart contains about 15 grains of true crocus of iron, and about five grains of what he calls, a bituminous mucilage of iron. His 30th ſays, the ſame quantity contains about forty-five grains of ſalt, freed from every other ſubſtance: but the whole aggregate he ſuppoſes to conſiſt of, 1. A great quantity of ætherial, elaſtic, volatile, mineral ſpirit. 2. A mineral balſam, which he thinks of the amber-kind. 3. A volatile, vitriolic acid. 4. A large quantity of ferruginous contents. 5. A perfect ſulphur. 6. A neutral purging ſalt, participating of the nature of borax. 7. Common water.

After this analyſis, however, Dr. *Linden* has a further diſquiſition of fourteen pages, on what he calls the innate qualities of this water, previous to his account of its efficacy and virtues. This might diſpoſe ſome readers to think he intended a further analyſis of each diſtinct principle that compounds it, as, at p. 44. he propoſes, he ſays, to try and prove the innate qualities of its contents by the ſame touchſtone. This, then, we may term, perhaps, a *hyper-analyſis*. He conſiders it himſelf as a difficult, and ſubterraneous expedition, and the ſubſtance of what he brings to light from it is, that the contents proceed from *pyrites*, an iron ſtone, a vitriolic acid, an abſorbent earth, and from the coarſeſt mineral bitumen, as he terms pit-coal. This ſeems to amount to little more than a re-diſcovery of what he had diſcovered before; tho' had he brought up a good fragment of his laſt bituminous principle, it would, by his own confeſſion, have been very good news at *Llandrindod*, where he ſays the inhabitants are in the utmoſt want of coal; and he apprehends they will not believe any are near them. But on this head, he ſays, p. 51, 52. 'Nevertheleſs, I aver and pronounce, in order to be 'rightly underſtood, in what I am going to prove from real 'facts, that a ſaline chalybeate water is in no corner of the 'world to be met with; nay, cannot poſſibly exiſt, unleſs 'the rarefied damps, at leaſt within two miles diſtance from 'a bed of coal, come in ſubterraneous paſſages, and inter-'vene with the generative matters that conſtitute ſuch a 'water.' This ſtrong aſſertion were enough to induce the landlords, for two miles round theſe waters, to bore for coal; but

but if they ſhould fail to meet with any, our mineralogiſt has ſtill a reſource for his pit, except they bore two miles deep, as well as round. Immediately after this he quotes Dr. *Hoffman*'s opinion, that no ſort of ſalts could exiſt, or be generated in the bowels of the earth, unleſs aſſiſted by coal-drops; which is very eaſily ſaid, but we conceive extremely difficult to eſtabliſh.

In recounting the virtues of the rock-water, our author laments the impoſſibility of ſpecifying any cures made by it, for want of a regiſter. Hence we may conclude, he did not long reſide there. He affirms, however, they are good in all chronic diſeaſes from a lax fibre; in ſcorbutic eruptions; in weak nerves; aſthmas of both ſorts; in palſies, epilepſies, agues; ſome ſlow nervous fevers; all diſeaſes in women, and ſeminal weakneſſes in both ſexes. After a diſſertation on moſt of theſe diſorders, in a middling ſort of medical common-place, he concludes this water ſhould in general be avoided after 50 or 60 years of age; and ends his firſt book in a chapter of proper directions for the medical uſe of the rock-water, which ſeems the moſt uſeful and coherent one in it.

His experiments on the pump-water are thirty-three; and from theſe he deduces the principles of it to conſiſt in what he calls, 1. A ſalt from native borax, of a perfect neutral kind. 2. A ſmall quantity of bituminous earthy parts. 3. An ætherial, elaſtic, mineral ſpirits [of which our author is very fond] of the nature of ambergris. 4. Mineral oil. And, 5. Common water.

In his chapter, wherein he profeſſes a philoſophical conſideration of the nature, exiſtence, and original cauſe of the ſaline pump-water of *Llandrindod*, he diſſents from *Hoffman* and *Neumen*, who, he ſays, while they exploded ſome groſs errors in the doctrine of minerals, have, on the other hand, *ſtript off* ſome principles that mineral waters really partake of. He apprehends alſo ſome dreadful conſequences from the preſent great uſe of ſalt-water. But to paſs over many of his leſs intereſting diſcepentions, he ſuppoſes this pump-water will be found an excellent remedy, 1ſt. In the ſcurvy and cutaneous eruptions. 2dly. In the hypochondriac melancholy, from plenitude obſtructing the liver, *&c.* 3dly. In the morphew. 4thly. In fevers, and particularly in Sir *R——d's febricula* on the ſpirits. 5thly. In the leproſy. 6thly. In all maladies from impure juices. And, 7thly, in ſeveral ſpecies, as the doctor calls them, of the gravel.

This ſecond book concludes with a chapter of directions for uſing the ſaline pump-water, which appears, on our ſum-

mary

nary manner of looking into it, generally plain and intelligible. But all these directions for the use of these waters would have been more satisfactory, if the doctor had informed us, they were the consequences of his repeated experience of them. His preface contains all the information we have in this respect, as he mentions there, besides his own case, those of three patients, each cured by a different water.

The third book is devoted to the sulphur-water of *Llandrindod*. The first chapter, which he calls a physical and historical account of it, contains many minero-chemical suppositions, and is very conversant under ground; the author having discovered another excellent, but imaginary, coal-mine, at the distance of two or three miles from the source of this water. The second chapter recites twenty-five experiments made on it, from whence he ventures to conclude, that this fetid sulphur-water contains, 1st. Æthereal, volatile, mineral spirits. 2d. A small quantity of vitriolic acid. 3d. A mineral unctuous *mucus*. 4th. A fine mineral oil. 5. A subtle *crocus* of marcasites, soluble in spirits of wine. 6th. A perfect sulphur. 7th. A neutral salt, whose texture is a briny alkali. And 8th. The element water. He chiefly recommends it for bathing in such disorders as tepid bathing is recommended for; and thinks it equal, if not preferable, to any natural or artificial bath now in being. Nevertheless, he does not restrain it to external use, but mentions its efficacy in many of the same diseases for which he had recommended the former. The last chapter contains directions for drinking it, bathing with it, and all other medical applications of it, in a plain intelligible manner, as far as we have dipt into it.

To these three books is subjoined a postscript, on the benefits that might be received in intermitting fevers, from the saline pump-water, or its salts, when exported; in which Dr. *Linden* tells us, 'he would have endeavoured to procure some 'of the salts from the waters, but could not meet with a 'chemist to his mind.' For want of which we should have imagined so curious a physician might have acted the chemist for once, on so critical an occasion; especially as the principal drift of this postscript is to bring these salts and waters into prescription at *London*.

The volume closes with an appendix, 'containing a short 'and summary account of several other springs of mineral wa'ters in *Wales*;' which indeed seem chiefly appended, like subordinate characters, to set off the principal. For, after admitting the tolerable utility, and possible improvement, of some of them, he adds, p. 322, 'But as yet they must all

'ſubmit, and veil their glories to the more ſhining perfections 'of the waters of *Llandrindod*, whoſe ſuperior merit they cannot (at leaſt as far as we yet know) pretend to approach in 'any conſiderable degree of vicinity, much leſs to ſtand in 'competition with them for character, or to rival them in 'dignity.' This may ſerve for a ſhort ſpecimen of our author's floridity and eloquence. Among theſe inferior waters, however, one is very ſingular, which our author places on *Traeſellyne-hill*, otherwiſe *Paris-mountain*, which he ſays, turns ſyrup of violets red. This will go near to entitle it truly to the name of *acidula*; however, our author does not pretend to have analyſed it; nor even offers any conjecture concerning its being aluminous, which may be probable.

Thus have we given a very ſummary account of this long work, and, to the beſt of our ability, a juſt one, between the author and his readers. Much ground has he meaſured, many waters has he aſſayed, with ſeveral of the uſual experiments; and we heartily wiſh him a more ſolid conſideration for his trouble, than the healthy inhalations of that fine whetting air of *Llandrindod*, which he ſo frequently celebrates. We think any perſon intending to uſe the waters, may do well to purchaſe the treatiſe, as it is the only one, and conſequently the beſt, upon them; and we ſeriouſly think it preferable to the author's former attempts in this way, our language proving more familiar to him ſince, as his ſtyle, in general, is leſs incorrect than before. But having acknowleged this, we ſhall obſerve, leſs to cenſure than to improve him, (as he ſeems determined to write on, and has profited ſomewhat by our former ſtrictures) that he is ſtill conſiderably defective in this reſpect: of which we ſhall mention a few inſtances. After ſuppoſing, 'the ſuperficial *literati* will ridicule ſome of his aſ'ſertions,' in which he might intend a hint for his former reviewers, he adds, p. 46, 'he is ſenſible how hard it is to '*convict* men of this diſpoſition.' This is not corrected among his *errata*, to *convince*, as it ſhould be: for thoſe he could not *convict* he ſhould not accuſe. For a *pendular* poſture, which our language cannot admit, and which cannot analogically be coined from *pendulus*, he meant a *depending* ſituation or poſture. A *carnate*, or fleſh-coloured, aſpect, p. 77, will not do any better than *carnal*, which is a word, tho' differently applied. To derive new words from old languages, we ſhould underſtand the two languages fundamentally. *Turbary* may perhaps be the miner's term for a turf-pit; but for *inſeparate* ſulphur, we ſay *inſeparable*. A *diſtill-like* manner, p. 332, is a very bold ſubſtitute for, *as in diſtillation*.

lation. Some of his medical notions are either eſſentially wrong, or ſo expreſſed as to ſeem ſuch. Thus we are told, p. 72, 'it being the property of bile to fuſe the blood, the 'whole ſkin ſoon receives the yellow colour.' Now the yellowneſs of the ſurface is ſuppoſed here to be cauſed by the fuſion of the blood, inſtead of its being effected by that extraordinary proportion of bile, which is either not duly ſeparated from the blood, or which regurgitates into it. We are told immediately after of 'rubs *and jars* being felt from the viſci-'dity of the *ſerum*.' But, not to be grave about the ſuppoſition, a writer of propriety would have choſen ſome better terms here, leſt an ordinary reader might ſuppoſe a typographical error, and imagine tubs and jars got into the circulation. We are told, p. 78, weak nerves are always cauſed by moiſture. Is this likely to be the caſe in the emaciated dry habits of many old people? The doctor believes, 'the palſy,' p. 80, 'is entirely owing to an obſtruction *in* the nervous 'fluid.' We ſuppoſe he meant here, an obſtruction in the nerves, and *of* the nervous fluid. We are told, p. 83, 'debi-'lity after fevers is very common in theſe northern climates:' to which might be truly added, and in the ſouthern alſo: the weakneſs after fevers in ſome of the latter continuing until the approach of cooler weather, or the patient's removal into a cooler climate. In p. 89, 90, we have a curious *rationale* of the diſtinct operation of each of the principles in theſe waters, which are ſent about their ſeveral taſks, like very intelligent artificers, and ſuppoſed to finiſh them as completely: the ferruginous and vitriolic particles giving the *coup de maitre*, and being excellent conſtitution-ſmiths. P. 93, the *dura-mater* is made to act upon the brain and nervous fluids, and be to them what the heart is to the blood. This, indeed, has been dreamt of, but, as *Heiſter* obſerves, its motion ſeems much more naturally to depend upon the pulſation of the arteries of the brain. Dr. *Linden* frequently mentions among his experiments, oil of vitriol making the mineral water hot. This it does with every water, whether ſimply elementary, or mineral: we admire he did not try it with his *acidula* at *Trofelyne*. Sometimes there is ſuch an unhappy tranſpoſition of the words, that it plainly inverts the ſenſe. Thus, p. 162, it is ſaid, 'there is neither crude vitriol, iron, nor alum, in 'this mineral water [*viz.* the pump-water] otherwiſe, it would 'not have left the galls unchanged.' This would induce a common reader to conclude, that the galls were not to affect the water, but the water the galls.

We had formerly * obſerved, this gentleman's chemiſtry was more allied to the turn of *Baſilius Valentinus* and *Van Helmont*, than to the rational purſuits of the beſt chemiſts: after which ſtricture, we are the more ſurprized to hear him obſerving, p. 137, 'that the antient chemiſts were well acquainted with the qualities of ſalts, becauſe the lucrative part of the ſcience depends thereon;' and immediately adding, 'that all this was loſt in the times when the tyrannical emperors, alarmed and jealous at the immenſe wealth accruing from the art, burnt all the books extant about it.' This is ſuch a truly chemical comical dream, that we muſt be allowed to let off a ſmall pun, or *paronomaſia*, at it. The modern chemiſts, our author bewails, have not recovered the art, ſo as to excite the jealouſy of princes. And indeed ſome of the alchemical projectors have been ſo far from commencing maſters of the potable gold, that they have found it ſometimes difficult to muſter the potable copper. But it is not very ſurpriſing to find ſuch heads in purſuit of *gold-making*, as never once reflected, that a diſcovery of the art muſt, in a little time, defeat its own purpoſe, and oblige us to have recourſe to ſome ſcarcer ſtandard of commodities, by rendering gold plentier and cheaper than iron, which is more intrinſically valuable, as more uſeful, tho' leſs ornamental; eſpecially when we reflect, that our opinion, even of its ornament, would probably decline with its price.

* *Review* for *December*, 1751.

ART. XLVII. *Elements of the Civil Law. By* John Taylor, *L. L. D. Rector of* Lawford *in* Eſſex, *Archdeacon of* Buckingham, *and Chancellor of the dioceſe of* Lincoln. 4to. 1 l. 1 s. Cambridge, *printed by* Bentham, *and ſold by* Bathurſt *in* London.

THIS work is deſigned to ſerve for an introduction to the civil law, and contains indeed the principles of law in general. Through the whole of it the doctor has ſhewn very extenſive learning and knowledge of his ſubject, given no ſmall proofs of accuracy and judgment, explained and illuſtrated many difficult paſſages of the *Greek* and *Roman* writers, and advanced ſeveral things which are both new and curious. The reader muſt not expect to find in it either elegance or amuſement; the firſt the author has not attempted, nor did his ſubject require it: as to the other, tho' the doctor frequently

frequently relieves his readers with digreſſions of curioſity, yet whoever expects to find entertainment in his work, without the expence of attention, will certainly be diſappointed. Such perſons muſt have recourſe to that large profuſion of *novels* and *adventures*, which the liberality of this age has kindly provided for them.

As our author's deſign was not only to ſtrike out a competent ſyſtem of *Roman* law, but, by the help of that alſo, to explain ſome particular paſſages of the *Roman* writers, and indeed to illuſtrate throughout the one by the other, his readers will find themſelves frequently interrupted with many, and very large quotations from the *Greek* and *Latin* authors. Theſe he has treated as principals, and has not given them the ſecond place only, or ſuffered them to lie neglected in the margin. This may, perhaps, by ſome be conſidered as an objection to his performance, and the whole of it deemed rather too learned for an *inſtitute*; but his ſcheme ſeems to have rendered it neceſſary, and ſo far from being a juſt objection to his work, we cannot but think that it adds very conſiderably to its value. We ſhall obſerve further, that readers of a claſſical turn, who have no particular view to the ſtudy of the civil law, will reap advantage from the peruſal of it, as they will find a clearer idea of the *Roman* conſtitution in it, than is, perhaps, elſewhere to be found in the like compaſs, and many obſervations very neceſſary for underſtanding the *Roman* authors.

It may not be improper to lay before our readers the account the doctor gives of the original intention of his work. 'When the right honourable the earl *Granville*,' ſays he, 'intruſted me with the care of his grand-ſons, the right honourable the lord Viſcount *Weymouth*, and the honourable Mr. *Hen. Fred. Thynne*, he was pleaſed at the ſame time to lay the plan, and ſuggeſt the methods of their education. During his inſtructions upon that article, which I number among my many and great obligations; it was impoſſible for him to forget the ſaying of a very diſtinguiſhed antient, who being aſked what he had directed his children to be taught, Ταυτ', εἶπεν, οἷς ἀνδρες γενόμενοι χρήσονται. *Plut. Apophth. Lacon.*

'It was recommended to me therefore, above all things, to lay out the rudiments of civil life, and of ſocial duties; to enquire into the foundations of juſtice and of equity; and to examine the principal obligations which ariſe from thoſe ſeveral connections, into which providence has thought proper to diſtribute the human ſpecies. In which contempla-

'tion, I was not only to conſider, how nature herſelf ſtruck 'off the dimenſions, and ſketched the out-lines of duty, but 'alſo to view the ſhadings and the colourings of civil eſtabliſh-'ments, and of that ſchool in particular, that had the hap-'pieſt manner of finiſhing.

'In conſequence of theſe commands, I drew together, 'with all the accuracy that the circumſtance of time would 'admit, what obſervations I could form, or had already ga-'thered upon this ſubject; and out of the great compaſs of 'law ſelected ſuch truths, as I apprehended, would be of the 'moſt general uſe and ſatisfaction. And having firſt laid the 'foundation in the original concluſions of natural law, the 'conſent of ages, and of nations, and the experienced method 'of education, directed me to the ſyſtem of that people, who, 'without any invidious compariſon, (for I intend none) are 'allowed to have written the beſt comment upon the great 'volume of nature.

'The *Roman* law is very advantageouſly circumſtanced (at 'leaſt for ſuch purpoſes as theſe) above many other diſpenſa-'tions of juſtice. It was originally a ſyſtem—and a good 'one; the reſult of long attention and ſober deliberation; con-'ducted by law-givers of great temper and philoſophy; plan-'ned upon the faireſt and moſt rational principles of humā-'nity; ſhaped and moulded by comparative ſchemes of poli-'ty; matured by long experience; and, laſtly, (by a revolu-'tion full of equity) as it was formed upon the beſt models 'of antiquity, ſo has it been honoured, illuſtrated, and co-'pied by many ſtates and people that followed after.

'The noble lord therefore, upon a ſight of thoſe notes, 'which I had drawn out for the purpoſes above-mentioned, 'was pleaſed to think, that if the foundations were ſomewhat 'extended, and the lineaments a little enlarged, they might 'form no contemptible ſyſtem for the public. The world, 'ſufficiently acquainted with many inſtances of his judgment, 'will forgive this ſingle one of his partiality. In the ſame 'manner as he has been always conſidered the great friend 'of letters in general: tho' many of his favours have been ex-'tended to me.

'His commands were obeyed, whatever I was to ſacri-'fice: I could not diſpute ſo little, where I owed ſo much. 'And thus is the public poſſeſſed of a treatiſe, which in-'deed I intended not for them. They have it, with all its 'imperfections, which I fear, are many, and with all its 'uſes, for it may have ſome. It may have this at leaſt: 'thoſe who come after me, both better prepared and better

'quali-

'qualified for a work of this nature, may be inclined by what 'they ſee here, to enrich their ſyſtems of *Roman* law, more 'than has hitherto been done, with the manners, rites and 'cuſtoms of the *Roman* people: and conſequently may find 'ſome merit in the plan of theſe papers, whatever be that 'of their execution.'

We ſhall now preſent our readers with a general view of what is contained in this work. It is introduced with a ſuccinct hiſtory of the *Roman* law, towards the beginning of which the doctor takes occaſion to obſerve that the early part of the *Roman* hiſtory is but little to be truſted to; and he declares elſewhere, that he is often tempted to look upon the ſeven kings of *Rome* in no other light than he does the *ſeven champions of Chriſtendom.* As what he advances on this head is but ſhort, we ſhall here inſert it.

'It was not peculiar to this people,' ſays he, 'to have 'the dawn of their hiſtory wrapt up in fable and mythology, 'or ſet in with ſomething that looked like marvellous and 'preternatural. There is ſcarce a nation that we are acquainted with, but has this foible in a greater or leſſer degree, 'and almoſt pleads a right to be indulged in it. *Datur hæc 'venia antiquitati, ut miſcendo humana divinis primordia urbium auguſtiora faciat. Liv. 1. Præf.*

'Indeed the *Romans* themſelves had ſome ſuſpicion of their 'own hiſtory. They generally dated their periods not *ab U. C.* but began their *æra* from their conſuls, by whom they 'always reckoned. The records of *Rome* were burnt at the 'irruption of the *Gauls*: they had nothing for it but tradition before that period. Nor was there an author extant of that age, or near it, at the time that *Livy* compiled 'his hiſtory. *Diocles Peparethius* (the father of *Roman* 'hiſtory, ſince *Fabius Pictor* the firſt hiſtorian that *Rome* produced, and all his followers, copied him implicitly) was 'a writer of no very great credit. The birth and education of *Romulus* is the exact counter-part of that of another 'founder of a great empire. And *Romulus*, I am ſatisfied, 'could not reſemble more his brother *Remus*, than his brother *Cyrus*. The expedient of *Tarquin*'s conveying advice 'to his ſon by ſtriking off the heads of flowers, is given with 'the minuteſt difference, by *Ariſtotle* to *Periander* of *Corinth*, 'and by *Herodotus* to *Thraſybulus*. Which ſimilarity is very 'ill accounted for by *Camerarius*. This was one of thoſe 'ambulatory ſtories (*Plutarch* in his *Greek* and *Roman* parallels 'will furniſh us with many ſuch) that ſeem confined to no 'one age, race, or country, but have been adopted in their

'turn, at ſeveral periods of time, and by ſeveral very differ-
'ent people, and are perhaps, at leaſt ſome of them, true of
'none. And, laſtly, one would really imagine, that the hiſ-
'tory of the ſeven kings, which has ſuch an air of romance
'in it, was made on purpoſe for *Florus* to be ingenious upon
'in his recapitulation of the regal ſtate of *Rome*.

'This is what may be ſuggeſted upon this ſubject; but
'we muſt make uſe of the lights that are left us, and under
'this ſort of proteſtation I return to my hiſtory.'

As the ingenious M. *L'Abbe Sallier*, (See *Memoires de Literature*, &c. tom. 8. edit. *Amſterd.*), and the judicious Mr. *Hooke*, in the preface to his *Roman* hiſtory, have conſidered what hath been urged by M. *De Pauilli*, and M. *De Beaufort*, towards diſcrediting the early part of the *Roman* hiſtory, and have been generally thought to have ſolidly refuted what they have advanced, it ſeems ſomewhat ſtrange that our author, who takes part with the *Anti-Romaniſts*, ſhould bring no new arguments in ſupport of their cauſe, nor take any notice of what has been ſaid in anſwer to them. But to return to our account.

The hiſtory of the *Roman* law is followed by ſome obſervations on the preface or *procemium* of the inſtitutes, which is an imperial conſtitution of the emperor *Juſtinian*, giving a ſanction to what *Tribonian* and his two aſſociates had compiled. It begins with this ſolemn form of words, *In nomine Domini noſtri Jeſu Chriſti*, from which a notion has generally prevailed, that the zeal of the Chriſtian emperors drew this practice from the precept of the apoſtle, *Col.* iii. 17. *And whatſoever ye do, in word or deed, do all in the name of the Lord Jeſus*, &c; but our author looks upon it rather as a remain of the old *Roman* cuſtom, the ſtyle of that country and people, who ſeldom wrote, or entered upon a buſineſs of importance, *ſine conſilio Deorum, aut ope invocata: In ea civitate*, ſays *Livy*, *quæ omnibus rebus incipiendis gerendiſque Deos adhibet*.

After explaining the imperial titles, our author goes on to the conſideration of *law* and *right*. *Jus*, he obſerves, is an equivocal word, and ſtands for many ſenſes, according to its different uſe and acceptation, ſome lawyers reckoning up near forty. In this great ambiguity of ſignification, he endeavours to make the moſt ſimple and natural diſtributions. The conſideration of law or *jus*, he tells us, is naturally twofold. *Jus* is either *conſtituens* or *conſtitutum*: that is, the word *jus* is either applicable to that power, law or authority which lays upon us an obligation; or it is applicable to that duty, or that

obligation itſelf. *Jus* is either *lex quæ ſancit, prohibet,* or *cavet*: or it is, *id, quod lege ſancitum, prohibitum, aut cautum eſt.*

In the law-books, agreeable to this diſtribution, the four firſt titles in the digeſts, *viz. de juſtitia & jure, de origine juris, de legg. ſenatuſque conſultis, de conſtitutionibus principum,* and the two firſt titles in the inſtitutes, *viz. de juſtitia & jure, de jure nat. gent. & civili,* belong to *jus* in the firſt ſignification: and in general, the remainder of the titles to the other. The former, philoſophers would call *jus* in the *abſtract*, the other, *jus* in the *concrete.*

The doctor inſtances in a very familiar way of expreſſion: when we ſay that *nature is the common parent of every thing*: and again, *that ſuch or ſuch a thing does not exiſt in rerum natura*; we mean by this common word, *nature*, two very different apprehenſions; by the former no leſs than providence, or that power which produced all things; and by the other, the preſent ſyſtem of beings ſo produced and created.

He proceeds to obſerve, that *jus conſtitutum* may be conſidered in two lights, as it may be applied to *actions* or to *perſons*; that is, *jus* may be ſaid of an *action* which we perform or forbear, in conformity to a law which inforces or forbids it; or it may be underſtood of the intereſt of a *perſon*, who may be ſuppoſed to have a *right* in ſuch execution or ſuch forbearance. To inſtance in the law of nature: when we conſider, 1. That *juſſum, præceptum*, or direction of nature, or natural reaſon, which enjoins obedience to parents: 2. That expreſſion or behaviour which ſhews it: 3. That right or demand, which the parent has to receive it: all theſe three, with equal propriety, are called *jura naturæ*; ſo that *jus* is either, 1. *Regula*, a law, rule, ordinance, or direction. 2. An action conformable to that direction. 3. A right, title, or property, ariſing from the virtue of that obligation: of each of theſe he treats more particularly, and then goes on to the conſideration of *public and private law*, the *pontifical law* of the *Romans*, *juſtice*, *equity*, *the law of nature*, *the law of nations*, and *civil law*; but it would far exceed the bounds we muſt aſſign to this article, to give our readers a diſtinct view of what he has ſaid on each of theſe heads: it is ſufficient for our plan to obſerve in general, that he writes on all of them with exactneſs and judgment.

After this he proceeds to conſider more particularly the law of the *Romans*, and in exhibiting an account of their ſeveral kinds of law, gives a competent view of the *Roman* conſtitution: what he ſays on this ſubject is well worthy the attentive

tive perusal of those who are desirous of a thorough acquaintance with the *Roman* authors.

There is no subject which he treats so largely of as that of *marriage*; what he says upon it takes up more than a fifth part of his work. He introduces the subject with observing, that tho' we are very much indebted to the *Romans* for many excellent regulations concerning this contract, yet their apprehensions of it have not in all respects been suitable to the great and original design of it. 'The exclusion of a great part of mankind,' says he, 'in the persons of their slaves, 'from the rights and considerations of it (though in this re- 'gard they have not been singular) is but too confined a spe- 'culation of an universal law. The countenance which they 'gave to concubinage was very scandalous, and approached 'very near the polygamy of some nations. And, lastly, the 'frequent contemplation of marriage as the foundation of 'the *patria potestas*, as a *title*, by which was *acquired* the *fa- 'mily-dominion*, has lost much of its weight and use with the 'present world, where that dominion is considerably abated 'in its power and extent.

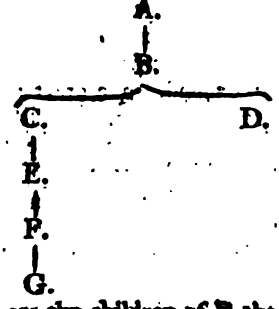
'The canonists again have erred in other respects; have 'interdicted the use of it to a considerable part of mankind, 'where God has not interposed, and where they have al- 'lowed it, have wrapt it up in mystery and sacrament. *Nup- 'tiae* with them is *sacramentum laicis proprium, quo vir & mu- 'lier secundum praecepta ecclesiae conjunguntur*. Thus has this 'great subject been affected by the spirit of different legisla- 'tions, the interest of power, and the intrigue of politics; and 'is a very striking instance of that variety and disagreement, 'which is the fate and condition of all civil law whatsoever.'

In the prosecution of his reflections upon marriage, the doctor enquires what it is, upon what it is founded, how it is contracted, and how it is dissolved. He produces and explains the several *appellations* by which the antients have distinguished it, such as *matrimonium, nuptiae, connubium, conjugium, &c.* which opens to the reader a view of some of their antiquities, and lets him into their apprehensions of this contract and solemnity.

There is nothing in the whole consideration of matrimony which the *Roman* lawyers have inculcated with half so much vehemence, as this single position, *viz.* that the very essence and foundation of it consists in *consent* alone. Our author examines what they understood by *consent*, how far it extends, and what are its operations in forming this solemn contract. He likewise examines, very distinctly, what relates to consanguinity,

nity, and offers two conſiderations, which, he thinks, include the whole affair of it; one of which concerns the *right*, and the other the *oblique* line.

1. Marriages in the aſcending and deſcending line, we are told, are prohibited *in infinitum*; *i. e.* I cannot marry my mother, nor her mother, and ſo upwards to *Eve*: nor again can I marry my daughter nor her daughter, and ſo downwards for ever. 2. The ſecond rule reſpects collaterals, and is formed in a great meaſure upon the other, *viz.* thus: the marriage of thoſe two perſons is alſo forbidden, where the one is to the other *in loco parentis*. 'This,' ſays our author, 'is called the '*reſpectus parentelæ*, and is beſt underſtood by reducing the 'relation to a diagram, as below. There, when you ſee 'one of the parties in queſtion *immediately* ſubjoined to the 'common ſtock, let the other be at any diſtance whatever, 'that is the caſe in point.



'If C. and D. are the children of B. the common ſtock, as 'in the ſcheme, then E. (the daughter ſuppoſe of C.) ſhall not 'be allowed to marry with (her uncle) D. neither ſhall F. the 'daughter of E. nor G. the grand-daughter, and ſo on, *in* '*infinitum*, in that line of generation.

'My reader will take along with him, that if marriages 'are forbidden, where *one* of the parties is immediately under 'the common ſtock, the prohibition muſt lie much ſtronger 'againſt a caſe where *both* are in that ſituation, which is the 'relation of brother and ſiſter.

'Thus then, in two of the ſimpleſt rules in the world is 'compriſed the whole doctrine of prohibited marriages be-'tween perſons of the ſame blood. In the former caſe, an 'excluſion is laid againſt ſuch as are *parentum in* NUMERO, in 'the other, *parentum in* LOCO. There, nature has ſet a per-'petual bar to every ſuch conjunction, as ſhall damage or 'confound the conſideration of parentage: and here, civil

'ſanctions,

'ſanctions, by way of fence, have thrown up a mound, and 'cut off thoſe that but approach or reſemble it.'

In regard to the prohibition of marriage between relations, it is extremely difficult to fix exactly the point, at which the laws of nature ſtop, and where the civil laws begin: it has likewiſe been matter of great diſpute, how far civil laws ſhould extend, and where all impediment whatever ſhould be ſuſpended. The marriage of firſt-couſins, which with us is allowed, and that of ſecond-couſins, which is forbidden by the canon law, is a proof of this. Our author, in his further reflections upon the ſubject, endeavours to put the whole matter upon a proper foundation, and to reduce it to principles of the eaſieſt apprehenſion. The *Roman* law, he tells us, indiſputably has aſcertained the degrees that may be allowed to unite without impeachment or indecency, in the propereſt point that nature, reaſon, law, and religion could dictate. As the whole, in a manner, reſts upon the three following poſitions, he is at no ſmall pains to ſupport them.

The firſt poſition is, that moſt, or all the forbidden degrees out of the right line depend, in a great meaſure, upon the principle of parental repreſentation. The ſecond, that an union between the neareſt relations out of the ſame line, as that of brother and ſiſter, tho' juſtly now condemned by the wiſeſt and moſt civilized nations, is yet not, in *its own nature*, and *per ſe*, abominable. The third poſition is, that the fourth degree of conſanguinity is the proper point to ſtop at: or, in other words, that the marriage of firſt couſins is lawful.

After giving a clear view of conſanguinity, and eſtabliſhing the theory of inceſtuous marriages upon a foundation, which, he thinks, is far preferable to any other that has been produced; the doctor goes on to treat of polygamy, and divorces, *&c.* and then proceeds to ſhew what is owing from the father to the ſon, and from the ſon to the father, and thus to eſtabliſh what is meant by the power or authority of the latter. In the remaining part of his work he conſiders *ſervitude* and *property*: in treating of the latter, he takes occaſion to ſhew that commerce was diſcouraged by the *Romans* as a thing prejudicial to the ſtate. He obſerves, that a people of ſoldiers, whoſe trade was their ſword, and whoſe ſword ſupplied all the advantages of trade; who brought the treaſures of the world into their own exchequer, without exporting any thing but their own perſonal bravery; who raiſed the public revenues, not by the culture of *Italy*, but by the tributes of provinces; who had *Rome* for their manſion, and the world for their farm, could have no leiſure to ſet forwards the article

ticle of merchandiſe, nor were very likely to pay any regard to the character of its profeſſors.

'I add,' ſays he, 'what I do not remember to have ever 'ſeen inſiſted upon, that their incorporation and polity, the 'caſt of their civil government was of a military nature. If 'my reader will turn back to that diſtribution which *Servius* 'made of his people, he will find it at firſt ſight to carry the 'appearance rather of a muſter, than a political ſettlement. 'And whoever purſues the detail of it in *Dion. Halic.* in *Livy*, 'and others; when he ſees the diſtinction into horſe and foot, 'into regiments and brigades; the proviſion for pioneers, and 'the neceſſary attendants upon an army; when he finds that 'their *comitia* were encampments, and their *luſtra*, reviews, 'he can ſcarcely be of another mind. I do not love to con-'tradict, the antients eſpecially; but, when they tell us, that 'the *comitia centuriata* were held out of the city-walls, be-'cauſe this aſſembly was covered with the *Roman* army, dur-'ing their ſitting, (and the troops of the republic were ne-'ver to be drawn up within the city) is it not a fairer and 'more probable ſuppoſition, *viz.* that this aſſembly itſelf was 'military? A very valuable writer among them, (*Dion. Halic.*) 'and who looked deeper into the conſtitution than moſt of 'them, when he compares the number of inhabitants be-'tween the time that *Romulus* laid the foundation of the em-'pire, and that, when he was taken from it, at the former 'period reckons 3000 foot, and 300 horſe; and at the latter, '46,000 thouſand of the one, and 1000 of the other. Why 'this preciſe way of conſidering them, unleſs he con-'ceived them, as they really were, a nation and a people of 'ſoldiers? It is alſo proper to obſerve, that for a long time 'the civil and the military officer was the ſame; the ſame 'that diſtributed juſtice, and commanded their legions, till 'the encreaſe of empire, and the multiplicity of buſineſs occa-'ſioned the diſunion, and tied down the praetor to his juriſ-'diction in court, who for ſome time had been their com-'mander in the field. I obſerve, moreover, that all delega-'tions of power ran in the ſame channel: the man, who 'held the *ſecond place* in the ſtate, was conſtantly a field-officer. 'Thus *Romulus* had his lieutenant or *tribunus celerum*: and 'upon the ſame plan, the dictator had his *magiſter equitum*: 'the conſuls and praetors, when they went into the provin-'ces, had their *legatus*, and the emperors their *praefectus prae-'torio*.

'It was the natural conſequence of all this, that no man 'could be greatly valued at *Rome*, who was not of the pro-

'feſſion

'fession of his country. It is observable, that every society 'of men is apt to value mankind by their own manufacture; 'and to judge by the staple. When I call a man upon change 'a good man, there is a locality in the expression, which will 'have another meaning at the distance of four or five miles 'from *Cornhill*. There is scarce a man of letters, but has at 'one time or other found himself in a company of men, where 'he would have appeared with much greater advantage if he 'had been better versed, or only had attained to a greater de-'gree of eminence, in some of our *rural* diversions, than 'what falls to the lot of many to be possessed of. Shift again 'the scene to colleges and seats of learning, there the coun-'tenance is generally open, the honours extended, and the 'distinction paid to eminence of another complexion. Thus 'it stood doubtless at *Rome*, between the soldier and the mer-'chant. The *Romans* were indeed adventurers, but of an-'other sort: their gain was glory, and tradesmen were little 'better than suttlers.'

The doctor offers some other considerations to account for this great feature in the character of the *Roman* people. He observes that it was not the national genius of the *Romans* alone, which turned aside their attention from trade. The terms of defiance, upon which they lived, in consequence of it, with all mankind, would have prevented all the good effects of commerce, had their martial spirit given them leave to pursue it. But, what he says upon this subject is not to be understood as if the *Romans* never put to sea, and neglected all intercourse with their neighbours; the contrary is true in many instances: accordingly he proceeds to give some account of their navigation, and then adds some reflections upon the fate of the *Roman* letters, and the wonderful stability, and great extent of the *Greek* language: but we have said enough to give our readers a general idea of the work, which is all that we proposed.

MONTHLY CATALOGUE.

MISCELLANEOUS.

I. *THE History of My own Life.* Being an account of many of the severest trials, imposed by an implacable father, upon the most affectionate pair that ever entered the marriage-state. 12mo. 2 vols. 6s. *Noble.*

II. *The History of* Lavinia Rawlins. A work very proper to be perused by all young ladies, as a cautionary direction

for

for avoiding thoſe miſeries, for the moſt part attendant on ſuch of the female world, as place too implicit a confidence in the profeſſions of men. Publiſhed from the genuine papers themſelves, under the inſpection of the aforeſaid lady, by the rev. Mr. G. D. rector of *F——m*, in *Lancaſhire*. 12mo. 2 vols. 6s. *Owen.*

The ſeaſon for novels is now ſet in, and the preſs is likely to produce a plenteous harveſt; but, if thoſe that ſhall hereafter be brought to market, prove no better than the firſt crop, we ſhall have no great appetite for more of 'em. However, as takers up the public, it is incumbent on us to appriſe the connoiſſeur of what is, or is not, fit for his table; and this we ſhall conſtantly endeavour to do to the beſt of our judgment; tho' in thus diſcharging our duty, we ſubject ourſelves to the diſagreeable circumſtance of palating many an unſavory, many a nauſeous meſs.

III. *The preſent State of the Arts in* England. By M. *Rouquet*, member of the royal academy of painting and ſculpture, who reſided thirty years in this kingdom. 12mo. 2s. *Nourſe.*

Before we proceed to the merit of this *little* piece, (for, copious as the ſubject may be, it contains no more than 136 ſmall pages) we muſt, in juſtice to our readers, inform them, ſince it does not appear from the title, that it is a tranſlation from the *French*.

It is aſtoniſhing, that of all the *French* writers who have attempted to deſcribe this nation to their countrymen, not one of the whole number hath underſtood us rightly: that, from *Voltaire*, down to the gentleman before us, not one of theſe painters hath hit off a juſt likeneſs! We muſt, certainly, be a very incomprehenſible people!

Mr. *Rouquet*'s table of contents is ſufficient to miſe a ſuſpicion, that the author does not even know what is meant by the term *Arts*. His preliminary diſcourſe is a tedious jumble; and throughout the whole book, his obſervations are either trifling or falſe. One would have imagined, that in the ſpace of *thirty years*, a man of common penetration might have known us better.—That ſuch a book as this ſhould appear at *Paris*, is not at all ſurpriſing, as there are few in that city qualified to deteſt and refute it; but it is ſtrange ſuch a book ſhould find a tranſlator in *England*.

POLITICAL.

IV. *The Hiſtory of the miniſterial Conduct of the chief Governors of Ireland, &c.* 8vo. 1s. 1d.

This pamphlet was printed at *Dublin*, in 1754, but is ſaid in the title-page, to be printed at *London, for W. Browne*: it is, however, ſo vile a performance, that no place, or preſs, can reap

reap much honour from its production: nor ſhould we have mentioned it at this time, but on account of its being inadvertently left out of the liſts of *Iriſh* pamphlets, given in ſeveral of our late *Reviews*. We ſhould be glad to render theſe catalogues more complete than we ſuppoſe they are, and ſhall think ourſelves obliged to any perſon, who will take the trouble of tranſmitting to us the titles of ſuch as may be omitted.

The late debates in the kingdom of *Ireland* are undoubtedly of great concernment to even the *Engliſh* reader; for, can the freedom of the mother-country be thought entirely out of danger, when her dependents find their conſtitutional liberties attacked? However, as the generality of our readers may not think themſelves greatly intereſted in theſe diſputes, we have not troubled them much with extracts from the *Iriſh* political pamphlets; but we have been deſirous of preſerving, at leaſt, their titles; that ſuch as have turned their attention that way, may know where the materials for gratifying their curioſity are to be found.

V. *A ſecond Letter to the People of England*, on ſubſidies, ſubſidiary armies, and their conſequences to this nation. 8vo. 1s. *Scott*.

The author raves againſt the miniſtry in his old ſtrain. His former letter was mentioned in the *Review* for *September* laſt.

VI. *Obſervations on the late and preſent Conduct of the* French, with regard to their encroachments upon the *Britiſh* colonies in *North-America*; together with remarks on the importance of thoſe colonies to *Great Britain*. By *William Clarke*, M.D. of *Boſton*, in *New England*. To which is added, wrote by another hand, Obſervations concerning the increaſe of mankind, peopling of countries, *&c.* 8vo. 1s. *Boſton* printed, *London* reprinted for *J. Clarke*.

This gentleman has given a brief, but ſatisfactory account, ſo far as the narrow limits of his performance allow, of the countries and ſettlements he treats of, the incroachments of the *French*, and the late remiſſneſs of the *Engliſh*, *&c.* interſperſed with many ſenſible, and ſome *new* obſervations, worthy the attention of the public-ſpirited reader. The few additional pages, by another hand, contain likewiſe ſome ingenious remarks on the natural increaſe of mankind, and the moſt politic means of improving that increaſe: the whole written with a view to the giving us right notions of our colonies, and of their true and proper intereſts.

VII. *The King of France's Inſtructions to a French Spy*, faithfully tranſlated from the original, found in the pocket of a priſoner, taken on board a *French* ſhip, by one of his majeſty's men of war. Folio. 4d. *Cooper*.

We look upon this to be entirely fictitious.

*** *The remainder of this* Catalogue *in our next*,

THE MONTHLY REVIEW

For DECEMBER, 1755.

ART. XLVIII. *Six Diſſertations upon different Subjects.* 8vo. 4*s.* 6*d.* Whiſton.

OF theſe ſix diſſertations there are five upon ſubjects of a theological, moral, and hiſtorical nature; and, as ſuch, they are of general uſe and application: the laſt is of the philological kind, and intended for thoſe only who are converſant with the claſſic writers, and learned languages. Dr. *Jortin*, to whom the public is indebted for them, as it is for ſeveral other excellent performances, has given ſo many proofs of learning, judgment, candor, and moderation, that, without any further introduction, we ſhall proceed to lay before our readers a general view of them.

In the firſt diſſertation, he takes occaſion, from theſe words of St. *Paul*, *By grace ye are ſaved*, to diſcourſe on the doctrines of divine aſſiſtance and human liberty. He introduces it with obſerving, that there is not one queſtion in the whole compaſs of controverſial divinity which has cauſed greater and longer diſputes and quarrels, than that about irreſiſtible grace, ſpiritual aſſiſtance, original, or rather hereditary, ſin, abſolute predeſtination, human liberty, and the natural powers of man.

For the firſt four hundred years, we are told, the church was happily free from theſe debates, and *Chriſtians* were pretty well agreed in believing that man was a free agent; that he was a weak imperfect, and guilty creature; and that God, for the ſake of *Chriſt*, was ever willing to forgive and aſſiſt

him, if he was not wanting to himſelf. But, about 1300 years ago, a diſſention aroſe concerning theſe points, and two parties were ſoon formed. The firſt maintained neceſſity, fatality, and abſolute predeſtination, election, and reprobation; the ſecond were defenders of conditional decrees, of human liberty, and human power in the performance of moral good and evil. The controverſy, once rouſed, has never gone to ſleep ſince, but has been carried on, more or leſs, in moſt parts of the *Chriſtian* world.

Concerning the diſputants themſelves, we may ſafely affirm, Dr. *Jortin* ſays, that the defenders of human liberty, and conditional decrees, have been, beyond all compariſon, the more learned, judicious, and moderate men; and that ſeverity and oppreſſion has moſt appeared on the other ſide: which, as he juſtly obſerves, was, upon their own principles, a very abſurd behaviour. For if man be a mere machine, to what purpoſe is it to contend with him, or apply violence to him? If it be ſaid, that this is done in order to make him change his opinion; the anſwer is, that the thing is impoſſible. For, upon the principles of neceſſity and fatality, a man has no opinions, properly ſpeaking; or they are neceſſary to him, and he cannot avoid them. 'And, in fact,' ſays the Doctor, 'it appears from hiſtory, that God did not think fit to 'annex his irreſiſtible grace to the excommunications, anathemas, fines, baniſhments, impriſonments, and other ſuch 'devices uſed formerly, by the Predeſtinarian Fataliſts, to illuminate and convert their adverſaries, who only ſpread 'themſelves the more, the more they were diſcountenanced 'and oppreſſed.'

As to the controverſy, our author aſks the following plain queſtions.—How can it be ſuppoſed that God ſhould delude and deceive all mankind, by making them believe that they are free agents? For all men think ſo, till, by the help of ſome miſtakes and quibbles, they have learned to call it in queſtion, though againſt their own inward ſenſe and hourly experience. Why are men encumbred with a conſcience, approving, or condemning, their paſt actions? Why ſhould the ſcriptures propoſe rewards and puniſhments, promiſes and threatnings, to thoſe who can do nothing at all? Whence comes it to paſs, that men are good or bad in ſuch a variety of degrees? For if they were all good or bad by neceſſity, the good would be all equally good, and the bad would be all equally bad.

'Nature and grace,' ſays Dr. *Jortin*, 'muſt operate uniformly; even as gravitation operates uniformly upon mat-

'ter,

'ter, inſtinct upon brutes, and thoſe ſecret powers upon men, 'by which the blood circulates, the pulſe beats, the breath 'comes and goes, and other functions are continually per-'formed in us without our knowlege and endeavour. From 'nature, entirely corrupted, nothing could proceed but evil; 'from over-powering grace nothing could proceed but good. 'Whence then this mixture of good and evil, of right and 'wrong, of defects and amendment, of depravation and 'improvement? It plainly ariſeth from the liberty of man, 'and from his uſing or abuſing it, and it can ariſe from nothing 'elſe.'

He proceeds to inquire why ſo many perſons have agreed to contradict ſuch plain notions, and by eſtabliſhing irreſiſtible influences and unavoidable neceſſity, to deſtroy the very nature of moral good and evil, and the wiſdom and juſtice of God's government. Many cauſes, we are told, concur to lead them into theſe errors, namely, the difficulty of reconciling divine fore-knowlege with human liberty; the nature of human freedom itſelf, which, though ſenſibly felt, is not ſo eaſy to be accurately deſcribed and clearly comprehended: a fear of aſcribing too little to Almighty God, and too much to weak and ſinful man, in the work of amendment, improvement, perſeverance, and ſalvation: an abhorrence for the doctrine of the merits of ſaints, and works of ſupererogation, by which good men are ſuppoſed to have done more of themſelves than reaſon and religion required: an injudicious method of interpreting the ſacred writings, of expounding ſingle texts, and fragments of ſcripture, without conſidering or underſtanding the ſyſtem of *Chriſtianity*, and the ſcope and intention of the writer, and without giving fair play to human reaſon and natural religion, but ever flying for ſhelter to myſtery and implicit faith: a ſuperſtitious deference to human authority, and to the judgment of men who happened to be in high repute, and leaders of the multitude: and laſtly, the infelicity of the times when theſe notions came into faſhion; times in which philoſophy, morality, divinity, and the holy ſcriptures, were not ſo well underſtood as they are at preſent.

As the words, *by grace ye are ſaved*, and ſome other places of ſcripture of the ſame kind, have been miſunderſtood by thoſe who ſuppoſe that all men are, by nature, irreſiſtibly led to evil, that God ſelects ſome of them to be happy objects of his care and favour, that he beſtows upon them his grace and aſſiſtance, which they cannot abuſe and reject, and thus ſecures to them everlaſting life, Dr. *Jortin* goes on to point out diſtinctly their true meaning. He obſerves that the word

ſaved does not here ſignify the final and complete ſalvation which is obtained in heaven, but that it means, to be put in a condition in which, if we continue, we ſhall be ſaved. So that the words are to be thus interpreted;—that you have had the goſpel preached to you, and thereby have been changed from a ſtate of ignorance and vice, to a ſtate of knowlege and virtue, and that you are now happily placed in the way of ſalvation, in which if ye continue ye ſhall obtain eternal life; that ye are thus ſaved, is of grace, is to be abſcribed entirely to the goodneſs and favour of God.

He now conſiders, what is the meaning of the word *grace*; how our ſalvation is owing to this *grace*; how it is owing to our own endeavours; and ſhews, that the doctrine of divine grace, and the doctrine of free-will, unite and conſpire in a friendly manner to our everlaſting good; that the firſt is adapted to excite in us gratitude, faith, and humility; the ſecond to awaken our caution, and to quicken our diligence.

The ſecond diſſertation contains an account of the controverſies concerning predeſtination and grace, the greateſt part of which is taken from *Le Clerc's Bibl. Choi. Univerſ.* Towards the concluſion of it our author obſerves, that from the time that our divines took the liberty of thinking and judging for themſelves, almoſt all perſons among us, of any note for learning and abilities, have bid adieu to *Calviniſm*, have ſided with the *Remonſtrants*, and have left the *Fataliſts* to follow their own opinions, and to rejoice (ſince they can rejoice) in a religious ſyſtem, conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy.

The words wherewith he concludes this ſecond diſſertation are ſo ſenſible and candid, that we are perſuaded we ſhall give our readers pleaſure by inſerting them. 'He who is deſirous,' ſays he, 'to find religious truth, muſt ſeek her in the holy 'ſcriptures, interpreted by good ſenſe and ſober criticiſm, and 'embrace no theological ſyſtems any further than as they are 'found conſiſtent with the word of God, with right reaſon, 'and with themſelves. A theological ſyſtem is too often a 'temple conſecrated to implicit faith, and he who enters in 'there to worſhip, inſtead of leaving his ſhoes, after the 'eaſtern manner, muſt leave his underſtanding at the door; 'and it will be well if he find it when he comes out again.'

In the third diſſertation our author treats of the duty of judging candidly and favourably of others, and of human nature; and defends St. *Paul's* account of *Chriſtian* charity againſt the objections of *Bayle*. St. *Paul* ſays of charity, that it

it *thinketh no evil*; the meaning of which, according to ſeveral commentators, is, that charity is not cenſorious, that it thinks favourably of others when there is room for it, and does not think hardly of them, unleſs a manifeſt reaſon requires it: and this is the ſenſe too in which Dr. *Jortin* takes the words.

But this part of charity, which conſiſts of thinking no evil, has been repreſented rather as an injudicious weakneſs than as a good quality. The laws of *Chriſtian* charity, ſays Mr. *Bayle*, which require us rather to give a favourable turn to the actions of our neighbour than an unfavourable one, are quite contrary to reaſon. For it is as certain as any thing can be, that man is infinitely more prone to evil than to good, and that there are infinitely more bad than good actions done in the world. It is therefore beyond degree more probable that an action is bad than it is good, and that the ſecret motives which produce it are corrupted than that they are honeſt. According then to the dictates of reaſon, if we know that a man hath done an action, and are ignorant of his motive and intent, we ſhould judge it to be far more probable that he acts from bad than from good cauſes. And yet the laws of charity require, that unleſs we have a very probable evidence of the wickedneſs of an action, we ſhould rather conclude it to be good than bad. Thus charity directs us to do juſt the contrary to the dictates of reaſon: and, indeed, this is not the only ſacrifice which religion requires us to make of our reaſon.

Thus far goes the objection, upon which Mr. *Jortin* obſerves by the way, that when the author of it was repreſented by ſeveral perſons, as one who had no religion, he was extremely angry, and loudly complained of ill treatment; and yet his argument proved, if it proved any thing, that he was only uſed according to the dictates of human reaſon, which bids us think ill of our neighbour.

Dr. *Jortin* proceeds to explain and to juſtify the character which St. *Paul* gives of charity, or of a charitable man; that he thinks no evil; keeping *Bayle*'s objection in view, and ſhewing that it is groundleſs. In order to this, he conſiders the nature of man and of his actions; points out the motives man has to do good, and thoſe he has to commit evil; and from a view of both theſe kinds of motives obſerves, that it muſt follow, that man will uſually and generally be a fickle and changeable creature, not ſteady either to good or to bad, but paſſing from the one to the other, and often blending both together; yet, however, upon the whole, performing more actions that are good, or innocent at leaſt, than bad ones,

becauſe he has far more inducements to the former than to the latter.

But as it may be replied, that ſuch kind of reaſoning is deceitful and unſatisfactory; that experience at laſt muſt decide the queſtion, and not arguments drawn from the nature of man, and from the motives which may be ſuppoſed to influence him; to experience our author appeals: from which, he ſays, we ſhall ſoon find that more good than evil is done in the world, otherwiſe the world could not ſubſiſt, and civil ſociety muſt diſband.

'Let us take, for example,' ſays he, 'one of a middle 'ſtation, who paſſeth his days quietly, in all appearance, and 'lives in tolerable credit and repute; for, of ſuch perſons, the 'bulk of ſociety conſiſts. He hath then a calling or occupa- 'tion, in which he ſpends, at leaſt, half of the waking hours 'of his life. Thus, at the very firſt account which we take 'of him, we muſt ſet down half of his actions as good, at 'leaſt, not bad. I will not ſay that theſe are what we call 'moral virtues, or religious deeds; and yet ſo far as they are 'done honeſtly, in obedience to God and to ſociety, and with a 'view to live reputably, and without being a burthen to 'others, ſo far they undoubtedly partake of the nature of 'virtue.

'He has a family, a wife, and children, and ſervants, and 'he takes care of them. A thouſand good actions are neceſ- 'ſary to perform this, and to live orderly and decently at home, 'which muſt be added to the account. He has dealings with 'others who employ him and truſt him; conſequently he is, 'in all probability, honeſt in his dealings. Here likewiſe ma- 'ny good actions are to be ſuppoſed. He has friends and ac- 'quaintances and relations who eſteem him, and are will- 'ing to do him ſervice; conſequently he behaves himſelf well 'towards them, elſe he would be deſerted and ſlighted.

'We may add to this, that he performs ſome acts of cha- 'rity; that his heart has ached for the miſeries of others, 'and his hand hath relieved them; that he has undertaken 'offices, expenſive and troubleſome to himſelf, through friend- 'ſhip, or gratitude, or pity, or good-nature, or honour. 'Add to this, that he has religion, that he frequents the pub- 'lic worſhip of God, that when he commits faults he con- 'demns himſelf, and is ſenſible of his deviations, and ſorry 'for his defects.

'Since the generality of men are nearly ſuch as we have 'been repreſenting, and perform many more good than bad 'actions; not only humanity and charity, but juſtice and

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'common honeſty, forbid us to ſay of mankind in general, 'that they do far more evil than good. He who doth far 'more evil than good muſt be remarkably and ſcandalouſly 'wicked.

'It may be ſaid, that both writers of morality, and the 'ſcriptures themſelves, repreſent mankind in general as ſin-'ners and prone to evil; and, in a word, worſe than we 'have deſcribed them. But then it muſt be obſerved, that 'they conſider men in quite another view, namely, as ob-'liged to live according to the dictates of right reaſon, and 'to the precepts of God, which when they do not, they be-'come ſinners. For it is not the performing more good than 'bad actions, that denominates a man good in the moral and 'religious ſenſe; and though he may frequently practiſe what 'is right, and honeſt, and humane, and honourable, and rea-'ſonable, yet if he perſiſts in any one evil habit, and is wil-'fully deficient in any one moral duty, he is conſidered in a 'ſtate of enmity with virtue and religion, till repentance and 'reformation reſtores him to the condition whence he is 'fallen. If he be a ſtubborn and a deliberate tranſgreſſor, he is 'conſidered as a violator of the law, and a deſpiſer of the 'authority of the law-giver; as in civil ſociety, if a man 'commits a capital crime, his having obſerved all the reſt of 'the law, will not exempt him from puniſhment.

'The ſcriptures frequently forbid raſh judgments and cen-'ſorioufneſs, and a miſrepreſentation of other mens actions, 'and hard thoughts concerning them, and yet teach all men, 'with relation to God and to his holy will and command-'ments, to acknowlege themſelves ſinners, and incapable of 'being juſtified in his ſight by their own righteouſneſs. 'Therefore, though humility commands us to think lowly of 'ourſelves, and of others, and of human nature, and to own 'that man is not worthy of the leaſt of God's mercies, yet 'charity forbids us to think ſo ill of the whole race, as to 'ſuppoſe that they are always doing evil, and that their beſt 'actions proceed from bad motives.'

Our author goes on to obſerve, that many perſons who had no good-will to revealed religion, have taken a perverſe delight in blackening human nature, and that many weak and igno-rant *Chriſtians* have done, and daily do, the ſame thing; joining together, with different views, and aſſiſting each other in abuſing and ſlandering mankind. He gives a ſhort view of what theſe vilifiers of God's fair creation have ſaid, and likewiſe the ſubſtance of what has been advanced by the advocates for human nature; and cloſes the diſſertation with

ſhewing, briefly, in what ſenſe, and in what inſtances, charity *thinketh no evil.*

In his fourth diſſertation, he conſiders the love of praiſe and reputation, and the proper bounds and degrees of that love. His diſcourſe upon this ſubject conſiſts of two parts; in the firſt of which he ſhews, that we may love the praiſe of men in ſome degree; and in the ſecond, that our love of it ſhould be moderate. In the fifth, he diſcourſes on the hiſtory and character of *Balaam*, from theſe words, *Numb.* xxii. 12. *And God ſaid unto Balaam, thou ſhalt not go with them; thou ſhalt not curſe the people, for they are bleſſed.* He introduces this diſſertation with obſerving, that the hiſtory of *Balaam*, recorded by *Moſes*, is extraordinary in all its parts; that it contains difficulties which have exerciſed the abilities, and divided the opinions, of religious enquirers; that it has been matter of cavilling and ſport to unbelievers; and that it affords moral inſtruction of great importance, and of general uſe. Upon theſe accounts he endeavours to explain and vindicate it, and then makes ſuch practical inferences from it as the matter ſuggeſts.

The firſt point which offers itſelf to conſideration is, How came *Moſes* to the knowlege of all theſe tranſactions? To which our author anſwers, that as there is no intimation given, ſo there is no reaſon to imagine, that he had his knowlege by revelation. He had it then, we are told, by information, which he might eaſily obtain, concerning an event in his own time, and in the neighbourhood. *Balaam* himſelf muſt have related to the *Moabites* what befel him on his journey; and when the ſpirit of the Lord was upon him, and he delivered his prophecies concerning the people of *Iſrael*, and other nations, the *Moabites*, who ſtood by, took down his diſcourſes, or he himſelf might afterwards commit them to writing; and ſo they came into the hands of *Moſes*.

'*Balaam*,' ſays he, 'in his prophecies foretold the fate and 'fortunes of ſeveral nations, and many events which did not 'come to paſs till after many ages. His predictions have been 'exactly fulfilled, and this is a ſure proof, that he was a pro-'phet, and that *Moſes* hath given us a faithful account of 'his prophecies. It ſerves alſo to confirm the truth of ſome 'extraordinary things in the character and the adventures of 'this extraordinary perſon.

'*Balaam* ſeems to have been a worſhipper of the true God: 'he was a prieſt and a prophet, and he dwelt in *Meſopa-'tamia*, by the river *Euphrates*, at a conſiderable diſtance 'from the *Moabites*. His reputation was great, and extended

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'through the nations round about him, and he was thought
'to have ſuch intereſt in heaven, that whomſoever he bleſſed,
'was bleſſed, and whomſoever he curſed, was curſed.

'The king of *Moab*, therefore, terrified at the approach
'of the *Iſraelites*, at the rapidity of their conqueſts, and at
'the deſtruction of the warlike nations of the *Amorites*, and
'of other people, conſulted with his neighbours the *Midianites*,
'what they ſhould do for their common ſafety. It was agreed
'upon, that they ſhould ſend an embaſſy to *Balaam*, and pre-
'vail with him, by the force of intreaties, joined to the ſtronger
'force of preſents, to come and curſe the *Iſraelites* in a reli-
'gious and a ſolemn manner.

'It was a general notion, that the prieſts and prophets
'could ſometimes, by prayers and ſacrifices, duly and ſkilfully
'applied, obtain ſuch favours from the gods, and that their
'imprecations were efficacious. This ſeems to have been a
'very antient notion, founded, it may be, upon the prayers,
'benedictions, and imprecations of the patriarchs, of men
'who had the prophetic ſpirit, and foretold the fates of their
'poſterity.

'Theſe methods of applying to the gods, and of execrating
'and devoting an enemy in time of war, were practiſed by the
'*Romans* afterwards, with great ſolemnity, and doubtleſs by
'others. Thus ſome nations, wiſe enough in many reſpects,
'yet thought that the Deity could be influenced by ſuch arti-
'fices, and brought to hate one people and love another.
'The gentiles, beſtowing human vices upon their Deities, ac-
'counted them to be as ſordid as themſelves; and uſed to ſay
'that gifts had a prevailing charm over gods, as well as
'over men.

'This art of religious execration, obſerved by *Rome-pagan*,
'hath been kept up by *Rome-Chriſtian*, where the holy pon-
'tiff, and his eccleſiaſtics, denounce the moſt horrible, infa-
'mous, and prophane curſes, againſt the diſobedient, againſt
'ſchiſmatics and heretics, with all the pomp and grimace of
'paganiſm, and with the ſame efficacy and ſucceſs. Their
'pagan anceſtors, to give them their due, were much more
'reaſonable petitioners, and only deſired, that their enemies
'might be conquered; but theſe pious *Chriſtians* prayed for
'the eternal damnation of their adverſaries, and devoutly
'hoped, that their curſes were ratified in heaven and in hell.

'But to return to *Balaam*; that nothing ſhould detain him,
'the embaſſadors brought him preſents, and were willing to
'pay him beforehand. Upon which we may obſerve, that
'the temper of the eaſtern nations, and of the *Greeks*, was,

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'and is, in general, extremely mercenary. Antient writers 'ſhew it to have been ſo in various inſtances: the pagan poets 'have not ſcrupled to charge the diviners, and ſooth-ſayers 'with avarice and rapaciouſneſs; and *Balaam*'s character is 'manifeſtly of this kind, and he ſtands recorded as a man 'greedy of lucre.'

Dr. *Jortin* goes on with the hiſtory of *Balaam*, as recorded in *Numbers*, and makes ſome ſhort reflections upon it; after which he comes to conſider the great difficulty of all, *viz.* the affair of the aſs. That God is able to work ſuch a miracle, none but an atheiſt, he ſays, can doubt: that he ſhould have done it for a purpoſe ſo ſlender, in all appearance, he owns, is a ſuppoſition which may perplex even a ſober and religious enquirer, and throw him into a ſtate of doubt and heſitation.

'The end and deſign of this miracle,' ſays he, 'as far as 'we can diſcern, was to ſhew the mercenary prophet, that 'his paſſions had blinded and ſtupified him; that he had not 'even the ſenſe and diſcernment of a brute; and that it would 'be a dangerous and a vain attempt for him to pretend to pre-'varicate, and not to ſay to *Balak* what God ſhould put in 'his mouth. This might have been accompliſhed by other 'methods, and the ſame inſtruction given to him, without 'changing the order of nature in this moſt ſtrange manner. 'But what follows is ſtill, perhaps, more wonderful; for the 'prophet, inſtead of being terrified beyond meaſure at the 'voice and reproof of the beaſt, continues to be very angry, 'and threatens to kill her; which is downright frenzy, and 'the behaviour of a man altogether beſide himſelf, and as ſuch 'incapable of correction and inſtruction.

'One ſolution there is to theſe difficulties, which, if it 'might be admitted, would, in a great meaſure, remove 'them. I would by no means inſiſt upon it, as upon a cer-'tainty; but yet it may be offered as a conjecture not forced, 'or improbable, or irreligious, or contrary to the reverence 'which is due to the ſacred writings. It is this; *Balaam* ſaw 'and did theſe things in a trance or viſion, in ſuch a viſion as 'other prophets frequently had on other occaſions. Several 'conſiderations may be offered in behalf of this interpretation.

'Firſt, it is no new opinion. *Maimonides*, a learned and 'judicious commentator amongſt the *Jews*, and ſeveral of his 'brethren, have adopted it, as alſo ſome *Chriſtian* writers; 'tho', indeed, the ſtream of interpreters runs againſt us. This 'may ſerve to take off the prejudice of novelty. Secondly, 'this interpretation may be ſo ſtated, as not to deny and de-'ſtroy the hiſtorical fact, but only to remove that part and

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'circumſtance of it, which muſt always appear improbable, 'and liable to exception. For, according to this ſolution, 'we may admit, that an angel of the Lord did, indeed, come 'to oppoſe *Balaam* in the way, and ſuffered himſelf to be 'ſeen by the beaſt, but not by the prophet; that the beaſt 'was terrified, and *Balaam* ſmote her, and immediately fell 'into a trance, or extaſy; and in that ſtate of viſion, con-'verſed with the beaſt firſt, and then with the angel. The 'angel preſented theſe objects to his imaginatron, as ſtrongly 'as if they had been before his eyes; ſo that this was ſtill a 'miraculous, or preternatural operation. This interpretation 'which I have here propoſed, is a medium between the ſenti-'ments of thoſe who take the affair to have been altogether 'real, or altogether viſionary; and I think it hath ſome ad-'vantages over both.

'In order to have an accurate notion of prophetic inſpira-'tion, and prophetic actions, it would be neceſſary that a 'man ſhould be a prophet himſelf; it is therefore no wonder 'if we cannot clearly apprehend how the ſpirit of the Lord 'acted upon the prophets: but in the things which were ſeen 'and done by them, ſome were real, and ſome were viſionary. 'Thus much is allowed on all hands.

'*Moſes* ſtands diſtinguiſhed from all the prophets in this, 'that he had neither dreams, nor trances, nor viſions, but 'converſed with God face to face. The other prophets re-'ceived information and inſtruction in dreams, or trances, and 'viſions. What a dream is, we all know; a viſion is a kind 'of waking dream, when a man with his eyes open ſees not 'the objects which ſurround him; but other objects, which 'ſome ſpiritual agent preſents to his imagination.

'Prophetic dreams, and viſions were ſo very lively, and af-'fected the imagination with ſuch force, that the prophet 'himſelf could not at the time diſtinguiſh ſuch viſions from 'realities. Something of this kind we experience in our 'dreams and *reveries*, which, when they are lively and active, 'affect us for the time like realities; and the mind is then ſo 'occupied with the viſionary object, the imagination is ſo 'buſy, and the reaſoning and reflecting powers are ſo languid, 'that we conſider not the marvellous circumſtances, and the 'impoſſibilities, which often attend our dreams, and which 'ſhew us, when we are awake, that they muſt have been 'dreams. It is therefore no wonder if the prophet in a viſion 'converſed with his beaſt, and was not ſhocked at its ſpeak-'ing; as he would, if this had been real, and he in the con-'dition

'dition of a man who is awake, and hath all his faculties 'about him.

'St. *Peter* had probably experienced prophetic trances and 'viſions; and we have an account of one viſion which was 'preſented to him, in which he beheld a ſheet deſcending 'from heaven, and full of all kinds of creatures, clean and 'unclean. Afterwards he was impriſoned by *Herod*, and an 'angel came and releaſed him; and he followed the angel, 'and, as it is ſaid, wiſt not that it was true which was done by 'the angel, but thought he ſaw a viſion. Here, as he could 'not diſtinguiſh reality from viſion, it is to be concluded, that 'neither could he diſtinguiſh viſion from reality. St. *Paul* 'had viſions at various times, and once he was taken up into 'heaven; but how this was performed, whether in prophetic 'viſion, or in reality; and whether in ſoul alone, or in ſoul 'and body, he ſeems not to have known: *whether in the body*, 'ſays he, *I cannot tell, or whether out of the body, I cannot tell; 'God knoweth.*

'All theſe things conſidered, it is no wonder if the prophets 'related their viſions in the ſame manner as if they had been 'real tranſactions. How then ſhall we diſtinguiſh them from 'the other? And by what rule muſt we direct our judgment? 'The beſt rule that I can diſcern, is this; when the thing ſaid 'to be done, is impoſſible in itſelf, or not conſiſtent with the 'divine laws, or ſuch as may give needleſs ſcandal, or in ap-'pearance mean and abſurd, and expoſing the prophet to 'contempt; or contrary to the courſe of nature, and yet not 'anſwering any important purpoſe; or extremely grievous to 'the prophet himſelf, it is reaſonable to have recourſe to vi-'ſion, and to ſuppoſe that ſuch tranſactions were imaginary: 'and ſuch a ſuppoſal is ſo far from being an unwarrantable li-'berty, that it is, on the contrary, the moſt reſpectful man-'ner of treating the ſubject, and an endeavour to defend a 'good cauſe againſt the cavils of prophane men.

'For example; the prophet *Hoſea* is ordered by the ſpirit 'to marry a common proſtitute, and accordingly he takes her 'to wife, and has children by her. This muſt have been a 'very grievous command to the prophet, and alſo a matter of 'ſcandal to the nation. The deſign of this unſuitable match 'was neither more nor leſs than to be a figurative and typical 'repreſentation to the *Jews* of God's judgments, which would 'fall upon them. There is therefore good reaſon to account 'it a viſionary ſcene, preſented to the prophet's imagination.

'The prophet *Jeremiah* is ordered to buy a girdle and wear 'it, then to take a long journey to the river *Euphrates*, and

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'there to dig a hole in the ground, and hide it: then, after 'many days, to go again and dig it up, when it was rotten, 'mouldy, and quite uſeleſs. This was to be an emblem of 'the corrupted condition of the *Jews*, and of their rejection; 'and this ſeems to be of the ſame nature with the action of '*Hoſea*. Again, *Jeremiah* receives a cup at the hand of God, 'and travels about with it to various and very remote lands, 'and makes the kings, princes, and nobles of *Judæa*, *Ægypt*, '*Perſia*, *Arabia*, and twenty other nations, drink out of it. 'He is alſo ſent about in the ſame manner with yokes, which 'he was to put upon the necks of many kings. Theſe were 'deſigned to be figurative repreſentations of the divine judg-'ments which would be executed upon thoſe kings and their 'ſubjects. No reaſonable man can believe, that theſe actions 'were really performed: the impoſſibility of the thing ſtares 'you in the face; and therefore theſe are commonly allowed 'to have been viſions, and ſhould be a guide to us for the in-'terpretation of other prophetic actions.—

'Many other inſtances might be produced from the pro-'phetic writings, where the nature of the tranſaction induced 'the moſt reaſonable and judicious interpreters of ſcripture to 'have recourſe to the viſionary ſenſe, and to prophetic ſcenery: 'whence the concluſion ſeems to follow which we have been 'aiming at, that the affair of *Balaam* might have been of the 'ſame kind, and a mixture of reality and of viſion. If a man 'will allow, and muſt allow, ſome of theſe prophetic actions 'to have been viſionary, and yet will not allow a poſſibility, 'that the converſation between *Balaam* and his beaſt might 'have been of the ſame nature, ſuch a perſon will hardly be 'able to give a reaſon why he admits the one, and rejects 'the other.

'Let us conſider the alteration that befel *Balaam's* beaſt in 'a philoſophical way. If you adhere to the letter, you muſt 'ſay that the aſs talked, and talked to the purpoſe, and rea-'ſoned. She was changed for a ſhort time into a rational 'creature, and then returned back again to her firſt condi-'tion. Is this probable or conceiveable? The defenders of 'the literal ſenſe have granted that it is not. The aſs, ſay 'they, did not know what ſhe uttered, but was a paſſive in-'ſtrument under the direction of a ſpiritual agent. They 'will not ſay, that it was an evil dæmon, and introduce Satan 'into the machinery; and it ſeemeth beneath the dignity of 'an holy angel to enter into a brute, for a purpoſe, which, 'tho' kind and good, yet might eaſily have been brought 'about by other methods. We do not find, from one end of

'the

'the ſcriptures to the other, that a good angel ever acted in a
'manner ſo fantaſtical in all appearance.'

Thus have we given our readers a full view of what Mr. *Jortin* has advanced, by way of conjecture, in regard to a very conſiderable difficulty in the hiſtory of *Balaam*; how far his ſolution tends to remove the difficulty, every reader muſt judge for himſelf: as for us, we cannot help ſaying, that the whole affair, whether conſidered in a literal or a viſionary ſenſe, is of ſuch a nature, as may well perplex *even a ſober and religious enquirer, and throw him into a ſtate of doubt and heſitation.*

The ſubject of the ſixth diſſertation, which takes up more than a third part of the whole performance, is, the ſtate of the dead, as deſcribed by *Homer* and *Virgil.* It conſiſts of a great variety of paſſages, collected from the *Iliad*, *Odyſſey*, and *Æneid*, *&c.* with ſhort obſervations upon them; but as the claſſical reader would not be ſatisfied with an abſtract of it, we muſt refer him to the diſſertation itſelf, and ſhall cloſe the article with the words wherewith our worthy author concludes his work.

'Hence it appears,' ſays he, 'that the learned age of *Auguſtus*, with all its polite advantages, was ſadly corrupted 'in matters of religion: that the epicurean doctrine had 'ſpread itſelf through the *Roman* empire, and that perſons of 'the brighteſt abilities, and higheſt ſtations, being unhappily 'infected with it, were men of that FIRST PHILOSOPHY 'which in a *Chriſtian* country, and in the eighteenth century, 'hath been publicly recommended to us, by patriots and ſtateſ'niuſes, compared with whom *Epicurus* was a gentleman, a 'philoſopher, a reaſoner, and a ſcholar.

'Such was the ſtate of the world, in the days of *Auguſtus* 'and of *Virgil.* A plain proof how much it ſtood in need 'of that divine teacher, that *ſun of righteouſneſs*, who, to 'diſpel thoſe gloomy clouds, aroſe with ſalvation in his rays.'

> Hail, holy light, offspring of Heav'n firſt-born!
> Thee I reviſit, and thy vital lamp,
> Eſcap'd the *Stygian* pool, and realms of night,
> And taught by thee alone to re-aſcend.

ART. XLIX. *Cicero's Select Orations tranſlated into* Engliſh *with the original* Latin, *from the beſt editions, in the oppoſite page, and notes hiſtorical, critical, and explanatory. Deſigned for the uſe of ſchools, as well as of private gentlemen.* 8vo. 6s. Keith.

THE

'THE public is here preſented,' ſays the editor, 'with a 'new tranſlation of *Cicero*'s ſelect orations, calculated 'chiefly for that ſcheme of education which has been lately in-'troduced in our ſchools.' The tranſlator however has conſidered, that by the time *Cicero*'s orations are put into the hands of youth, they are generally pretty well advanced in the *Latin*, ſo as not to ſtand in need of a ſtrictly literal tranſlation: accordingly, he ſays, he 'has taken ſuch liberties as were neceſ-'ſary to give his verſion a free and eaſy air, that young gentle-'men, along with the ſtudy of the *Latin*, might likewiſe ac-'quire ſome notion of the purity and propriety of their own 'tongue; a thing that ought to be carefully attended to in 'education, tho' it ſeems to be too much neglected.'

The uſefulneſs of a work of this kind will not be diſputed; as for the tranſlation, we leave it to ſpeak for itſelf, and our readers to judge of it from the following ſpecimen, taken from the beginning of the oration for the Manilian law.

'Though your crowded aſſemblies, *Romans*, be always a 'grateful ſight to me, though this place appears the moſt con-'ſpicuous for counſel, and the moſt honourable for debate; 'yet not choice, but the way of life I have been engaged in 'from my early youth, hath hitherto excluded me from this 'theatre of praiſe, ever open to the worthy and the wiſe. 'For as till now I had [illegible] the age neceſſary to entitle 'me to ſo diſtinguiſhed an honour; and as I judge nothing 'worthy of this tribunal, in which the moſt conſummate ge-'nius and induſtry were not conſpicuous; I thought it beſt 'to dedicate my whole time to the concerns of my friends. 'Accordingly this place has always abounded with able plead-'ers in the cauſe of the republic, and my talents employed in 'the defence of private citizens, have, by your ſuffrages, been 'crowned with a glorious reward. For when by reaſon of 'the adjournment of the comitia, I found myſelf thrice cho-'ſen firſt prætor by all the centuries, it was eaſy for me thence 'to collect, both what your ſentiments of me were, and what 'qualifications you required in others. Now that I am 'cloathed with all that authority which is annexed to the of-'fices you have honoured me with, and as my talents for bu-'ſineſs are ſuch, as the conſtant exerciſe of pleading may 'produce in a man of induſtry; be aſſured, that whatever 'authority I poſſeſs, ſhall be exerted in behalf of thoſe from 'whom I derived it; and if my eloquence carries any weight, 'I will diſplay it chiefly to thoſe who have thought it worthy 'of reward. And here, I think, I may juſtly congratulate

'myſelf, that unaccuſtomed as I am to harangue in this manner, and from this place, a ſubject preſents itſelf, on which it 'is impoſſible not to be eloquent. I am to ſpeak of the ſingular and amazing virtues of *Pompey*, a theme where I ſhall 'find it more difficult to know when to ſtop, than how to begin; and where my principal ſtudy muſt be, not to ſearch 'for materials, but to ſet bounds to my oration.

'But that my diſcourſe may run back to the ſource of the 'preſent debate, an important and dangerous war is carried 'on againſt your tributaries and allies, by two very powerful 'monarchs, *Mithridates* and *Tigranes:* of whom the one 'being provoked, and the other not puſhed after his defeat, 'they think a favourable opportunity offers to poſſeſs themſelves of all *Aſia*. Letters are daily brought from that quarter 'to the *Roman* knights, men of character and eminence, who 'have a great intereſt in the collection of your revenues; and 'on account of my near connection with their order, have 'thought proper to lay before me the cauſe of the republic, 'and the danger to which their own private fortunes are expoſed: that in *Bithynia*, now a *Roman* province, a great 'number of villages are burnt down: that the kingdom of '*Ariobarzanes*, which borders on your tributaries, is wholly 'in the power of the enemy: that *Lucullus*, after a ſeries of 'great exploits, is about to relinquiſh that war: that his ſucceſſor is but ill provided for the execution of ſo difficult an 'enterprize: and that the unanimous voice of citizens and 'allies points at, and demands, one perſon for the conduct 'of this war, as the only man alive who ſtrikes terror into 'our enemies. You ſee then the point in queſtion: it now 'remains for you to conſider what is fit to be done. To me 'it ſeems neceſſary to ſpeak, firſt of the nature, then of the 'greatneſs, of the war, and laſtly of the choice of a general. 'The nature of the war is ſuch, as ought to arouſe all your 'courage, and kindle your warmeſt reſentment. It regards 'the glory of the *Roman* people, which your anceſtors have 'tranſmitted with ſo much luſtre in all things, but principally 'in the ſcience of arms. It regards the ſafety of your friends 'and allies, in defence of which your forefathers have ſuſtained 'many heavy and dangerous wars. It regards the ſureſt and 'faireſt revenues of the commonwealth, without which we 'can neither ſupport peace with dignity, nor furniſh the neceſſary expences during war. In fine, it regards the private 'fortunes of many illuſtrious citizens, whoſe proſperity demands your utmoſt attention, both on their own and the republic's account.

'And becauſe the thirſt of glory, and paſſion for fame, has 'been always ſtronger in you than in any other people, you 'muſt wipe out that ſtain contracted in the laſt *Mithridatic* 'war, which has given ſo deep and dangerous a wound to 'the reputation of the *Roman* people: that the man, who in 'one day, over all *Aſia*, through ſo many ſtates, by a ſimple 'courier, and the contents of a ſingle letter, marked out the '*Roman* citizens to butchery and deſtruction, has not only 'hitherto eſcaped without any ſuitable puniſhment, but now 'counts the twenty-third year of his reign from that period! 'a reign too ſo proſperous, that, inſtead of ſeeking to hide 'himſelf in *Pontus*, and the faſtneſſes of *Cappadocia*, he has 'broke through the limits of his paternal inheritance, and 'riots among your tributary provinces, in the rich and fer-'tile country of *Aſia*. For hitherto your generals have fought 'in ſuch a manner with this prince, as to carry off the tro-'phies of victory, not victory itſelf. *L. Sylla* triumphed, 'L. *Murena* triumphed, over *Mithridates*; both brave men 'and accompliſhed commanders: but their triumphs were 'ſuch, as to leave him, after all his loſſes and defeats, in full 'poſſeſſion of royalty. Nevertheleſs theſe generals deſerve 'praiſe for what they did, and pardon for what they left un-'done; for the concerns of the commonwealth recalled *Sylla*, 'and *Sylla* himſelf recalled *Murena* from the proſecution of 'that war.

'But *Mithridates* employed the interval that followed, not 'in endeavours to blot out the memory of the ancient quarrel, 'but in concerting meaſures to renew the war. And, after 'building and equipping vaſt fleets, levying great armies in 'all the countries whence troops could be had, and cauſing 'a report to be ſpread, that his deſign was to make war againſt 'the people of *Boſphorus*, his neighbours; he ſent embaſſa-'dors from *Ecbatana* into *Spain*, to treat with the generals 'then at war with the republic: that obliging you to make 'head both by ſea and land, againſt two mighty enemies 'acting in concert, and in provinces ſo very remote and diſ-'tant from each other, you might find yourſelves embarraſſed 'by the double attack, and be reduced to the neceſſity of 'fighting for your empire. But one part of this ſtorm, which 'proceeded from *Sertorius* and *Spain*, and was by far the 'moſt formidable and threatning, was diſſipated by the di-'vine conduct and ſingle valour of *Pompey*: and in the other 'ſcene of action, affairs were ſo managed by *Lucullus*, that 'great and illuſtrious commander, that his glorious ſucceſſes 'in the beginning, may juſtly be attributed to his prudence,

'not to his good fortune; whereas thoſe latter diſaſters, which 'have ſince befallen him, ſeem purely the work of chance, 'and are not imputable to his miſconduct. But of *Lucullus* 'I will ſpeak elſewhere, and ſpeak in ſuch a manner, *Romans*, 'as neither to deprive him of any due praiſe, nor load him 'with falſe commendations. At preſent, as the chief deſign of 'my ſpeech is the honour and dignity of your empire, ſee 'what ought to be your reſentments upon this occaſion.

'Your forefathers often engaged in war, to revenge the 'inſults offered to their merchants and ſeamen. How then 'ought you to be fired, when you call to mind, that in con-'ſequence of a ſingle expreſs, ſo many thouſand *Roman* citi-'zens were butchered in one day? *Corinth*, the pride and 'ornament of *Greece*, was by your anceſtors doomed to ut-'ter deſtruction, becauſe of the inſolent behaviour of the 'citizens to their ambaſſadors: and will you ſuffer the tyrant 'to eſcape with impunity, by whom a conſular ſenator of the '*Roman* people was condemned to be bound, ſcourged, and 'put to death with the moſt cruel torments? Your fathers 'would not permit the leaſt infringement of their privileges: 'and will you tamely overlook the murder of *Roman* citi-'zens? Theſe avenged even a verbal inſult upon the dignity 'of their ambaſſador: and ſhall the blood of a *Roman* ſena-'tor, ſhed in the moſt cruel manner, cry for no vengeance 'from you? Beware, citizens, beware, leſt as it was glo-'rious for them to tranſmit ſo extenſive an empire to poſterity, 'your inability to preſerve and defend it, prove not infamous 'for you. What, to appear unconcerned when the very 'ſafety and being of your allies is at ſtake? *Ariobarzanes*, a 'ſovereign prince, the friend and confederate of the *Roman* 'people, is expelled his dominions. Two potent kings, the 'inverate foes, not only of *Rome*, but of every ſtate in amity 'and alliance with her, threaten all *Aſia*. The provinces of '*Greece*, and beyond the *Helleſpont*, unable to repel the dan-'ger, look to you for aid; but without daring or thinking it 'ſafe to name the particular general they want, becauſe you 'have already put another into that commiſſion. They ſee 'and know, as you do, that there is one man, in whom all 'great qualities meet; and are the more impatient to be 'without him, as he is ſo near at hand to undertake their de-'fence. A man, whoſe very name and approach, though 'he came only veſted with a naval commiſſion, they, never-'theleſs, perceive to have checked and retarded the enemies 'attempts. And becauſe they dare not openly proclaim their 'deſires, they ſilently implore you, to conſider them in com-

'mon with the other allied provinces, as worthy of the pro-
'tection of ſuch a hero. This requeſt is the more reaſonable,
'as we have lately ſent them commanders, who, indeed, de-
'fended them from the enemy, but whoſe entrance into their
'cities differed little from taking them by ſtorm. As to the
'general now in their eye, they have formerly heard, but at
'preſent find him, ſo full of gentleneſs, moderation, and hu-
'manity, that happieſt appears the people, among whom he
'longeſt reſides.'

This may ſuffice as a ſpecimen of the tranſlation: to which, hiſtorical and explanatory notes are ſubjoined, to obviate ſuch difficulties as may ariſe from the frequent alluſions to hiſtory, and the *Roman* cuſtoms, that are to be met with in *Cicero*'s orations. As there is nothing of greater conſequence than to form youth early to a juſt taſte in compoſition, the tranſlator has intermixed a few critical notes, pointing out ſome of the more ſtriking beauties, with which this part of *Cicero*'s works ſo largely abounds; but both theſe and the former are chiefly collected from *Manutius*, *Ferratius*, *Abramius*, and, above all, from Dr. *Middleton*. The text is much more correct than that of moſt authors publiſhed for the uſe of ſchools, which, in a work of this kind, is, of itſelf, no inconſiderable recommendation.

ART. L. *The Second Part of the* XLVIII. *Volume of the Philoſophical Tranſactions, continued from page* 334.

Art. 78. *Experiments concerning the Uſe of the Agaric of the Oak in ſtopping Hæmorrhages.*

THIS article conſiſts of three papers; the firſt by Mr. *Sharp*, gives an account of experiments made by *agaric* upon the amputation of the legs of two women in *Guy*'s hoſpital: in one of them, who was ſixty-two years of age, it did not ſucceed; in the other, who was only twenty-four, it is ſaid 'to have anſwered the moſt ſanguine expectations.' A particular relation of the circumſtances of the latter caſe is the ſubject of the ſecond paper, communicated by Mr. *Warner*; who is alſo the author of the third paper; in which, after deſcribing the manner of the *agaric*'s acting upon the veſſels, he relates four more inſtances of its efficacy and ſucceſs.

Note, Mr. *Warner*'s communications are inſerted among his *Caſes in Surgery with Remarks*; for which publication ſee *Review*, vol. XI. p. 157.

Art. 79. *Deſcription of a new Pyrometer, with a table of e periments made therewith. By Mr.* J. Smeaton, F. R. S.

Several pyrometers have been conſtructed for meaſurin the different expanſions of metals by heat; but this of M *Smeaton*'s is much better adapted to this purpoſe than any th has yet appeared; and, perhaps, it is not poſſible to conſtru an inſtrument of this kind that ſhall be ſuſceptible of a grea degree of accuracy. Mr. *Smeaton*'s deſcription is illuſtrated wi a delineation of the inſtrument, without which any accou of it muſt be imperfect: we therefore proceed to

Art. 80. *A Remark concerning the Sex of Holly. By Mr.* Jo Martyn, F. R. S. *Profeſſor of Botany in the Univerſity* Cambridge.

All the botanical writers have deſcribed the holly as ha ing hermaphrodite flowers; and accordingly *Ray* has placed among the *arbores flore fructui contiguo*, and *Linnæus* amon the *tetrandria tetragynia*. But Mr. *Martyn*, by carefully ex mining ſome plants of this kind in his garden, found thre males and three females growing in pairs, and a male grow ing by itſelf, in another part of the garden.

'The female,' adds Mr. Martyn, 'is that which has bee 'deſcribed by authors, and I do not know that any one ha 'deſcribed, or even taken the leaſt notice of, the male.

'The male flower, as well as the female, is monopetalou 'cut deeply into four ſegments, with a very ſmall empal 'ment, divided alſo into four parts. It has four conſpicuou 'chives, which ſuſtain yellow ſummits, in which is gre 'plenty of farina; but has nothing like either ſtyle or ovar

'The female flower has, beſides its eſſential part, the ova 'four ſhort filaments, which have hitherto been taken fo 'chives, or male organs of generation; but as I cannot pe 'ceive that they bear any ſummit, or yield any farina or fe 'cundating duſt, I rather believe that they are tubes whi 'aſſiſt in conveying the impregnating particles to the ſeed 'which opinion ſeems, in ſome meaſure, confirmed by t 'germ being placed in the lower-part of the ſeed, accordi 'to *Cæſalpinus*, who ranges this tree among thoſe *quarum mina cor in inferiore parte habent*.'

Hence this ingenious botaniſt obſerves, that, in *Ray*'s ſy tem it ought to be placed among the *arbores flore a fru remoto*; and in that of *Linnæus*, among the *diœcia tetrandri* unleſs, by a more accurate obſervation, the filaments in t female flower ſhould be found to be real chives, and to conta a fœcundating duſt, and then it will belong to the *polygamia*.

The

These obſervations being, by the royal ſociety, referred to Mr. *William Watſon*, that gentleman, in company with Mr. *Miller*, examined the holly-trees in *Chelſea* garden, and found that the flowers were of different ſexes, but not male and female upon different plants, but female and hermaphrodite upon different plants. 'I afterwards,' ſays Mr. *Watſon*, 'both at *Hampſtead*, and at the duke of *Argyll*'s at *Whitton*, obſerved ſeveral trees bearing male flowers, others female flowers. Hence it appears, that not only Dr. *Martyn*'s obſervation on the holly being male and female in different trees is well founded, but alſo, that it is male, female, and hermaphrodite, upon different trees: and I ſhould not wonder, if, upon a ſtill farther examination, as in the mulberry, that the male and female flowers of the holly ſhould be found, not only upon different, but upon the ſame tree: or even, as in the *empetrum*, or berry-bearing heath, that ſome holly-trees, ſhould be found bearing only male flowers, others bearing only female flowers, others only hermaphrodite flowers, others both male and female, others both male and hermaphrodite, others female and hermaphrodite, others ſtill bearing flowers, male, female and hermaphrodite upon the ſame tree. The holly, therefore, as Dr. *Martyn* has juſtly obſerved, ſhould be removed, in the ſyſtem of *Linnæus*, from the *tetrandria tetragynia*; but not to the *diæcia tetrandria*, but rather to the claſs *polygamia*, and to the order *trioicia*.'

Art. 81. *A Continuation of the Account of the Weather in* Madeira. *By Dr.* Thomas Heberden.

Art. 82. *Obſervations upon Father* Kircher's *Opinion concerning the burning of the Fleet of* Marcellus *by* Archimedes. *By* James Parſons, *M. D. F. R. S.*

The burning the fleet of *Marcellus* by *Archimedes* has, by many, been treated as a chimera; becauſe the focus of every concave ſpeculum is ſo ſhort, that it ſeemed impoſſible for *Archimedes* to approach near enough the *Roman* fleet to produce the deſired effect. And, indeed, were there no other method of conſtructing a ſpeculum, it would have been impoſſible; *Schottus*, on viewing the place, declared, that if a concave ſpeculum could have been conſtructed as large as the rotunda, it would not have a ſufficient focus to effect what both *Archimedes* and *Proclus* are ſaid to have done.

Kircher was, however, determined to examine this matter with the utmoſt attention; and accordingly made a great variety of experiments, all which, for a long time, proved abortive;

tive; but, at laſt, he fortunately diſcovered a method of conſtructing a ſpeculum, capable of ſetting fire to ſhips at a greater diſtance than thoſe of *Marcellus* were from *Archimedes*. This he effected in the following manner.

He erected a frame, on which he placed five plane ſpecula, of equal given dimenſions, with ſuch inclinations as made them all throw their reflected rays upon the ſame place, at more than an hundred feet diſtance. When he had ſet the firſt ſpeculum, he went and laid his hand upon the place on which he cauſed the rays to fall, and found it warm; when he added thoſe of the ſecond, the heat was doubled; the third increaſed the heat in the ſame proportion; and the fourth being added, the heat was ſcarce to be borne; but the fifth made it intolerable. From whence he concluded, that by multiplying thoſe ſpecula, the heat might be ſo increaſed as to ſet fire to combuſtible matter at greater diſtances, according to the number applied; and accordingly he reduced this diſcovery into the form of a problem.

'Thus, we ſee,' adds Dr. *Parſons*, '*Kircher* had ſcientifically eſtabliſhed the problem for the conſtruction of a burning machine, conſiſting of any number of plane ſpecula; which was afterwards farther confirmed by the ingenious M. *de Buffon*, a worthy member of our ſociety, at *Paris*; as it appears in two letters, one from Mr. *Needham*, fellow of the royal ſociety, to me; and the other from the marquis *Nicolini* to our late worthy preſident; both read before this ſociety in *April* 1747, and ſince printed in theſe tranſactions, in which M. *de Buffon* is ſaid to be the inventor. If ſo, we cannot ſuppoſe he could have ſeen what either *Kircher* or *Schottus* had wrote about it.'

By a note added at the cloſe of this account, we are informed, that after this article was committed to the preſs, Dr. *Parſons* found that M. *de Buffon* has added to his own account of this ſpeculum, in the *Memoirs of the Royal Academy of Sciences*, that he was ignorant of *Kircher*'s having ſolved the problem, till after he had done it himſelf.

Art. 83. *An Account of ſeveral Bones of an Elephant found at* Leyſdown, *in the Iſland of* Sheppey. *By Mr.* Jacob, *Surgeon at* Feverſham.

Art. 84. *A Letter from Mr.* John Ellis, *F. R. S. to Mr.* Peter Colliſon, *F. R. S. concerning the animal Life of the Corallines that look like minute Trees, and grow upon Oyſters and Fucuſes, all round the Sea-coaſt of this Kingdom.*

The

This article is illuſtrated with two large plates, on which are delineated ſeveral curious ſpecies of corallines, both as they appear in their natural ſtate, and when magnified in a microſcope. They were drawn by the ingenious Mr. *Ehret*, who accompanied Mr. *Ellis* to *Brighthelmſtone* in *Suſſex*, purpoſely to view theſe marine productions, and take drawings of them from the life.

Mr. *Ehret*, it ſeems, before this journey, imagined, with many others, that thoſe corallines were vegetables, and only the receptacles of animals, as many other plants are, and not the proper caſes, ſkins, or coverings of their bodies; but on viewing them in a microſcope, immediately after they were taken out of the ſea, he was ſufficiently convinced of his miſtake.

Art. 85. *Extract of a Letter from* Camillo Paderni, *Keeper of the* Muſeum Herculaneum, *to* Tho. Holles, *Eſq*;

Part of another letter from the ſame gentleman being inſerted near the cloſe of this volume, we ſhall mention both under that article.

Art. 86. *Experimental Examination of a white metallic Subſtance, ſaid to be found in the Gold Mines of the* Spaniſh Weſt-Indies, *and there known by the Appellations of* Platina, Platina di Pinto, Juan Blanca. *By* William Lewis, *M. B. F. R. S.*

This article contains a curious ſeries of experiments on that metallic ſubſtance called *Platina*; and for which Dr. *Lewis* was laſt year preſented, by the royal ſociety, with the gold medal. It is divided into four papers.

In the firſt Dr. *Lewis* has examined the more obvious properties of this extraordinary mineral, and its *habitus* to fire, ſingly, and in conjunction with the various ſubſtances, called by chemiſts *fluxes*. And from theſe experiments and obſervations, this ingenious gentleman, remarks,

1. 'That probably this mineral is originally found in large 'hard maſſes, compoſed of true *platina*, a ſubſtance ſimilar 'to the black *Virginia* ſand, and an other ferruginous matter of 'the emery kind, ſome ſpar, and particles of gold.

2. 'That theſe maſſes are not, without great labour, re-'duced into ſmall grains, —— in order to extract the gold.

3. 'That the pure *platina* is a white metallic ſubſtance, in 'ſome ſmall degree malleable: that it is nearly as ponderous 'as gold, equally fixed and permanent in the fire, equally 'indeſtructible by nitre, unaffected by ſulphur, diſſoluble by 'hepar ſulphuris. That it is not to be brought into fuſion

'by the greateſt degree of fire procurable in the ordinary furnaces, whether expoſed to its action in cloſe veſſels, or in contact with the fuel; by itſelf, or with the addition of inflammable, ſaline, vitreous, or earthy fluxes.'

In the ſecond paper, the doctor has examined the effects of acid ſpirits, ſimple and compound, applied to *platina* after various manners; in order to determine, not only its relation or *habitus* to them, but likewiſe its leſs obvious agreement or diſagreement with the metallic bodies, whoſe hiſtory is more known. And that its relation, agreement, or diſagreement might be more accurately determined, the *platina* was previouſly freed from its fine duſt by a ſieve; from mercury by ignition; and from the golden, and other heterogeneous particles, by the eye aſſiſted with glaſſes.

From theſe experiments it appears, 'That *platina*, like gold, is not acted on by the ſimple acids, which diſſolve every known metallic body beſides; that *aquæ regiæ*, the ſolvents of gold, prove likewiſe menſtrua for *platina*; and that conſequently the common methods of aſſaying or purifying gold by *aqua fortis*, *aqua regis*, or the *regal cement*, can no longer be depended on: that it differs from gold, in giving no ſtain to the ſolid parts of animals, nor ſtriking a purple colour with tin, not being revived from its ſolutions by inflammable ſpirits, not being totally precipitable by alcaline ſalts; that in certain circumſtances it throws out gold from its ſolutions; that theſe properties afford means of diſtinguiſhing a ſmall proportion of gold mixed with a large one of *platina*, or a ſmall proportion of *platina* with a large one of gold; and that *platina* contains no gold, excepting the few particles diſtinguiſhed by the eye: that *platina* is precipitated from its ſolutions by the vitriolic acid, and by the metallic ſubſtances, which precipitated gold, tho' ſcarce totally by any: and that its precipitates reſiſt vitrification, and this, perhaps, in a more perfect manner than precipitates of gold itſelf.'

In the third paper the doctor examines *platina* combined with the ſeveral metals; and in the fourth, when mixed with the ſemi-metals. (From theſe experiments *platina* appears in general to have no remarkable affinity with one metal more than with another.) Lead and Iron, which do not mingle together, and of which the former will take up ſome bodies from the latter, and the latter ſome from the former, ſeem both indifferent to *platina*; which, if combined with either, is not ſeparated by the other: that *platina* perfectly reſiſts the deſtructive power of lead and biſmuth, and the rapacious antimonial

monial ſemi-metal; which laſt has been hitherto eſteemed the ſevereſt teſt of gold, ſo that it has received the appellation of *balneum ſolius ſolis*, the bath which gold alone can ſuſtain, and in which it is waſhed from all kinds of impurities.

Art. 87. *An explication of all the inſcriptions in the* Palmyrene *language and character hitherto publiſhed. In five letters from the Rev. Mr.* John Swinton, *M. A. of* Chriſt-church, Oxford, *and F. R. S. to the Rev.* Thomas Birch, *D. D. ſecret. R. S.*

The conſideration of this curious ſubject will make a diſtinct article in a future *Review*.

Art. 88. *Extract of a letter from* John Lining, *M. D. of* South Carolina, *to* Charles Pinckney, *Eſq; in* London; *with his anſwers to ſeveral queries ſent to him, concerning his experiment of electricity with a kite.*

In this letter Dr. *Lining* requeſts an account of the death of Profeſſor *Richman*; and particularly whether the iron rod upon his houſe, at the time the experiment was made, had any communication, by means of metal, with the earth. He alſo anſwers ſeveral queries ſent to him, relating to the conſtruction of his kite, the height it roſe above the earth, and the manner of uſing it.

Art. 89. *An anſwer to Dr.* Lining's *query, relating to the death of Profeſſor* Richman. *By Mr.* William Watſon, *F. R. S.*

Mr. *Watſon*, in order to ſatisfy Dr. *Lining*, has given, in this article, a particular account of every thing relating to ſo uncommon an accident. Having fully deſcribed the apparatus of Profeſſor *Richman*, which he entitled an electrical gnomon, with the manner of uſing it, he relates the unfortunate death of the profeſſor in the following manner.

'The ingenious and induſtrious Profeſſor *Richman* loſt his 'life on the 6th of *Auguſt*, 1753, as he was obſerving with 'Mr. *Sokolow*, engraver to the royal academy at *Petersburgh*, 'the effects of electricity upon his gnomon, during a thun-'der-ſtorm. As ſoon as his death was publicly known, it 'was imagined that the lightning was more particularly di-'rected into his room by means of his apparatus. Nor, when 'this affair was more enquired into, did this opinion appear 'to be ill-founded: for Mr. *Sokolow* ſaw that a globe of blue 'fire, as big as his fiſt, jumped from the rod of the right gno-'mon, towards the forehead of Profeſſor *Richman*, who, at 'that inſtant, was at about a foot's diſtance from the rod, ob-'ſerving the electrical index. This globe of fire, which ſtruck

'Pro-

'Profeſſor *Richman*, was attended with a report as loud as 'that of a piſtol. The metal wire was broke in pieces; and 'its fragments, thrown upon Mr. *Sokolow*'s cloaths, did, from 'their heat, burn marks of their dimenſions thereupon.— 'Upon examining the effects of the lightning in the Profeſſor's 'chamber, they found the door-caſe ſplit half through, and 'the door torn off, and thrown into the chamber. The 'lightning therefore ſeems to have continued its courſe along 'the chain, conducted under the ceiling of the room; but 'that it came from the apparatus at the top of the houſe to 'the door, and then into the chamber, does not, as far as 'can be collected, appear.

'If, indeed, it could be aſcertained, that the lightning 'which was the death of Profeſſor *Richman*, was collected 'upon the apparatus, for this reaſon, becauſe theſe bodies, at 'the inſtant of the lightning, were capable of attracting and 'retaining the electricity, it would then be in our power 'ſometimes to divert the effects of lightning. But of this fact 'more time, and longer experience, muſt acquaint us with 'the truth.

'From hence Mr. *Pinckney* may acquaint Dr. *Lining*, that 'in Mr. *Watſon*'s opinion, at the time Profeſſor *Richman* was 'killed, his apparatus was perfectly inſulated, and had no 'communication with the earth, by means of metalic and 'other ſubſtances, readily conducting electricity; and that the 'great quantity of electricity, with which, from the vaſtneſs 'of the cauſe, the apparatus was replete, diſcharged itſelf 'through the Profeſſor's body, being the neareſt non-electric 'ſubſtance in contact with the floor, and was unfortunately 'the cauſe of his death. This, it is preſumed, would not 'have happened, had the chain, or any other part of the ap- 'paratus, touched the floor, whereby the electricity would 'have been readily communicated to the earth.'

Art. 90. *Extract of a letter from* John Henry Winkler, *profeſſor of natural philoſophy at* Leipſic, *and F. R. S. to* Thomas Birch, *D. D. &c. relating to two electrical experiments.*

Art. 91. *An account of a fire-ball, ſeen at* Hornſey, *by* William Hirſt, *F. R. S.*

Art. 92. *A letter from M.* Clairaut, *member of the royal academy of ſciences at* Paris, *and F. R. S. to* Thomas Birch, *D. D. Sec. R. S. containing a compariſon between the notions of M.* de Courtivron, *and Mr.* Melvil, *concerning the difference of refrangibility of the rays of light.*

In

In the laſt volume of the Tranſactions, Mr. *Melvil* propoſed a method of diſcovering whether the difference of refrangibility of the rays of light, was cauſed by the difference of their velocities, by obſervations on the eclipſes of *Jupiter's* ſatellites. Mr. *Clairaut*, in this paper obſerves, that M. *le Marquis de Courtevron* has conſidered the ſame thing, in a treatiſe of optics, publiſhed in 1752. But tho' they both endeavoured to account for the difference of refrangibility, by the different velocities in the rays of light, and both propoſed to examine, whether the immerſions and emerſions of *Jupiter's* ſatellites could not afford the means of diſtinguiſhing the difference of velocities between the rays of different colours; yet they differed very widely with regard to the number of ſeconds between the propagation of the red and violet rays.

Mr. *Melvil*, by ſuppoſing that where the ſines of incidence are the ſame, the difference of velocity between two ſorts of rays muſt be very near the difference of their ſines of refraction, concludes, that as the ſine of refraction of the red rays is about $\frac{1}{77}$ greater than the ſine of refraction of the violet ones, the velocity of the former muſt alſo exceed that of the latter, by about $\frac{1}{77}$. But as theſe proportions are only near the truth, he propoſes the following problem to the learned, in order to determine exactly the ratio of the velocities from the refractions.

'If two bodies fall, in equal angles of incidence, on a ſpace 'terminated by parallel planes, in which any power acts per-'pendicularly to the planes, (according to the hypotheſis in 'prop. 94. lib. 1, of the *Principia*) the ratio of the ſines of 'the emergence to the common ſine of incidence, and conſe-'quently to one another, being given, to determine the pro-'portion of their velocities, at the time of their incidence on 'the firſt plane.'

"But," adds M. *Clairaut*, "as the inveſtigation of the "curve deſcribed by the rays of light, in any hypotheſis of "attractive power, has been publiſhed long ago (at leaſt by "me in 1738) and by ſuch a method as leads to the ſolution "of Mr. *Melvil's* problem, I do not doubt but if he had ſeen "that method, he would have reſolved the problem, which "he propoſes, and perceived what a conſiderable difference "there is between the proportion of the velocities, and that "of the ſines of refraction.

"Mr. *de Courtivron*, who has made uſe of my ſolution, "is arrived at the following reſult.

"If p denotes the ratio of the ſines of incidence to the ſine "of refraction for one of the colours, and q the ſame ratio

"for

" for any other $\frac{1}{\sqrt{1-pp}}$ to $\frac{1}{\sqrt{1-qq}}$ will expreſs the ratio,
" which the velocity of the firſt rays bears to the velocity of
" the others.

" Now in order to make uſe of ſuch a theorem, if p and q
" are made equal to $\frac{77}{76}$ and $\frac{78}{77}$, which are the proportions be-
" tween the ſigns of incidence and refraction for the red and
" violet rays, the ratio of the velocities ſought will come out
" in even numbers, that of 45, to 44, which differs entirely
" from Mr. *Melvil*'s."

Art. 93. *A letter to the Right Hon. the Earl of* Macclesfield, *concerning ſome new electrical experiments, by* John Canton, *M. A.*

In this paper Mr. *Canton* has given ſeveral curious experiments, relating to reſinous and vitreous electricity; and which tend to elucidate that difficult phænomenon obſervable in the electric fire proceeding from vitreous and reſinous bodies, the former electrifying poſitively, and the latter negatively.

Art. 94. *Part of a letter from* Cheney Hart, *M. D. to* William Watſon, *F. R. S. giving ſome account of the effects of electricity in the county hoſpital at* Shrewſbury.

It relates the good effect of ſome electrical experiments on paralytic patients.

Art. 95. *A letter from the Rev.* William Brakenridge, *D. D. and F. R. S. to* George Lewis Scott, *Eſq; F. R. S. concerning the number of inhabitants within the* London *bills of mortality.*

In this paper the Doctor, from calculations founded on the bills of mortality, finds the number of people at preſent to be nearly 748350; that the number of people gradually increaſed from the year 1704, till the year 1728; and that from that time till 1743, they continued nearly the ſame; but that after 1743, they have gradually decreaſed to the preſent time, the inhabitants being fewer now than in 1743, by 127000. Hence it appears, that this great city is paſt its height, and is upon the decline, with regard to numbers. And hence we ſee how far Sir *William Petty* was miſtaken, who imagined that it would increaſe continually till the year 1800, when the number of people would be five millions, that is, near ſeven times as many as they are at preſent.

Art. 96. *A letter from Mr.* William Watſon, *F. R. S. to* Charles Gray, *Eſq; of* Colcheſter, *in relation to a large calculus found in a mare.*

Art. 97. *A Diſſertation on the Belemnites, by Mr.* Guſtavus Brander, *F. R. S.*

Among

Among all the natural productions few have given more perplextity to naturaliſts than that genus of foſſils here mentioned; and it has, by different authors, been aſcribed to all the three kingdoms. It is, doubtleſs, truly wonderful to conceive how that huge ſolid ſubſtance, called the *belemnites*, excluſive of the nucleus, could be formed; and how it happens that ſome ſhould have the nucleus within them, others not; the cavity to contain the ſame in ſome very ſmall, in others not at all viſible.

Mr. *Brander*, in order to remove theſe difficulties, advances a new hypotheſis, *viz.* that the belemnites is formed by a polype, in the ſame manner as corals and corallines are.

'The ſhape of the belemnites,' Mr. *Brander* obſerves, 'is 'generally more or leſs conic, terminating in a point; and 'of various colours, according to the juices of the ſtratum 'in which it lay: it has uſually a ſeam or fiſſure, running 'down the whole length of it, ſometimes filled with a creta-'ceous ſubſtance. In ſome it is in the middle, or axis of the 'body; in others on one ſide. Its interior conſtitution ſeems 'compoſed of ſeveral conoid cortices, or cruſts, which, when 'broken tranſverſely, appears to proceed in ſtriæ or rays from 'the ſeam or centre; which ſeam I take to have been the ha-'bitation or cell of the animal, in its polyp ſtate, and in which 'the body was affixed; or perhaps ſerving as a ſyphunculus, 'in which was a ligament that proceeded from the nucleus in 'its perfect ſtate.

'The cruſts that it is compoſed of, I ſhould apprehend, 'denote certain periods in the age of the animal; as the an-'nual rings in a piece of timber, its age: but what thoſe pe-'riods are, we are unacquainted with.

'The animals of the teſtaceous tribe in general, as they 'increaſe in age, increaſe their ſhell in thickneſs, until they 'have lived their ſtated time, or attained to good old age, 'and that is done by adding a new cruſt, or *lamina*, to it, 'as ſeveral, if not all, the tubuli, the oyſters, and the nau-'tili, witneſs, (but theſe obſervations are beſt made on foſſil 'bodies, when, by great length of time, the immediate cauſe 'of their adheſion becomes weakened, and diſplays to view 'their texture); after which they grow inactive and dull, the 'effect of extreme old age, ſuffering other marine bodies, as 'worms, oyſters, *&c.* to penetrate and affix themſelves to 'their outward coat. The like appearances we frequently 'meet with on *belemnitæ*, when the animal within, I ſuppoſe, 'was either waxed old, or dead; and is an additional proof, 'that the body is of marine origin.

'Every

'Every one, that has made this part of natural hiſtory his 'ſtudy, muſt have obſerved, that the *minutiæ*, or exceeding 'ſmall foſſil ſhells, very frequently occur, and in the greateſt 'abundance, eſpecially in fine loam, or clay, proper to pre-'ſerve them: which ſhews, that it was ſpring, or ſpawning-'time, when the deluge overwhelmed the country they were 'natives of. And that diminiſhes one of the difficulties con-'cerning the belemnites, why ſome have the cavity, others 'not, or but very ſmall: for may we not attribute theſe ſe-'veral appearances to the different ages of the animal; as in 'the ſpring, or ſpawning time, and ſome time after, a thou-'ſand ſmall fiſh appear in the water to one grown to maturity, 'or ſeedlings on the ſhores of ſhell-fiſh, to one at full growth? 'And from a parity of reaſoning, is there not likelihood to be-'lieve that every belemnites would have had a nucleus, if it 'had lived? And ſo ſuppoſe that deficiency to have been 'cauſed by the deluge coming on, in the early part of the 'ſeaſon, in that ſpot whereof they are natives, before they 'had attained perfection?

'Not that I doubt of there being the ſame variety of ſpecies 'among the *belemnitæ*, as of any other kind of the teſtaceous 'kingdom; we are convinced of that: but let us for argu-'ment's ſake ſuppoſe, that many never would have had a nu-'cleus, that ſtill does not hinder, but that the body itſelf 'might be formed by a polype, only of a different ſpecies 'from thoſe that have the nucleus.'

Art. 98. *Some obſervations on the agaric, lately applied after amputations, with regard to determining its ſpecies. By Mr.* William Watſon, *F. R. S.*

Mr. *Watſon* thinks it impoſſible, by any proceſs, to prepare, from the common agaric (denominated by *Caſpar Bauhin*, *Fungus in caudicibus naſcens, unguis equini figurâ*) a ſubſtance ſimilar to the *French* agaric, which, according to this gentleman, exactly anſwers the deſcription which *Breynius* gives of the *Fungus coriaceus quercinus hæmatodes.*

Art. 99. *Two letters concerning the uſe of agaric as a ſtyptic.*

The firſt of theſe letters is addreſſed to Dr. *Birch*, by Mr. *Warner*, who therein ſays, that he has 'continued to make 'uſe of this application with the greateſt ſucceſs.'—The ſecond is from Mr. *Gooch*, a ſurgeon at *Shottesham*, to Mr. *Warner*, giving an account of more inſtances of the ſtyptic efficacy of the agaric, experienced in the country.

Art. 100. *Extract of a letter from Monſ.* Bonnet, *F. R. S. of* Geneva, *to* John Clephane, *M. D. F. R. S.*

The

The ſubject of this letter is that of inoculation for the ſmall-pox, which, this gentleman ſays, goes on ſucceſsfully at *Geneva*, and other places. At *Geneva*, out of ſeventy that were inoculated, there was not, when this gentleman wrote, one in danger.

Art. 101. *Extract of a letter from* Conſtantinople, *of the 16th of* September, 1754, *from* Murdock Mackenzie, *M. D. concerning the late Earthquake there.*

It contains a ſimple narrative of the effects of an earthquake that happened in the city whence, and near the time when, the letter bears date.

Art. 102. *Extract of a letter from* Camillo Paderni, *to* Thomas Holles, *Eſq; relating to the diſcoveries at* Herculaneum.

This letter, with that inſerted in the 85th article in this volume (ſee page 423.) contain a circumſtantial account of the diſcoveries lately made in that ſubterraneous city, ſuppoſed to be *Herculaneum*. We ſay *ſuppoſed*, becauſe Signor *Paderni*, in the firſt of theſe letters, declares, that, in his opinion, the place where they have dug, for ſome time paſt, and actually do now dig, is not *Herculaneum*, but a different place from it, tho' almoſt contiguous to it. But, be that as it will, the buſts, ſtatues, manuſcripts, &c. found among the ruins, abundantly ſhew the opulence of thoſe who were its inhabitants.

'The place where they are digging at preſent is under *Il* 'Boſco di Sant' Agoſtino, but a little diſtance from the royal 'palace at *Partici*. Its depth is one hundred and twenty-five 'Neapolitan palms *.—All the buildings diſcovered in this ſcite 'are noble: many of the pavements are of moſaic, variouſly 'and finely made; others are of different coloured marbles, 'diſpoſed with a beautiful ſymmetry; and moſt of them are 'already taken up. In one of theſe buildings there has been 'found an entire library, compoſed of volumes of the *Egyptian* papyrus, of which there have been taken out about 'two hundred and fifty; and the place is not yet cleared or 'emptied, it having been deemed neceſſary to erect props firſt, 'to keep the earth which lies above it, from falling in upon 'it. Theſe volumes of papyrus conſiſt of *Latin* and *Greek* 'manuſcripts; but from their brittleneſs, occaſioned by the 'fire and time, it is not poſſible to unrol them, they being 'now decayed and rotten.'

In the ſecond letter he ſays, they had diſcovered another library, adorned with preſſes, inlaid with different ſorts of

* A *Neapolitan* palm is ſaid to be eleven inches three quarters *Engliſh*.

wood, diſpoſed in rows; at the top of which were cornices, as in our own times. 'I was buried,' adds Signor *Paderni*, 'in this ſpot more than twelve days, to carry off the volumes found there: many of which were ſo periſhed, that it was impoſſible to remove them. Thoſe which I took away, amounted to the number of three hundred thirty-ſeven, all of them at preſent incapable of being opened: theſe are all written in *Greek* characters. While I was buſy in this work, I obſerved a large bundle, which, from the ſize, I imagined muſt contain more than a ſingle volume. I tried with the utmoſt care to get it out, but could not, from the damp and weight of it. However, I perceived, that it conſiſted of eighteen volumes, each of which was in length a palm and three *Neapolitan* inches, being the longeſt hitherto diſcovered. They were wrapped about with the bark of a tree, and covered at each end with a piece of wood: all theſe were written in *Latin*, as appears by a few words which broke off from them. I was in hopes to have got ſomething out of them, but they were in a worſe condition than the *Greek*. From the latter the public will ſee ſome entire columns, having myſelf had the good fortune to extract two, and many other fine fragments.'

They have alſo found ſeveral ſtatues and buſts of excellent workmanſhip, beſides ſeveral other very curious pieces of antiquity. See S. *Paderni*'s former letter, *Rev.* vol. XI. p. 213.

Art. 103. *Extract of a Letter from Sir* James Gray, *Bart. his Majeſty's Envoy to the King of* Naples, *to the Right Hon. Sir* Thomas Robinſon, *relating to the ſame diſcoveries at* Herculaneum.

Art. 104. *An Account of ſome Trials to keep Water and Fiſh ſweet, with lime-water. By* Stephen Hales, *D. D. F. R. S.*

Art. 105. *Medical and Chymical Obſervations upon Antimony. By* John Huxham, *M. D. F. R. S.*

This is a very curious article; but it being now printing ſingly, with additions by the author, we ſhall defer our account of it till the new edition appears.

Art. 106. *An Account of Mr.* Samuel Tull's *Method of caſtrating Fiſh. Communicated by* W. Watſon, *F. R. S.*

We inſerted enough, on ſuch a ſubject as this, in the ninth volume of the *Review*, p. 376.——

—Where will our barbarous refinements in luxury end!

Art. 107. *An Attempt to point out, in a conciſe Manner, the Advantages which will accrue from a periodic Review of the*

Variation of the Magnetic Needle, throughout the known World; addreſſed to the Royal Society, by William Mountaine *and* James Dodſon, *Fellows of the ſaid Society, and requeſting their Contribution thereto, by communicating ſuch Obſervations concerning it, as they have lately made, or can procure from their Correſpondents in foreign Parts.*

Every perſon concerned in the practice of navigation muſt be fully appriſed of the great uſe of Dr. *Halley*'s ſea-chart, on which the lines of variation are delineated; but as experience has ſhewn that the variation is in a perpetual ſtate of fluctuation, at leaſt in the greateſt part of the world, it is therefore neceſſary that the lines of variation be often corrected. Dr. *Halley* publiſhed this chart about the year 1700; and about the year 1744, the gentlemen mentioned in the title of this paper, found, on a careful examination, that the variation lines conſtructed by Dr. *Halley* were become entirely uſeleſs; and that in order to render this chart uſeful to the mariner, it was neceſſary to conſtruct a new ſyſtem of theſe lines, or ſomething analogous to them, every ten or twelve years at leaſt. Accordingly about the year 1744, they re-publiſhed Dr. *Halley*'s chart, with new variation lines; and now propoſe to make a new conſtruction, thoſe of 1744 being become erroneous by time.

Various have been the attempts to account for the variation of the magnetic needle; and to diſcover a method of calculating the quantity of the variation at any given place and time. How far any have been ſucceſsful, or whether any hypotheſis, among the many propoſed, be ſufficient to account for this phœnomenon, and point out a method of calculating the variation, will now be determined by experience, that rigid teſt of truth. The publick was lately favoured with a table of the quantity of variation at ſeveral places, computed, after many years intenſe application, by the learned and indefatigable *Zachariah Williams**, who was perſuaded he had diſcovered a method of calculating the quantity of variation at any given place and time; how far his calculations are to be depended upon, will ſoon appear; but as that author is now no more, it is to be feared the public will be deprived of the benefit of his diſcoveries, ſhould experience decide in favour of his calculations.

* See an account of Mr. *William*'s pamphlet in our *Review*, vol. XII. page 147.

ART. LI. *Ode ſur la Mort. Par l'auguſt Auteur des Memoires de* Brandenbourg. 4*to.* 6*d.* Wilſon *and* Durham.
*Ode on Death. By the auguſt Author * of Memoirs of the Houſe of* Brandenburgh.

WHATEVER pre-eminence may be inſiſted on, in favour of epic or tragic poetry, certain it is, that the true ſublime belongs more eſpecially to the ode. In the two former kinds we do not ſo much expect the manner and ſentiments of the author himſelf, as thoſe of the perſonages he has thought proper to introduce; for they are generally an imitation of real life: but the ode is always ſuppoſed to be the produce of an enthuſiaſtic imagination. In this the poet is at full liberty to give a looſe to his ideas: his words are always believed to proceed from his own lips; and his bold images require no other propriety than the poſſibility of their exiſtence in a ſenſible, tho' raptured, mind. For this reaſon it is, that a ſcrupulous grammatical accuracy is leſs rigidly to be inſiſted on; as a figurative ſyntax, and even licentious diction, may ſometimes correſpond more happily with the animated imagery and bold tranſitions of a luxuriant conception: and thus, by diſdaining vulgar bounds, may, as Mr. *Pope* obſerves, 'ſnatch 'a grace beyond the reach of art.' As to the proper ſubject of the ode, the antient critics, taking their rules from *Pindar*, choſe to confine it to the praiſe of gods and heroes: and tho' ſolemn or elevated ſubjects are ſtill the beſt adapted to fill, and to exerciſe, the lyric muſe, yet *Horace* has ſhewn us, this ſpecies of poetry is applicable to a variety of ſubjects. The Manner ſeems to be its moſt eſſential characteriſtic, which of neceſſity muſt be extremely bold and ſublime, or poetically excurſive, where the ſubject cannot juſtly admit of ſublimity. All kinds of poetry, like painting, have their proper point of view, where if we do not ſtand, when we take the liberty to give our opinion, it is ten to one but we ſhall miſtake beauties for faults, and condemn the artiſt for that which deſerves our praiſe.

This ode on death, whether it flowed from the pen of a king or a peaſant, is undoubtedly the fruit of a lively imagination. It conſiſts of ſeven ſtanzas; the four firſt of which are regularly compoſed of twenty lines each. The three remaining ones are ſomething ſhorter, and confined to no certain regulation, with reſpect to the meaſure of the verſe, or

* It is now beyond all doubt, that theſe Memoirs were wrote by the king of *Pruſſia*.

extent of the ſtanza. But that our readers may be able to form a competent idea of our auguſt author's manner, we ſhall tranſcribe ſome few paſſages, which ſeem to us the moſt ſtriking. Thus the poet begins.

Ciel! il eſt donc vrai? Peu d'années,
Peut-etre peu de jours, peut-etre peu d'inſtants,
Ameneront ce point marqué des deſtinées
Qui pour moi finera le tems.
Soleil! que tant des fois mes yeux ont vu renaître
Tu vas donc pour jamais à leur vuë diſparoitre.

The judicious reader will ſee, by this beginning, that the poet breaks properly into the midſt of his ſubject: that his ideas are ſublime, yet natural; and that he has very happily imitated his great maſter *Horace*. After having purſued the ſame chain of thought in great variety of images, ſpeaking of his ſoul, he thus exclaims:

Dans le ſein de la mort! lui dont l' intelligence
Embraſſe l' univers, ſonde ſa propre eſſence,
Lui qui connoit le Dieu vivant?
Non, non, qui te connoit ſans fin te doit connoître.

We ſhall excuſe ourſelves from informing our readers of the manner in which our poet has conducted his poem, by ſubjoining a tranſlation of the whole, with which we have been favoured by an ingenious gentleman of our acquaintance; and ſhall only add the laſt ſtanza, which may not be diſagreeable to ſuch of our readers as are acquainted with the *French* language.

Ce changement perpetuel,
Voltaire, ou notre eſprit ſe plie,
Sa facile inconſtance, et ſa ſuperficie,
Ce paſſage ſurnaturel
De ſa ſombre melancolie
Au plaiſir le plus vif et le plus ſenſuel,
Du ſonge impoſteur de la vie
Et l' unique bonheur reel.

ODE on DEATH.

WHAT do I hear? ſad truth! a few ſhort years,
Or days, or moments, (can it be?)
May bring the point mark'd in the rolling ſpheres,
That ends all time to me.
Thou ſun, whoſe orient charms I oft explore,
And wilt thou ſet, to riſe for me no more?
Earth, now I feel thy weight—the ſkies,
The univerſe itſelf, fly from my ſight,
And now, a victim down the ſtream of night,
I'm driven to the ſacrifice.
Whilſt living, I'm encompaſs'd round with death,
Walk by his ſide, in his cold arms I lie;
And with my food, empoiſon'd by his breath,
I daily gorge mortality.
Ev'n jarring elements conſpire
To quench this feeble vital fire:
Art brings her aid (too oft the art to kill)
And to expel one evil (fatal ſkill!)
Admits a greater, more tyrannic ill.

This idol proud, to whom my ſoul divine,
Submiſſive bows, ere long ſhall be
Reduc'd to duſt, and moulder in a ſhrine:
O mournful deſtiny!
The livid food of worms? dire, painful thought!
To bear th' idea yet my ſoul's untaught.
Ah! whence thy pride, O pamper'd clay?
Reflecting what to morrow's ſun may bring,
How can'ſt thou, fooliſh, mortal, tranſient thing,
Thus ſooth the phantom of to-day?
What, of this vital animating breath,
That acts, that thinks, ſhall be the future lot?
Say, ſhall th' illuſtrious victim fall by death?
This ſoul, that in a ſingle thought,
Purſues all nature through the ſky,
And knows the living God on high?
The living God?—It cannot, will not, be.
My dying ſoul revives at thought of thee:
Who knows thee once, knows to eternity.

The

The cloud diſpell'd, ſee brighter proſpects riſe!
Lo! dawning hope and bliſs divine.
What ſtreams of pleaſure meet my raviſh'd eyes!
And ſhall that joy be mine?
The juſt alone will taſte the promis'd bliſs,
But impious ſouls ſhall head-long ſeek th' abyſs.
There languiſh out eternity to come
Where Heav'n's relentleſs vengeance reigns:
Or this, or that's my final doom.
A moment ſeals my fate; perchance the next.
A thouſand objects hold me faſt---perplext,
I rend my ſoul, entirely caught,
And, like a tree, torn from its place of birth,
Am tortur'd from this mother-earth---
Grandeur's vain phantoms view'd with jealous eye,
Ye chain my ſoul that glad would upward fly,
And cauſe a thouſand deaths before I die.

What do I ſee? aſtoniſhment! ſurprize!
Sure Death no more can ſlay, devour:
No aim, nor effort, wile, nor enterprize
That ſeems to own his power.
'Tis error whiſpers,---Man ſhall never die---
Mankind attentive gorge the fatal lie:
They hoard, acquire, accumulate,
Purſue renown amid the field of death.
The age-worn dotard plodding yields his breath;
At laſt, to unexpected fate.
Go plow the ſea, diſdain the raging ſkies,
Nor dread nor rocks, nor red-hot lightning hurl'd
Licentious mortals go: ſhip-wreck deſpiſe,
And ſhare the plunder of another world.
Dare all things, till your idol ye have caught:
By your example I'll be taught.
Ah! are ye dead? who would have thought,
To ſee ye pant for gold, project, implore,
That time would come when ye ſhould be no more!

Thou haughty conqu'ror, who, with fire and ſword,
Haſt, waſting, mark'd thy bloody way:
The world, no doubt, ſhall ſtill obey thy word:
A hundred ſcepters thou ſhalt ſway.

Ambitious duſt! eſcap'd from nature's void,
What yields ambition, when thy hopes are cloy'd?
To conquer, triumph, and to die.
Ah! were ſo many nations overcome
To deck, with mutilated crowns, the tomb
Where putrid bones ſhould lie?
Behold this ſtage of life! the great, the wiſe,
By ſportive fortune, round the ſcene are led;
Then mark their exit! my aſtoniſh'd eyes
Scarce know the living from the dead.
No more the ſweets of *Flora* bring,
Which *Flora* wafts on *Zephyr*'s wing;
Crown me with myrtles in a cypreſs ſhade.

Ah! in the very inſtant of my woe,
Ev'n whilſt on truth I gaze,
Relapſing ſenſes will ye go
Back to the winding maze?
What new attraction? Was it all a dream?
Is, then, the great, immortal ſoul ſupreme?
That ſoul, which, if an inſect's web but draw
To pleaſure's altar, will obey its law.
See reaſon ſailing down the frantic ſtream!
This peopled world is but the ſtage
Of folly: fools of ev'ry age
Miſplay their part.
Like fiſh eſcap'd the net, away we dart,
Wind with the ſtream, by danger ſtill untaught,
And, in the very net we ſhunn'd, are caught.

O *Voltaire!* this perpetual change,
What reaſon comprehends?
Inconſtant ſcene, tranſition ſtrange!
The hour begun in woe, in rapture ends.
Within our breaſts, 'tis this ſucceſſive reign
Of pleaſure, with alternate pain.
That, to the coffin from our birth,
Still conſtitutes our happineſs on earth.

ART.

ART. LII. *The Hiſtory of* Margaret *of* Anjou, *Queen of* England. *Tranſlated from the* French *of the Abbé* Prevoſt *. 12mo. 2 vol. 6s. Payne.

THE heroine of this hiſtory makes ſo conſiderable a figure in the annals of *England*, that every attempt to reconcile the varying writers concerning her memorable life, muſt naturally excite the curioſity of an *Engliſh* reader. Theſe volumes, however, will not afford him any great ſatisfaction in his reſearches after *truth*; their merit lies another way.

The author has a preface of nineteen pages, in which he makes a few general obſervations on the biographical art, and concludes with ſome hiſtorical remarks, merely relating to the life of this queen. '*Rapin*,' ſays our author, 'with a little 'more reading, would not have detained the Queen in *France* 'after ſhe was actually come over to *England* with the Earl of '*Warwick:* he would not have fixed the firſt interview be'tween *Edward* and *Elizabeth Grey*, at *Grafton-caſtle:* he 'would not have placed the marriage of the Duke and Dut'cheſs of *Clarence*, almoſt a year after its celebration: he 'would not have fixed the Duke of *Buckingham's*, and the 'Biſhop of *Ely's* plot, at the time when that prelate was a 'priſoner in *Brecknock-caſtle.*'

We ſhall not trouble our readers with any enquiry into the truth or falſhood of this accuſation; but we think the Abbé ought not to have impeached the credit of ſo valuable an hiſtorian, without proving his aſſertions. However, as theſe criticiſms relate only to a few dates, they cannot greatly affect the character of M. *Rapin*, in the article of veracity.

The work is divided into four books. In the beginning of the firſt, our author acquaints us with an event which, ſays he, from its remoteneſs, has eſcaped moſt of our hiſtorians. The ſtory is this: A certain *Frenchman*, named *Champchevrier*, who had been Sir *John Faſtolf's* priſoner ſince the battle of *Herrings*, found means to eſcape to *France*. *Faſtolf*, enraged at the *Frenchman's* perfidy, complained to the Duke of *Gloceſter*, then regent, and prevailed on him to inſiſt, that the King of *France* ſhould deliver him up. *Charles* accordingly ordered him to be ſeized, and brought into his preſence. *Champchevrier* appeared before his majeſty, and preſented him with a paſſport ſigned by the King of *England*. 'This *French-*

* The original *French* was publiſhed ſeveral years ago, but did not appear in *Engliſh* till the preſent year.

'*man*,' says our author, 'had the happiness to gain *Henry*'s 'confidence while he was prisoner in *England*; and this prince 'had employed him in a negociation of a very delicate nature, 'at the court of *René* of *Anjou*, King of *Sicily*, who usually 'resided at *Nancy*. Notwithstanding the engagement the 'Duke of *Gloucester* had been entering into for more than three 'years past, with the count of *Armagnac*, *Henry*, subdued by 'the charms of the Princess *Margaret*, *René*'s daughter, gave 'up all the advantages he might have reaped from an alliance 'with the Count, to seek that of the house of *Anjou*. But as 'it was necessary not only to conceal this affair from the Duke 'of *Gloucester*, who had an interest in supporting his own wife, 'but to keep some measures with the people of *England*, who, 'without doubt, would see with regret the loss of the earl-'dom of *Armagnac*, *Henry* did not think proper to make his 'design public, before he was sure of its accomplishment. 'Champchevrier seemed qualified for this enterprize, in which 'he engaged upon the expectation of extraordinary reward; 'and to amuse and deceive the Duke of *Gloucester*, *Henry* made 'him consent to bear, for some time, the blame of having 'forfeited his word to *Fastolf*, by persuading him that he 'would be able to repair his honour, as soon as it was proper 'for him to make known to whose interest he had, in ap-'pearance, sacrificed it. All the King of *England*'s com-'plaints therefore, were only a pretence to delude his mini-'sters and subjects.'

We are obliged to this author for acquainting us with the surprising adventures of the Lady *Nevill*; who, tho' her very name has escaped our best historians, acts a very considerable part in the sequel of this history. Her whole life, whether in any degree real, or entirely fictitious, is one continued scene of gallantry, and wants no circumstance that might either surprize or entertain the reader.

Those who are acquainted with the *English* history, will recollect, that after the defeat and death of the Duke of *York*, at *Stanley-castle*, the victorious queen marched towards the south, and pillaged the town of St. *Albans*; where, our author informs us, she found *Elizabeth Grey*, with whom the Earl of *Warwick* happened to be violently in love. It is also known, that the Earl was soon after surprised by her troops, and that he himself escaped with difficulty, leaving the King upon the field; who soon repaired to his beloved *Margaret*. Our author informs us, that the Lady *Nevill*, who was the Earl of *Warwick*'s sister, was along with his Majesty when he was taken. Now *Margaret*, seeing herself in possession of both

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the Earl's ſiſter and miſtreſs, conceived a deſign of uſing them as inſtruments of a reconciliation with her enemy. Accordingly ſhe ordered them to write to propoſe a meeting with the Earl at his own ſeat; and, that he might be under no apprehenſions of treachery, they had orders to tell him, that they ſhould be guarded by fifty men, and that he might bring the ſame number. The Earl came at the time appointed: the ladies were already arrived. After having rejected the Queen's offers, he propoſed to aſſiſt them in their eſcape; but how was he ſurprized, when he ſaw the bloody Lord *Clifford*, with two other aſſaſſins, burſt into the room with intent to murder him!* He defended himſelf with great reſolution; whilſt his guards without were too cloſely engaged to aſſiſt him: 'Thoſe of 'the ladies,' ſays our author, 'had orders to attack the other, 'on the leaſt diſturbance, with all the advantage that a regular formed deſign gives men over thoſe who are unprovided. 'But *Elizabeth Grey*, whoſe mind was formed for the great 'adventures that elevated her to the throne, felt herſelf animated with ſuch courage, that ſhe ſeized *Clifford* with a vigour that held him in a manner unmoveable. The Lady '*Neuill* giving ſome embarraſſment to the two others, the Earl 'flew one with his ſword, and happily diſengaging himſelf 'from the ſecond, in order to get out of the door, his preſence was to his men like the ſign of victory; and he, in 'conjunction with them, cut in pieces thoſe who ſtill dared 'to ſuſtain his blows and reproaches. In ſhort, having killed 'all, even to the laſt man, he rejoined the ladies with as much 'tranquillity as if their converſation had not been interrupted.'

Theſe few quotations will be ſufficient to give an idea, both of the author's judgment, and the tranſlator's ſtile: concerning which, we leave the reader to his own concluſions; however, we may venture to recommend this hiſtory to thoſe who read chiefly for amuſement. As to the principal facts, they nearly correſpond with the accounts of former hiſtorians; and for the leſs material ones, tho' they may frequently appear dubious, yet they neither want poſſibility, nor (for the moſt part) the authority of ſome of our own writers. On the whole, this life of *Margaret of Anjou* is much more inſtructive, and not leſs entertaining, than moſt of thoſe works which are merely the product of imagination.

* They got admiſſion into the caſtle by putting on women's apparel.

ART.

ART. LIII. *The Credibility the of Goſpel Hiſtory. Part* II. *Or the principal facts of the New Teſtament confirmed by paſſages of antient authors, who were contemporary with our Saviour or his apoſtles, or lived near their time. Vol.* XII. By Nathaniel Lardner, *D. D.* 8vo. 5s. bound. Waugh.

THE deſign of this work, which has been carried on through ſeveral volumes, in a manner that does ſo much honour to the learned, judicious, and worthy author, and no ſmall ſervice, we hope, to the cauſe of Chriſtianity, is ſo well known, that we need only lay before our readers a ſhort view of what is contained in the volume now under our conſideration.

The Doctor tells us in his preface, that ſome judicious readers have long ago intimated to him the neceſſity of a recapitulation, in order to ſhew the evidence ariſing from the teſtimonies that have been adduced; this volume therefore he has allotted to that purpoſe, and introduces it with a ſhort review of the whole work; after which he recapitulates the eleven volumes of the firſt book of the ſecond part, inſerting occaſionally ſome new obſervations. At the end of the recapitulation, the argument is ſummed up, and there are additional obſervations upon the ſpurious and apocryphal books, which were compoſed in the early days of Chriſtianity.

The firſt obſervation our learned author makes on thoſe books is, that they were not much uſed by the primitive Chriſtians. There are no quotations, he ſays, of any of them in the apoſtolical fathers, by whom he means *Barnabas*, *Clement* of *Rome*, *Hermas*, *Ignatius*, and *Polycarp*, whoſe writings reach from about the year of our Lord 70, to 108. *Irenæus* and *Tertullian* mention ſome of them, but never quote them. *Clement* of *Alexandria* and *Origen* both mention and quote ſeveral ſuch books, but never as of authority, and ſometimes with expreſs marks of diſlike. *Euſebius* mentions them, but never quotes them in any of his works; and when he mentions them, it is not by way of approbation, but only to ſhew that they were of little or no value, and that they never were received by the ſounder part of Chriſtians.

The ſecond obſervation is, that theſe books do not overthrow the evangelical hiſtory, but confirm it. They are written in the names of ſuch as, our authentic ſcriptures ſay, were apoſtles, or companions of apoſtles; they all ſuppoſe the dignity of our Lord's perſon, and a power of working miracles, together with a high degree of authority conveyed by him to

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his apoſtles. Thoſe therefore, as the Doctor juſtly obſerves, who out of a regard to theſe books, or the great number of them, attempt to ſet aſide, or diminiſh, the authority of the books of the New Teſtament, now commonly received, are not countenanced by thoſe who in antient times made the moſt uſe of them, and ſhewed them the greateſt reſpect, but go beyond the intention even of the authors themſelves.

The third obſervation is, that few or none of theſe books were compoſed before the beginning of the ſecond century. The Doctor excepts the Goſpel according to the *Hebrews*, which undoubtedly appeared in the firſt century, and was, he ſeems to think, a *Hebrew* tranſlation of St. *Matthew*'s *Greek* original, with ſome additions of no bad tendency.

He obſerves further, that the publication of theſe apocryphal books was very much owing to the fame of *Chriſt* and his apoſtles. 'The many *narrations*,' ſays he, 'or ſhort hiſtories, referred to by St. *Luke*, in the introduction to his goſpel, were owing, probably, to an honeſt zeal for *Chriſt* and his honour. And the compoſers ſuppoſed, that their hiſtories would be acceptable to many, who had heard of *Jeſus*, and believed in him. But being defective, they were ſoon laid aſide. And the goſpels of the four evangeliſts, when publiſhed, were univerſally received by the faithful as the authentic hiſtories of *Jeſus Chriſt*.

'The apocryphal goſpels and acts, publiſhed afterwards, were alſo owing to the fame of *Chriſt* and his apoſtles, and the great ſucceſs of their miniſtry. By the end of the firſt, or the beginning of the ſecond century, there were in the church many learned men, converts from the ſeveral ſects of philoſophy, eſpecially in the eaſtern part of the empire. Theſe read the ſcripture of the New Teſtament, but they did not rightly interpret them; bringing with them their philoſophical principles, and having been uſed to ſchemes of philoſophy, they formed to themſelves a ſcheme of religion, different from that commonly received among Chriſtians. Theſe peculiar opinions they endeavoured to ſupport by philoſophical reaſonings. And, in order to recommend them, they alſo laid hold of ſuch traditions concerning *Chriſt* and his apoſtles, tho' groundleſs, as were at all favourable to them. Theſe, with fictitious diſcourſes and hiſtories, of their own invention, they, or ſome of their admirers, inſerted into a volume: which they publiſhed with the title of the goſpel, acts, or travels, of ſome apoſtle. To this it is owing, that in ſo many of this ſort of books may be obſerved the doctrine of two principles, the evil nature of matter,

'a wrong notion concerning the perſon of *Chriſt*, as man in 'appearance only, a diſadvantageous opinion of marriage, and 'the like.'

The laſt obſervation the Doctor makes is, that the caſe of *Chriſt*'s apoſtles is not ſingular, ſince many perſons of diſtinguiſhed characters have had diſcourſes made for them, which themſelves knew nothing of; and actions imputed to them, which they never performed.

The remainder of this volume conſiſts of liſts of various readings, and texts explained in the ſeveral volumes of the work; an alphabetical catalogue of authors, whoſe hiſtory has been written, and from whom extracts have been made; with a long alphabetical table of principal matters.

In the preface to the eleventh volume, it was ſaid, that the twelfth would contain obſervations on the canon of the New Teſtament; but as there was no room for them, the Doctor intends a ſupplement to this firſt book of the ſecond part, in which, beſides general obſervations on the canon, there is to be a hiſtory of the eight writers of the New Teſtament, with the evidences of the genuineneſs of their ſeveral books, or epiſtles, and an account of the time when they were written, as near as they can be adjuſted: this ſupplement, we are told, is in ſuch forwardneſs, that it may be ſent to the preſs in a ſhort time.

ART. LIV. *Twenty Sermons. By* Chriſtopher Huſſey, *D. D. rector of* All-hallows the Great, *in* Thames-ſtreet, London, *and chaplain to his Grace the Duke of* Dorſet. 8vo. 5s. Ward.*

THE ſubjects of which Dr. *Huſſey* treats in this volume, are uſeful and important: the manner in which he treats them is candid and ſenſible: we ſhall lay before our readers a ſhort view of each of his diſcourſes, according to the order in which they preſent themſelves.

In the firſt he ſhews, that tho' we can never *find out the Almighty to perfection*, yet by a right uſe of our reaſon and underſtanding, with the help of that revelation which God has been pleaſed to vouchſafe us, we may form ſuch notions of him, and his attributes, as are ſuitable to our finite nature and imperfect ſtate in this world, and as are highly conducive to the promoting of our religious practice and deportment here, and our everlaſting happineſs hereafter. In order to our

* For our account of a former volume of ſermons by this gentleman, ſee *Review* for *January* 1754.

form-

forming proper notions of Almighty God, he lays down the following rules as neceſſary to be obſerved;—to aſcribe to him all poſſible excellence and perfection, in every kind, and in every degree; to remove all evil and imperfection from him, both natural and moral; to diſtinguiſh between his natural and moral perfections; to conſider them in conjunction and agreement with each other, ſo that no one of them may be inconſiſtent, and claſh with any other; to admit nothing as a perfection in the divine nature, which is manifeſtly repugnant and contradictory to the clear light of nature, and the plain principles of reaſon; and to entertain no opinion of the Supreme Being that is inconſiſtent with the duties of natural religion, or deſtructive of a good life.

In the ſecond ſermon he endeavours to prove the exiſtence and perfections of God from the works of this viſible creation, and particularly from the conſideration of man, as a free, intelligent, and rational being. In the third he ſhews, firſt, that we continually depend upon God, as our creator, preſerver, and governor; and, ſecondly, that we immediately derive from him all the power and ability we have, to perform the ſeveral natural operations and functions of our lives. What he ſays on the ſecond head of this diſcourſe does not ſeem at all ſatisfactory: the truth of the propoſition he endeavours to prove, both from reaſon and ſcripture; and firſt from reaſon, in the following manner.

'The true apprehenſion and idea of God Almighty,' ſays he, 'infers the divine concourſe and co-operation with all his 'creatures, in every action and function of their lives, accord-'ing to the ſeveral natures and properties of them. For the 'true notion we ought to conceive of God Almighty, is an 'omnipreſent ſpirit, omniſcient, and omnipotent.—Now the 'idea of a ſpirit is, not only of an incorporeal ſubſtance, but 'it implies life and action in it. And an idea of an omnipre-'ſent Spirit, is of a Being every where preſent, and which lives 'and acts where-ever he is preſent; and the omniſcience of 'the ſame Being ſuppoſes, that he knows all things; and his 'omnipotence ſignifies that he can do all things. All which 'put together, and truely conſidered, it follows, that God 'Almighty knows how to do every thing, and can do every 'thing he pleaſes, and that he is preſent every where, and 'acts every where in ſuch a manner, and in ſuch a meaſure, 'as is conſiſtent with his own nature, and the nature and 'powers and faculties he hath given to his creatures.'

This is all that the Doctor adduces from reaſon in ſupport of his propoſition, the truth of which he endeavours likewiſe

to eſtabliſh from ſome paſſages of ſcripture, and then concludes with a few ſhort practical inferences. The ſubject of his fourth diſcourſe is the ſovereignty of God, by which we are to underſtand, he tells us, the juſt right and title God has to the univerſal nature of all things, which being created by him, and his ſole workmanſhip, he has a full and abſolute power and authority over them, and the only true propriety in them; ſo that there is no ſuperior power to which he is accountable for any of his proceedings with his creatures, but rules and governs them juſt as he will, and diſpoſes of them as ſeems beſt. In regard to the grounds and foundation of the divine ſovereignty, we are told, that God's right and title to his creatures, and to all that they have, ariſes from the benefits conferred upon them, either by creation, preſervation, or providence; and that his right and propriety upon theſe accounts, in all that we poſſeſs or enjoy, is the beſt and moſt certain we can conceive.

After conſidering the grounds of the divine ſovereignty, as it is founded upon the goodneſs of God towards his creatures, the Doctor goes on to obſerve, that there are two other qualifications neceſſary to a ſovereign Being, which are only in God; namely, almighty power, and infinite wiſdom. He obſerves ſtill farther, that if we examine things to the bottom, we ſhall find the true baſis of the divine ſovereignty to be founded in the eternal reaſon and nature of things. 'For,' ſays he, 'becauſe it is juſt and reaſonable, and according to 'the immutable reſpect and relation which things bear to one 'another, that the great creator, preſerver, and governor of 'the world ſhould have all right and title to all creatures and 'things in it; hence we derive the ſovereign majeſty of God: 'this is the true ſource and ſpring of all authority and domi'nion, and this is the eternal and immoveable foundation of 'God's ſovereignty.

'The ſovereignty of God muſt be conceived to be guided 'and directed by the nature and reaſon of perſons and things, 'or of their ideas, which is the great rule of action to all ra'tional beings in general, and to God himſelf, the firſt and 'ſupreme.

'And this rule depends not upon the will, or power, or 'ſovereignty of God, but is eternal and immutable; and be'cauſe it was for ever true, juſt, and right in itſelf; there'fore is it a law to God indiſpenſible, moſt natural, and eſſen'tial to him.

'Here lies the foundation of all truth and certainty, of all 'virtue and goodneſs, of all juſtice and righteouſneſs, and 'equity;

'equity; without which virtues power degenerates into op-
'preſſion and tyranny; wiſdom into craft and ſubtlety. And
'here I fix the true baſis of the divine ſovereignty.'

In the fifth and ſixth diſcourſes he proves the providence of God in general, and conſiders it with reſpect to human affairs in particular. He obſerves, that the ſame arguments which prove the being of God, and that he made the world, prove likewiſe, that he governs it: ſince if it be abſurd and impoſſible, that the regular frame of the world, and ſuch a multitude of creatures in it, of different kinds and natures, ſhould all ſpring up into Being out of nothing, form themſelves by chance into ſuch beautiful order, and move and act with ſuch conſtancy and regularity, without the power and wiſdom of ſome intelligent being, it is equally abſurd, that they ſhould all continue in their ſeveral beings and motions, if they are governed by chance, and ſubject to no ſuperior intelligent power, which preſerves them in their natures and operations. He obſerves further, that it is incredible that God ſhould exert his power, and wiſdom, and goodneſs in ſo magnificent and beautiful a fabric as the world is, and afterwards take no farther care of his own work, but ſit unconcerned and regardleſs of what paſſes here below. In regard to the divine government of free agents, we are told, that God governs mankind not only by empowering them to act according to their nature, but ſometimes by influencing their affections and paſſions, their counſels and deſigns, and always by ordering and directing the event and effect of all their actions.

In the ſeventh diſcourſe the Doctor ſhews, that God has appointed to every thing its due time and ſeaſon; that he has made every thing beautiful in its time; and that it is a duty incumbent on mankind to obſerve and conſider, ſtudy and meditate, upon the beauty, goodneſs, and excellency of God's works, both of creation and providence. In the eighth he takes occaſion, from theſe words, *Wo unto them that call evil good, and good evil, &c.* to conſider, 1ſt. the diſtinct nature and properties of things; their ſeveral relations and proportions, when they are compared together; and the neceſſary difference of truth and falſhood, good and evil, virtue and vice: and, 2dly. to ſhew the importance and great conſequence of obſerving the nature and reaſon of things, and of conforming our lives and converſations to them, as they are the only rule and meaſure of all truth, virtue, and goodneſs, and the foundation of all religion.

In the ninth ſermon he diſcourſes from theſe words—*That the righteouſneſs of the law might be fulfilled in us*, and ſhews, firſt,

firſt, that by the righteouſneſs of the law is meant, obedience to the divine will, which is always directed by the divine wiſdom, and governed by the nature and reaſon of things. He endeavours to ſhew likewiſe, that in order to fulfil the righteouſneſs of the law, a full, perfect, and unſinning obedience is required, which part of the law *Chriſt* fulfilled for us; and that ſincerity of obedience, and true faith in *Chriſt*, are the conditions required of us in the goſpel, which God is pleaſed to accept inſtead of perfect righteouſneſs.

In the tenth ſermon, the Doctor ſtates the nature of the divine love; proves the truth of this propoſition, *God is love*; and confirms and illuſtrates this important truth, by ſome eminent inſtances of the divine love: in the eleventh he continues the ſame ſubject, and treats of the divine love in our redemption; in the twelfth, he conſiders the univerſality of *Chriſt*'s redemption, and endeavours to anſwer the objections that have been urged againſt the univerſality of this doctrine, that *God will have all men to be ſaved, and to come to the knowlege of the truth.*

In the thirteenth and fourteenth diſcourſes he enquires what happineſs in general is; what is the ſupreme happineſs; and wherein the true happineſs of man conſiſts. A due conſideration of human nature, he obſerves, is neceſſary, in order to diſcover wherein the true and proper happineſs of man conſiſts. Now as human nature plainly appears to be made up of two eſſential parts, an immaterial and a material ſubſtance, the perfection of it, we are told, muſt conſiſt in the perfection of both theſe ſubſtances. The principal perfection of the body is its uſe and ſubſerviency to the ſoul, its ability and fitneſs to excecute the dictates and commands of our ſuperior faculties; and whatever tends to enable and empower the body duly to perform theſe functions and offices, truly conduces to its perfection and happineſs; as, on the contrary, whatever diſables, diſturbs, or hinders it from executing theſe offices, renders it imperfect, and produces its miſery. The perfection of the ſoul conſiſts in the exaltation and ſatisfaction of all its natural deſires and inclinations; in the excellency of its ſeveral powers and faculties; and in a due cultivation, and improvement of thoſe faculties.

The ſubject of his fifteenth diſcourſe is the government of our thoughts and paſſions; in treating of which he lays down the following rules;—To propoſe to ourſelves an end and deſign of living, to which the whole courſe of our lives in general may be directed; To chooſe wiſely the proper means for

attaining

attaining this end, and ſteadily to purſue them; to avoid idleneſs, from whence generally ariſe all our wicked thoughts and ſinful paſſions; to be careful how we ſpend our leiſure hours, what company we keep, what the ſubjects are of our converſation, and what freedoms we take in our diſcourſe and behaviour; to maintain upon our minds a becoming awe, reverance, and fear of Almighty God, and to poſſeſs our ſouls with a full belief and perſuaſion of his immenſity and omnipreſence; and laſtly, to put up frequent and fervent prayers to God, that he would grant us that direction and aſſiſtance which is neceſſary to fortify our weak reſolutions, and render us ſuperior to every difficulty. He purſues the ſame ſubject in the ſixteenth ſermon; and what he offers upon it is comprehended in the ſix following propoſitions. 1. The firſt natural principle of action, the moſt obvious, and of univerſal influence, throughout the whole viſible creation, is an inclination and deſire in every animate creature to be in the moſt happy ſtate, which its nature is capable of, with a ſtrong propenſion in it to preſerve itſelf in that condition. 2. External objects naturally affect our ſenſes, and excite in us agreeable or diſagreeable ſenſations. 3. Though we are naturally affected and ſollicited by external ſenſible objects, we are not neceſſarily determined to action by them. 4. As we eſtimate and value ſenſible good by its agreeableneſs to our ſenſitive appetite, ſo we judge of rational good by its conformity to our rational faculty. 5. Rational good is to be preferred before ſenſible. 6. Our ſenſual appetites ought to be ſubject and ſubordinate to the dictates and precepts of our reaſon.

In the ſeventeenth ſermon he treats of love, or charity, in general, as a principle of action; and conſiders it with regard to its objects, *viz.* God, our neighbour, and ourſelves. In the eighteenth he explains the precept of doing to others what we would have done to ourſelves; ſhews the practicableneſs of performing this duty; and ſets forth the uſe and excellence of the precept.

In the nineteenth ſermon he diſcourſes from theſe words,—*Little children, let no man deceive you; he that doth righteouſneſs, is righteous*, &c. and conſiders, firſt, the various ſenſes in which righteouſneſs is taken in ſcripture; explains what it is to do righteouſneſs, and who are righteous; and concludes with ſome practical obſervations.

In his laſt diſcourſe, which is a very ſhort one, he inquires briefly into the origin of evil, and inſiſts that it aroſe from the abuſe of liberty; after which he points out our Saviour's intention in the work of redemption; viz. to deſtroy the

works of the devil, to put a period to his impious reign, and to erect a kingdom of everlasting truth, righteousness, piety, and virtue.

ART. LV. LUCIUS *and* CELADON: *or, a dialogue on the existence and immortality of the soul.* 8vo. 1s. 6d. *Cooper.*

THE author's principal view in this treatise is to defend and illustrate the immateriality and immortality of the soul, in a manner intelligible to common capacities. The immateriality of the soul he endeavours to evince from its being endued with a principle of thought and self-motion: in regard to the Deity's being able to superadd the faculty of thinking to matter, which has been asserted by some philosophers, he observes, that every object around us is sufficient to shew, that the Deity always acts in the simplest and plainest manner, never joining together, in one body, qualities directly opposite to each other; to a body of ice, for example, never uniting the qualities of fire. Now if we reflect on the properties of matter and thought, it is said, we shall find them full as contradictory: matter is inactive and sluggish; thought, on the contrary, is all life, all action; conveys itself in a moment to the utmost boundaries of the world, nay, into other worlds and systems; looks forward into futurity; recollects past transactions, and is the most volatile thing in nature: one, in a word, is active, and the other passive;—qualities directly opposite.

Another property inseparable from matter, our author observes, is divisibility, than which nothing can be more foreign to the essence of thinking; since if our thinking part be material, for every particle into which that matter can be subdivided, we must have a distinct separate thinking particle in us; the absurdity of which is self-evident. Besides, matter is ever variable and changing its form; the whole animal œconomy is entirely changed in a few years; every atom of which our bodies are formed, is carried off by perspiration, or some other natural cause, and its place supplied by other matter; consequently that part of our bodies on which the power of thought is impressed must be changed with the rest; which cannot be the case, since every one's experience may convince him, that the substance which thinks within him, whatever changes the body may undergo, always remains the same. To suppose, therefore, that the Deity endues matter with the power of think-

thinking, is ſtraining his omnipotence, we are told, to maintain an abſurdity.

Our author obſerves further on this head, that thoſe *reveries* in which we are ſometimes ſo buried, as to become quite inattentive to the impreſſions of our ſenſes, are a ſtrong indication of our having ſomewhat within us of a different nature from matter, and occaſionally independent on it. 'How 'often,' ſays he, 'are we ſo wrapt in thought, as to become 'blind to what is before us, nay, to the very object our ſight 'is fixed on? and how deaf to what is ſaid, though ſound at 'that time makes the uſual impulſe upon our auditory nerves? 'Is not this a certain token of our ſoul's having a power 'ſomewhat independent of the body, the uſe of which ſeems 'to be then quite laid aſide? How often do we ſee the ſoul 'urge on the body to actions beyond its ſtrength? How often 'does it brave corporeal pain, and ſhew itſelf ſuperior, even 'under the ſevereſt tortures, to any material influence? Nay, 'how common is it juſt before death to obſerve the mental 'faculties as ſtrong as ever, when the bodily organs are quite 'emaciated and uſeleſs; which makes ſtrongly for the ſoul's 'being a different ſubſtance from the body, and, at that 'juncture, partly freed from its connexion with it.'

The proofs of the immortality of the ſoul he reſts upon arguments of a moral nature, as being the moſt plain and convincing, and which, as he juſtly obſerves, muſt be equally valid, whether the ſoul is ſuppoſed to be material or immaterial. The arguments he adduces are thoſe derived from the unequal diſtribution of rewards and puniſhments in the preſent life; from the good man's hopes of future enjoyment, and the inward ſtings of conſcience and dread of puniſhment attending vice; and from the juſtice and goodneſs of the Supreme Being. Tho' he has not advanced many new things upon the ſubject, that appear to us of any conſiderable importance, and tho' he has often availed himſelf of what ſome of the beſt modern writers have ſaid upon it, (to whom, however, he always acknowleges his obligations) yet ſome of his arguments are prettily illuſtrated, and the whole piece is drawn up in a genteel, and pleaſing manner. The dialogue, indeed, as he himſelf confeſſes in his preface, is too catechetical, and *Celadon* of no further uſe than to raiſe objections for his friend *Lucius* to obviate.

ART. LVI. ΤΟΥ ΔΕΙΝΟΣ ΝΟΣΟΥΝΤΟΣ και περι των νοσων ΜΕΛΕΤΗΜΑΤΑ. 8vo. 1s. *Rivington.*

THESE meditations of an anonymous writer on, and in, his ſickneſs, are uttered in *Greek*, *Latin*, and *Engliſh*; whence to adapt a term to this miſcellany, though chiefly confined to one ſubject, we may call it *trilingual*. Each piece is diſtinct, and equally original; thoſe in any one language not being tranſlated from either of the others.

The author, in a pretty diffuſe and deſultory *Latin* preface, by perſonating the editor only, takes an opportunity of ſaying ſomething more recommendatory of the performance in general, than as its author, he could have done with decency. His preface is ſucceeded by a *Greek* dedication to *Dr. Richard Frewin*, of *Oxford*, whom he oppoſes to all other doctors (which may be conſidered as preferring him to any one) by his παντων αυταξιῳ αλλων αρχιατρῳ, in gratitude for his own recovery from a diſeaſe, in which the doctor attended him. Indeed this recovery is the more wonderful, as the preface had informed us, he was rendered nearly bloodleſs, and almoſt killed with waking, faſting, and phyſic—*exſanguis, vigiliis, inedia et medicinis propè enecatus.* He exclaims on his ſixth bleeding, *Ecquis erit modus?* and calls on CHRIST for compaſſion: whence it ſeems as if the faculty had relented, and permitted his recovery. Doubtleſs our learned meditant has a conſiderable facility and fluency in *Greek* proſe and verſe: and yet, as the greater part of the laſt is in the common meaſure of *Anacreon*, who devoted his muſe entirely to themes of pleaſure and feſtivity, perhaps ſome readers may think it leſs appropriate to ſolemn and elegiac ſubjects.

We give the following *Greek* verſes addreſſed to his phyſicians, as a ſhort amuſement for our learned readers; and have attempted a tranſlation of them, for thoſe who are confined to *Engliſh*.

Δοτε μοι πιειν, Ιατροι,
Δοτε μοι το φιλτρον υπνου.
Βαθυν υπνον ως καθευδω
Απαθης δεμας φρενας τε.
Αφετ' ωδε κειμενον με,
Κεφαλαλγεες μεριμναι.
Θελω ησυχως καθευδειν.
Το γαρ ηδονων κρατιστον
Απολωλεν ως εμοιγε.

Mean

Μονον ἡδυ μοι το λοιπον
Το λελησθοτως διαιταν.

Give me, Doctor, give me drink,
Give me opiates: let me ſleep
Ev'ry pain I feel and think
In profound luxurious ſleep.

Dreamleſs, death-like, let it prove,
Die ye thoughts that rend my brain!
With my utmoſt bliſs and love,
All of life is fled but pain.

What reſerve can fate beſtow
On a wretch's lonely days!
Whoſe exiſtence muſt be woe;
Since oblivion's all his caſe.

Our author's *Latin* verſes, to ſeveral of his friends in his ſickneſs, ſhew a great familiarity with the *Roman* poets, and a happy retention of them. His diction is conſequently pure, as the verſe is melodious; and what imagery occurs is natural. Undoubtedly our ὁ δεινα, our ſuppoſed *incognito*, is both learned and ingenious; and yet, upon the whole, as moſt of his ſentiments and images are trite and obvious, he appears to us to be rather poetical from reading and infuſion, than a poet by inſpiration; if that diſtinction may be allowed. The following *Latin* verſes are no inelegant paraphraſtical tranſlation of Mr. *Addiſon*'s fine ſimile of the expiring flame in *Cato*—'Thus o'er the dying lamp th' unſteady flame,' &c.

Sic, ubi languidulo veſtalis flamma labaſcit
Lumine, et extremum vibrat moritura calorem,
Virgo, fuſa ſuper tepidamque amplexa favillam
Ore fovet, flammamque invitat anhela ſequacem,
Et languenti animos inſpirat; at illa vacillans
Incertum quatit aegra jubar, labefactaque ſenſim
Deficit, et tenues evanida cedit in auras.

Three *Engliſh* pieces, relating to his general ſubject, make the laſt and leaſt part of this performance. About a dozen theological and literary productions, formerly publiſhed, are advertiſed at the end of this, as wrote by the Rev. Dr. *John Burton*, fellow of *Eton* college, which render it probable, he is alſo author of the preſent. This is further confirmed by his *Greek* and *Latin* lamentations over his beloved wife in the palſy, wherein ſhe is termed Φαννιδιον *B*—— and *Franceſcula*: and this (no uncommon) expedient of half-publiſhing an author, reminds us of the like contrivance of a ſheperdeſs in one of *Virgil*'s paſtorals, who only half conceals herſelf, from her purſuing admirer, amongſt the willows.

Et fugit ad ſalices, et ſe cupit ante videri.

MONTHLY CATALOGUE
For DECEMBER, 1755.

POETICAL.

I. *A Dialogue between the Poet and his Friend.* A Satire. By *Charles Obrien*, Eſq; 4to. 6d. *Carpenter.*

Squire *Obrien*, whom his editor ſuppoſes to have died laſt *March*, appears to have been a very outrageous ſatiriſt, not too accurately diſtinguiſhing between true and falſe rumour, of which we might produce more than one baſe inſtance: but *Have among you* ſeems to be his motto. The poet is mighty precipitate, and longs to be at work, which his friend is very importunate to prevent; and the whole dialogue between them, which the editor pretends was found among his papers, inſcribed, *Satire the firſt*, is ſhort of ſix ſcore lines. However, as theſe contain little more than ſevere and general menaces of what he was to do, we may imagine how very fortunate his poetical deceaſe has been for many a nameleſs object of ſatire, from the following denunciation;

Truth they ſhall have—an honeſt rage ſupplies
Whate'er a peeviſh ſelf-will'd muſe denies.
I hate all knaves, who perch'd on Fortune's top,
In ribbands ſtrut, or tremble in a rope;
Vice ſtill is vice, no difference can I ſee,
'Tween M———, and a whore of quality.

II. *The Mirror*, a poetical Eſſay, in the manner of *Spenſer*. By *C. Arnold*. 4to. 1s. *Swan.*

The ſtanza of *Spencer*, and ſome of his old words, contained in this eſſay, give it more of his exterior air, than of his ſpirit. To his explanation of other old words, he might have added that of *muckſon*, at the bottom of the page, which is not generally intelligible, at leaſt in *London*. The purpoſe of the *Mirror* is to ſhew us, that all perſons and characters muſt die, or, in our author's expreſſion,

To tell you all, that death does life ſucceed,
Perdie, you jeering ſay, this is great news indeed.

What merit this poem has any claim to, independent of imitating *Spencer*, conſiſts in ſome humorous characteriſtical deſcription, which occurs now and then; and in a kind of epigrammatic cloſe of ſome ſtanzas. Sir *Epicure* and his exit are not unaptly deſigured in the following one. Scene a Lord-Mayor's feaſt.

At his return, Sir *Epicure* he ken'd,
Of mighty paunch, moon-face, and brawny jole;
For elbow room he choſe the table's end—
His napkin tuck'd—around his eyes did roll;
He ſpar'd ne in his rage—ne fiſh—ne fowl.—
He puff'd, he blow'd, he ſwill'd—lethargic grew,—
No parle, quo' Death, with this ſame corn'rant foul,

So

So ſet on him his apoplexy crew,
Who knock'd him down at once, withouten more ado.

The modern fine lady is pretty well delineated in the three immediately ſubſequent ſtanzas, tho' the preſent new faſhions ſound ſomewhat oddly, intermixed with antiquated terms: we give the laſt of the three, as containing the chief turn of thought, and the lady's *cataſtrophe*. After deſcribing her figure, her dreſs, and employment, he adds,

She whiſper'd, glanc'd, proteſted, titter'd, vow'd;
She gam'd, ſhe ogled,—liſp'd—'the creature! thing!
'*Very*.'—Emphatic word, then laugh'd aloud—
And buoyant borne on vanity's broad wing,
Preſum'd herſelf fit match for any king:
Quo' Death, 'If ſo—why then—moſt fit for me—
'For I am ſuch—no leſs—of terror's king!
'So mights me call.'—With that he ſeiz'd his prey,
And with foul livid ſpots he ſcarr'd her beauteous clay.

N. B. We print, according to our author, with more breaks than appear quite neceſſary to ourſelves; tho' he may have intended them as directions to his readers.—The compliment he makes his patron, Mr. *Garrick*, in three ſtanzas, does not prevent death from killing him in the laſt; and the conceit of Death's reſenting the actor's taking him off ſo well, gives a comic turn to a cataſtrophe which ſo many of his ſurvivors muſt lament.

'Dar'ſt ape me, Varlet!' he reply'd in rage,
'I'll realize thy mocks;' ſo ſwept him off the ſtage.

After this inexorable tyrant's deſtruction of fourteen different characters, beſides one ample projection of his net over the *groupe*, or multitude, and refuſing to gratify the *Lazar*, who intreats to accompany him, Mr. *Arnold* cloſes his *Mirror* with the following pretty moral.

A bard ſat penſive at the ſight diſmay'd,
Theſe ſad events revolving in his mind,
He ſighed at the havoc Death had made;
'Is this alas! the lot of human kind?'
A voice reply'd, '*Be humble—be reſign'd*—
'Ceaſe, mortal, to complain, nor anxious grieve—
'The will of righteous Heav'n from firſt deſign'd,
'That nought but virtue ſhould alone ſurvive,
'That e'en ſhall conquer *Death*, that ſhall for ever *live*.'

We would recommend it to this writer, in any future imitation of *Spenſer*, not to be fond of imitating his *elliptics*. The following one is rather too bold a tranſgreſſion of our ſyntax: thoſe happy writers, who are beſt entitled to the indulgence, make the leaſt uſe of it.

Scarcely his hand his foaming palfry reins,
Pawing the ground in ſcorn, and, ſnorting, fear diſdains.

Who pawſ, would have avoided this harſh ſtructure, which neceſſity can only tolerate. Beſides, do horſes never ſnort from fear or ſurprize?

III. *A Letter to a Friend in* Italy, and Verſes occaſioned on reading *Montfaucon*. 4to. 6d. *Baldwin*.

The poetry of this letter, writen in blank verſe, is chiefly confined to the firſt part of it, which premiſes a general deſcription of the blooming, ſoft, and fertile climate of *Italy*. But as the proper ſubject and buſineſs of it is *Virtu*, the writer, as *Prior* ſays to *Boileau* of a commiſſary's liſt,

Gives us a virtuoſo's liſt in verſe.

This, indeed, the argument, prefixed to the letter, exhibits in miniature; but in the epiſtle, it is intermixed with ſome deſcription of the moſt famous and capital pieces in painting, ſculpture, *&c.* and with ſuch fragments from hiſtory, as relate to the loſs or reſtoration of the elegant arts. Our author's images are more poetical than his numbers, as we meet, in leſs than 300 lines, with ſeveral *hypermetric* ones, extending to twelve ſyllables, which occur very rarely in blank verſe, and do not ſound ſo agreeably as the *Alexandrine* in rhyme. Indeed this writer's ear ſeems leſs exquiſite than his eye, (and poſſibly there is often a ruling ſenſe, as well as a ruling paſſion) for tho' *Italy* be the ſcene, we do not recollect the leaſt mention of her harmony, or her muſicians. He juſtly celebrates the great houſe of *Medicis*, tho' ſprung from citizens, as patrons and revivers of the arts; and thus characterizes the moſt celebrated *Italian* painters.

Then *Raphael*'s animated canvaſs glow'd,
And old *Romano* own'd his happier touch:
Corregio's pencil ſoften'd into life
The blended colours; *Paulo*'s attitudes
The ſkill and freedom of his hand declar'd.
Caracci's nervous figures ſtood confeſs'd;
While *Titian*'s beauties every boſom warm'd;
And *Guido*'s graceful air the gazer ſtruck.

The ſecond of theſe lines is ſo obſcurely expreſſed, as to render it doubtful whether *Romano* was conſcious of his *own*, or of *Raphael*'s happier touch.

The forty lines occaſioned by reading *Montfaucon* are in rhyme, and the numbers much correcter than thoſe in the letter. The poet obſerves, that whether the likeneſs of a *Roman* lady is preſerved in ſculpture or in paint, ſome well-judged characteriſtical ſymbol or action is preſerved in it. Thus a matron, accompanied with her daughter, prepares the nuptial torch; a prieſteſs extends the *patera*; a third hangs over an urn;

urn; by ſuch circumſtances commemorating their character with their beauty: this reflection our author too juſtly contraſts to the following more recent mode of drawing beauties; in which, by the way, we obſerve, he declines making a compliment to any of our preſent pourtrait painters.

But when our modern dames, the conſcious fair,
Conſign their figures to a *Lely*'s care,
And condeſcend that ages yet to come
Should praiſe *Cleora*'s eyes and *Celia*'s bloom,
Alas! regardleſs of their better part,
The buſy thoughtful head, the tender heart,
All the fair hands of *Britain* muſt diſplay
A roſe, a fan, a lap-dog, or a play.
Say whence this difference of taſte can come
Between the nymphs of *London*, and of *Rome*?

IV. *An Ode to the Right Honourable Marquis of* Hartington, *Lord-Lieutenant of the Kingdom of* Ireland. By *Samuel Boyce*. 4to. 1s. *Reeve*.

This ode would have appeared to more advantage from the youth and ſituation of the writer, if he had not publiſhed a much better performance before, under the title of *Paris; or, The force of beauty* *. But nature at his years may ſpeak very emphatically to him on that ſubject; while political panegyric, however juſt, requires art, addreſs, and experience. The allowed merit of the amiable and accompliſhed nobleman, to whom the ode is inſcribed, makes us wiſh for a leſs trite deſign, a more indirect oblation, than we find in it: and maturer reflection may inform our young poet, that to praiſe exquiſite merit agreeably, is, perhaps, the moſt difficult part of polite writing. The poem, however, is not deſtitute of ſome imagery and expreſſion, tho' it is too narrative and connected for the rapid volatile ſpirit of an ode. A compliment is made by the way to the *Dilitanti*, a ſociety of noblemen (of whom the Marquis is probably one) who have offered their aſſiſtance towards eſtabliſhing an academy for encouraging painting, and the other arts depending on deſign.

Soon ſhall the happy æra come,
When *Britain* ſhall be glory's home,
And native genius ſoar;
Behold th'ennobling train ariſe,
They'll make it faſhion to be wiſe,
And worth ſhall droop no more.

His ode concludes with the following compliment to his noble patron.

As nature ſooth'd, as fancy fir'd,
She caught the theme, to ſing aſpir'd,

* See *Review*, Vol. XII. p. 351.

And

And glory was her aim:
If you but ſmile, the prize is won,
All know the ſmile of *Hartington*
And glory is the ſame.

Propoſals for publiſhing, by ſubſcription, poems on ſeveral occaſions, by this author, are annexed to the ode; and it would give us ſome concern, if our ſentiments on it ſhould in the leaſt contract the number of his encouragers. Our real judgment, we conceive, the public have a right to; but as his miſcellany may not contain another piece ſimilarly addreſſed and circumſtanced, the contents will, very probably, be leſs obnoxious to criticiſm.

V. *An Epiſtle to Dr.* Thompſon. By Mr. *Whitehead.* 4to. 1 s. *Owen.*

A ſhort argument, prefixed to this epiſtle, aſſerts a proſecut 'phyſical perſecution' of Dr. *Thompſon*, (of which we acknowlege our ignorance) to be the provoking cauſe of its publication. The writer's poetical talents are competently known and confeſſed: and as they are very generally confined to ſevere invective, we ſhall not need to diſtinguiſh him otherwiſe from an ingenious gentleman of *Cambridge*, of the ſame name, who cultivates a muſe more amiably diſpoſed, and leſs diſagreeably employed, with more correctneſs and literature. The preſent author's verſification, however, is generally fluent and harmonious, and his diction ſtrong and not inelegant: but his invective is too often unjuſt, and ſometimes even ſcurrilous. His epiſtle, after a very ſhort exordium, ſuddenly diſplays an extraordinary ſcene of his living at large, and in great abundance, in the following exulting lines, which are undoubtedly ſufficient to excite the envy of every hapleſs bard they are not intended to invite.

E'er wants my table the health-chearing meal,
With *Banſtead* mutton crown'd, or *Eſſex* veal?
Smokes not from *Hinxton*-meads the fately loin?
Or roſy gammon of *Hintonian* (wine?
From *Dorkin*'s roofts the feather'd victims bleed,
And *Thames* ſtill wafts me ocean's ſcaly breed.
Tho' *Gallia*'s vines their coſtly juice deny,
Still *Tajo*'s banks the jocund glaſs ſupply,
Still diſtant worlds nectareous treaſures roll,
And either *India* ſparkles in my bowl,
Or *Devon*'s boughs, or *Dorſet*'s bearded fields,
To *Britain*'s arms a *Britiſh* beverage yields.

We find hitherto more buſineſs for the cook than the doctor; and indeed the ſubject of phyſic takes up but a moderate proportion of the epiſtle; much the larger moiety being employed in an invective againſt courts and courtiers, which is pregnant with

with no little applauſe of himſelf, for never having been one. Some reſpectable names in phyſic, however, are very bitterly treated, as a ſacrifice to his phyſical friend and patron. Now as Mr. *Paul Whitehead* may be judged unſkilled in phyſic, he muſt plainly take his ſentiments of thoſe phyſicians he abuſes, and of the only one he commends, from the laſt; which is like to be an extraordinary medium indeed for aſcertaining the exact merit of each: ſince people who judge of their different abilities, from their different medical writings and characters, may incline to diſſent ſometimes both from our author's ſatire and panegyric. Thus ſome, who can medically diſtinguiſh, may ſhudder at the mortal abſurdity of bleeding and purging away the gout, ſmall-pox, and many other diſeaſes indiſcriminately, while our author thus implores his phyſician:

Reſume thy pen! and be thyſelf once more,
What *Ratcliff*, *Friend*, and *Sydenham* were before.

After an invitation of his *patron* to *Twickenham*, and a deſcription of the proſpect from thence, the epiſtle ends with a tranſlation of the concluſion of Dr. *King*'s apology, which implies an approbation of it; and undoubtedly the ſentiment is not unphiloſophical. But our author has thought it, either not right, or not prudent, to compliment that gentleman on the great confidence of his notorious REDBAT, with his oath of allegiance.

VI. *Hymns and Spiritual Songs*, in two Books. I. Collected from the Scriptures, and ſuited to the Goſpel. II. Prepared for Baptiſm and the Lord's Supper. By *Edward Trivett*. 12mo. 2s. *Keith*.

Theſe religious pieces, will, we doubt not, afford much ſatisfaction to the people for whoſe uſe they were deſigned; but the connoiſſeurs in poetry will find little to admire in them.

VII. *An Ode to a Player*. Written extempore, by an *Antigallican*. Folio. 6d. *More*.

Mr. *Garrick* is here *fooliſhly* abuſed, on account of the foreign dancers lately, but unſucceſsfully, introduced on *Drury-lane* theatre.

VIII. *The Viſitation*; or an Interview between the Ghoſt of *Shakeſpear* and *David Garrick*, Eſq; 4to. 6d. *Corbet*.

This is written with the ſame deſign as the foregoing article; and in almoſt as wretched verſe.

IX. *The Nouiad*: An Heroic Poem. Humbly inſcribed to the moſt renowned *Tom Thumb* the Great, Patentee and grand Manager of the *Old-New-Engliſh-French Theatre*. With Notes hiſtorical and critical. By a *Spectator*. Folio. 6d. *Cooper*.

Mr. *Spectator* has alſo re-rhimed the ſame ſubject that ſo worthily employed the authors of the two foregoing articles, and

and with the ſame view; but tho' he has ſhewn as little judgment as the others, he is the beſt verſifier of the three.

X. *A Sea-Piece*: Containing, I. The *Britiſh* Sailor's Exultation. II. His Prayer before Engagement. Occaſioned by the Rumour of a War. 4to. 6d. *Dodſley.*

A new edition, with additions and alterations, of *The Sailors Song to the South*, which is the ſubject of the ſecond article in our catalogue for *October* laſt.

MISCELLANEOUS.

XI. *An Hiſtorial Account of the preſent Troubles of* Perſia *and* Georgia. In a Continuation of Mr. *Hanway's* Hiſtory, to the End of the Year 1753. By M. *de P****.* Tranſlated from the *French.* 4to. 2s. *Baldwin.*

We can learn nothing farther of this author than what the title-page informs us of, by a *P* and three ſtars. And ſtrange it ſeems to us, that an hiſtorian ſhould thus diſguiſe or conceal his name, with the caution and fineſſe of a libeller, or a writer of ſecret memoirs: however, he may have his reaſons, tho' we can't gueſs at them.

As the public may be induced, from this concealment of the author, to give little credit to what he advances, and to queſtion his authority, he has thought it neceſſary to premiſe, that 'this ſhort treatiſe was written in a city, which has ſtronger 'connections with *Perſia* and *Georgia*, than any other in the 'world *; that I am,' ſays he, 'acquainted with ſeveral mer-'chants, who carry on a trade with theſe two kingdoms, and 'whoſe intereſt it is to be well informed of every thing of 'this nature; and with ſeveral *Turkiſh* lords, who, by their 'offices, are obliged to obſerve theſe affairs with exactneſs and 'nicety; and that I compoſed this hiſtorical account by the 'aſſiſtance, and under the inſpection, of a perſon whoſe ſitua-'tion put it in his power to keep up a correſpondence with 'miſſionaries, men of diſcernment and abilities, capable of 'giving the moſt exact and rational accounts.'—

As the author hath confined himſelf to a mere, and very brief, narration of inſurrections, revolutions, and military tranſactions, and which are, in ſome meaſure, rendered difficult to the apprehenſion of an *Engliſh* reader, by the multitude of uncommon names, in every page; his work is, therefore, the leſs capable of affording general entertainment, tho' it may give authentic information. However, he relates ſome important events, which are the more intereſting, as they are ſo recent: the tranſactions of our own day. In particular, the account we here meet with of Prince *Heraclius*, the *Georgian*

* It is poſſible he means *Smyrna*, for, in page 40, he mentions his reſidence in that city.

hero,

here, whose name has so often appeared in our *Gazettes*, is very acceptable, so far as our author goes; but, as we just now observed, he is extremely concise: and, indeed, how could it be otherwise, confined as he is, within the limits of fifty pages; into which he has crouded the numerous materials, or general heads, of nine or ten years transactions; transactions which may, possibly, hereafter, under the pen of a more diffusive historian, be swelled into a large volume.---How *M. de P*****'s performance may read in the *French* we know not; but the *English* is very indifferent.

*** For an account of our countryman; Mr. *Hanway*'s valuable and entertaining work, see the 8th and 9th volumes of the *Review*, wherein ample extracts are given, from the first edition, in four volumes quarto.

XII. *A Philosophical and Practical Essay on the Gold and Silver Mines of* Mexico *and* Peru; containing the Nature of the Ore, and the Manner of working the Mines; the Qualities and Use of Quicksilver; the cleansing and refining these Metals: With many useful Observations concerning the Assay of Metals, the Manner of conveying them to *Europe*; and Remarks on the Gold Mines in *Hungary*, and those of *Asia* and *Africa*. Translated from a Letter wrote in *Spanish* by Father *James Hernandez*, of the Society of *Jesus*; employed by his Catholic Majesty to write the Natural History of the *West-Indies*. 8vo. 1s. 6d. *Scott*.

The philosophical and experienced reader will find little, if any thing, new or instructive in this pamphlet; nor can we, from such a specimen, entertain the most exalted ideas of its author's capacity for the work he is said to be employed in, by his catholic majesty: but however deficient he may be in other respects, the reflections, with which he has introduced this essay, are becoming a good *Spanish* ecclesiastic. 'It is well worthy 'our serious consideration,' says he, 'that the eternal wisdom of 'God should think fit to enrich the very remote parts of the 'world, inhabited by the least polished people; and there place 'the greatest number of mines that ever were known; thus to 'excite men to seek out and possess those countries, and at the 'same time to communicate to them their religion and the 'worship of the true God.'---Without envying *Spain* its treasures, may we not commisserate the unfortunate native *Indians*, who, instead of being taught the purer doctrines of *Christianity*, may be said to have only exchanged one kind of idolatry for another, and who may justly retort upon their instructors,

Your heav'n you promise, but our earth ye covet;
The *Phaetons* of mankind, who *fire* that world
Which you were sent, by preaching, but to *warm*. DRYD.

XIII.

XIII. *A Series of Diſſertations on ſome elegant and very valuable* Anglo-Saxon *Remains*: 1. A Gold Coin in the *Pembrokian* Cabinet, in a Letter to *Martin Folkes*, Eſq; late Preſident of the Royal Society and of the Society of Antiquaries.—2. A Silver Coin of Mr. *John White's*, in a Letter to Mr. *White*.—3. A Gold Coin of Mr. *Simpſon's*, of *Lincoln*, in a Letter to Mr. *Vertue*.—4. A Jewel in the *Bodleyan* Library.—5. Second Thoughts on Lord *Pembroke's* Coin, in a Letter to Mr. *Ames*, Secretary to the Society of Antiquaries. —Alſo the Coins engraved on a Copper-Plate. With a Preface, wherein the Queſtion, *Whether the* Saxons *coined any Gold or not*, is candidly debated with Mr. *North*. By *Samuel Pegge*, A. M. 4to. 2s. 6d. *Whiſton*.

As the above performance is evidently calculated for the emolument of only one ſort of readers, and as any extract of it, without the plate of coins, can give very little ſatisfaction even to the antiquarian, we ſhall only add, that Mr. *Pegge*, contrary to the opinion of Mr. *North*, inclines to think, that the *Saxons* had ſome gold coins.

XIV. *The Practice of a College, and the Viſitor's Direction concerning it*, ſubmitted to the Conſideration of the Public, in Behalf of Founders or Benefactors of Scholars in the Univerſity of *Cambridge*; or a Copy from an eminent Lawyer, occaſioned by the Viſitor's Deciſion againſt the Right of Natives of the two Counties of *Northampton* and *Lincoln* to Mr. *Freeman's* Foundation in *Clare-Hall*; with an Account of the Caſe, and Copies of Records. 4to. 6d. *Hitch*, in *London*; and *Clay*, at *Daventry*.

Mr. *Freeman*, in the reign of *James* I. directed by his will, that 2000 *l.* ſhould be laid out in the purchaſe of lands, to the amount of 100 *l.* a year, to be employed towards the maintenance of ten poor ſcholars, at *Clare-hall*, in *Cambridge*, *viz.* for two fellowſhips 26 *l.* a year each, and to eight ſcholarſhips 5 *l.* a year a piece; with a proviſo, that preference ſhould firſt be given to his own relations, or their deſcendants. 2dly. To thoſe born in *Northamptonſhire*; and 3dly. to natives of *Lincolnſhire*.---The executors of the ſaid Mr. *Freeman* did, by indenture, convey ſuch lands to the maſter and fellows of *Clare-hall*, according to the directions of the will; but with this condition, that 'the parties born, or to be born, in either of 'the two laſt-mentioned counties, being found as fit and worthy as others, which ſhall be competitors with them for the 'ſaid fellowſhips or ſcholarſhips'---One of theſe fellowſhips being ſome time ago vacant, two candidates offered; one of whom was a native of *Northamptonſhire*, the other of *Bedfordſhire*. The electors thought fit to chooſe the latter, upon which the former brought his appeal to the vice-chancellor,

who was pleased to confirm the *dona significata*, without any regard to local merit. The disappointed person apprehends himself aggrieved by this determination, and has now brought a further appeal to the bar of the public.

XV. *A Letter to a Noble Lord*, containing a new Discovery of the scandalous and pernicious Practice of running of Goods from *France*, which has lately been carried on beyond all Example, to the great Prejudice of his Majesty's Customs, and the very great Danger of bringing the P——— into these Kingdoms. By a Gentleman. 8vo. 1s. *Henderson.*

The cause of this publication is thus pointed out, in an advertisement prefixed to it. 'The following observations on 'the pernicious practices of the smugglers at *Boulogne*, were 'made by two *English* gentlemen, who resided sometime in that 'town, having been forced away from their country by the vicis- 'situdes of fortune, and the iniquitous arts of designing men. 'There they had daily an opportunity of remarking, and even 'of enquiring into, every step and measure with which this de- 'structive commerce (if commerce we can call it) is conduct- 'ed, in defiance of the laws of *Great Britain*. Upon the 'settling of their affairs, towards the close of the last spring, 'these gentlemen returned to *England*, where they have since 'communicated to their friends the observations and discove- 'ries made during their exile. These were found to be of 'such weighty importance by the impartial judgment of some 'who are well acquainted with commercial matters, as to de- 'serve to be laid before his grace the D— of *N*———, for 'the general good of the nation. In consequence of a re- 'peated solicitation from their friends, they applied to a gen- 'tleman of distinguished merit in the city, who undertook to 'communicate it to a person of rank in one of the branches of 'the administration, in order to have his private opinion, be- 'fore they were laid before the minister. This person ap- 'proved of their zeal, as likewise of their hints for remedying 'of the abuse; but added, that as the attention of the go- 'vernment is at present taken up with matters of greater mo- 'ment in this critical conjuncture, when we are at the eve of 'a war with our potent and ambitious neighbour, it would 'be unseasonable to trouble his Grace with matters of less 'importance, Finding therefore that an application to those 'at the helm would be of no service at present, they have 'ventured to submit their remarks to the public examination.'

——The pamphlet is divided into two parts; the first has the appearance of a memorial, intended to have been presented to the noble Duke before hinted at; and contains some facts, which the memorialists insist they are ready to prove, and which must alarm every well wisher to his country.---They say, that 'upwards of two hun-

'dred

'dred armed veſſels in that critical time of the years 1745 and '1746, were ſent from St. *Malo*, *Dieppe*, *Dunkirk*, &c. and actually rendezvouſed one whole month in the harbour of *Boulogne*, to take on board 16000 men, who were there ready to embark.'--That on this occaſion 'the ſmugglers were the perſons intended by the *French* to pilot thoſe troops to the *Kent* or *Suſſex* coaſts; and particularly two of the moſt experienced of thoſe traitors, who then lay in the harbour with their cutters to take in tea and brandy, were carried up to *Paris*, and paſſed an examination before the *French* miniſtry; tho' for appearance ſake Commiſſary *Deſke*, who had been a priſoner in *Dover-caſtle*, was to have had the honour of being the pilot.'---They further repreſent that upwards of 300,000 *l.* ready money, beſides a large quantity of wool, is annually exported to *France*, by means of theſe ſmugglers. To this they have annexed an account of 'the quantity and the value of laſt year's 'import of *brandy* and *tea* at *Boulogne*, to be ſmuggled into '*England* on the oppoſite coaſt, between *October* 1754, and '*October* 1755.---Alſo of the quantity of *Engliſh* wool run 'from the coaſt of *Suſſex*, *Kent*, *Romney-marſh*, &c. with the 'names of the *Engliſh* ſmugglers,' and the *French* receivers. ---If theſe things are ſo, when could a more proper time be found to conſider them, than at the eve of a war with a people who, by theſe clandeſtine dealings, draw from us ſo large a ſupply to themſelves?

The ſecond part is called 'a *Supplement*, by way of addreſs 'to the merchants of *London*, malt-diſtillers, dealers in tea, 'and thoſe in the woollen manufacture.' The intention of it ſeems to be, to provoke a proper reſentment againſt theſe illicit proceedings in thoſe who are more eſpecially concerned to prevent them. Propoſals are alſo here offered, for the prevention of theſe evils: whether theſe propoſals are practicable, or would be ſucceſsful, we ſhall not take upon us to determine.---The importance of the matter here treated of, has indoced us to give it more room than we could well ſpare; for, without preſuming to dictate to our ſuperiors in power, we cannot but think it ſeems to deſerve the moſt ſerious attention.

XVI. *A Charge delivered to the Grand-Jury of the Corporation of* Scarborough, at the General Quarter-Seſſions of the Peace which was lately held in and for that Place. Shewing the great Benefit and Excellence of our *Engliſh* Laws, and the great Importance of the preſent Criſis. To which ſome uſeful Notes and References are now added. By *Charles Robinſon*, Eſq; Barriſter at Law. 8vo. 1s. *Robinſon.*

The office of a juror being of the higheſt importance to the liberty of the ſubject, it were to be wiſhed, that every perſon who is obliged to ſerve that office, was as well

well inſtructed in the duties of it, as we imagine they may be from the peruſal of this charge.

XVII. *Every young Man's Companion:* Containing Directions for ſpelling, reading, and writing *Engliſh*. Inſtructions in the Art of Penmanſhip. Epiſtolary Writings, containing Letters of Compliment and Buſineſs. Forms of Addreſs to Perſons of all Ranks. Arithmetic, vulgar, fractional, decimal, logarithmetical, and algebraical. Practical Geometry. Aſtronomy, or an Account of the Globe, fixed Stars, Planets, and Comets. Geography, or a general Account of the World, and a particular Deſcription of *Great-Britain* and *Ireland*. Plain Trigonometry. The Reſolution of Aſtronomical Queſtions. The making and fixing all kinds of Dials. The meaſuring Superficies, Solids, Timber, Carpenters, Bricklayers, Plaiſterers, Painters, Glaſiers, and Joiners Work, *&c.* Surveying of Land. Gauging of Caſks; with a Deſcription of *Everard*'s ſliding Gauging-Rule. The Gardener's Calendar, ſhewing what Work is to be done every Month in the Kitchen, Flower, and Fruit Garden. Farriery, or the Art of knowing and curing the Diſeaſes of Horſes. Uſeful Receipts of various kinds. The Art of making Rockets, and artificial Fireworks. The Method of painting Dials, Rooms, Timber-work, and Metzotinto-prints, and Glaſs, and the making and mixing Colours. The Art of Colouring Maps, Plots, or Prints. Together with a great Variety of Cuts and Tables, accurately drawn and made for the more ready Performance of the different Operations taught in this Treatiſe. By *W. Gardon*, Teacher of the Mathematics. 12mo. 2s. 6d. *Rivington, &c.*

The above title is abundantly ſufficient to inform the reader of the contents of this treatiſe; and at the ſame time to apprize him, that none of the ſubjects can be purſued to any great extent: and perhaps the work would not have ſuffered had ſome of them been omitted. It will, however, be uſeful to thoſe who have not had the advantage of a liberal education; and it would have proved more ſo, had the errors of the preſs been fewer, particularly in the tables, and the algebraical notation.

In the part relating to gauging, the author ſays, 'the veſſels 'in the ſhape of a cube, parallelopipedon, *priſm* and *cone* may 'be found by multiplying the *area of the baſe by its perpendi-* '*cular height*.' The erroneouſneſs of this rule, with regard to the *priſm* and *cone*, is remarkable, and may lead the reader into very conſiderable miſtakes.

XVIII. *The Art of Drawing in Perſpective:* Wherein the Doctrine of Perſpective is clearly and conciſely treated of, up-

on geometrical Principles; and a mechanical Method of Perſpective and Deſigning invented, for the Benefit of ſuch as are Strangers to Mathematics. Illuſtrated with a Variety of Copper-plate Figures. To which are annexed, the Art of painting upon Glaſs, and drawing in Crayons; with Directions for making them, after the *French* and *Italian* Manner: Alſo the Art of Etching, and that of Japanning upon Wood, or any Metal, ſo as to imitate China; with Inſtructions for making black or gilt Japan-Ware, both beautiful and light; and for making the hardeſt and moſt tranſparent Varniſhes; and, to which is added, a Method of Caſting Amber in any Form. 12mo. 1s. *Keith.*

This is a collection from other authors; but it may be of uſe to thoſe whoſe opportunities will not admit of their peruſing larger treatiſes.

XIX. *A new Method of placing the Golden Numbers in four Columns*, whereby *Eaſter* Full-Moons may be found according to the mean Lunations, for aſcertaining of *Eaſter*, according to the *Gregorian* Account. By *James Green.* 8vo. 4d. *Johnſon, Fenchurch-ſtreet.*

Fontenelle ſomewhere obſerves, that the fame of Sir *Iſaac Newton*'s writings had induced ſeveral to attempt to confute them, merely with a view to the honour of oppoſing ſo great a man. Something of the ſame kind ſeems to have been the motive which produced the pamphlet before us. Not but that the full-moons may be found more accurately by Mr. *Green*'s method, than by that at preſent in uſe; but, in this matter, the greateſt accuracy does not ſeem to be required; the golden numbers, as now placed in the calendar, being ſufficiently near the truth, for the purpoſes intended.

Our author is alſo diſſatisfied, that at the late regulation of the ſtyle, the feaſt of *Eaſter*, &c. was not fixed, like that of *Chriſtmas*, to a particular day. '*Chriſtmas*, the birth of the 'Saviour of the world,' ſays he, 'is celebrated and confined 'to one particular day; while the other two grand *feſtivals*, 'viz. the *crucifixion** of the Lord of life, and the penticoſt, or 'the deſcent of the Holy Ghoſt, are varied and governed by the 'moon.' But he ſhould have conſidered, that it was in conformity to the cuſtom of the *Jews*, (who were commanded by God himſelf, to celebrate the paſſover in the firſt month, and at the fourteenth day of that month at even) that the fathers of the chriſtian church ordered, the fourteenth day of the moon, which followed the vernal equinox, ſhould be called the paſchal full moon; and that the *Sunday* after (becauſe our Saviour roſe on the day after the *Jewiſh* ſabbath) ſhould be *Eaſter-day*.

* We wonder that Mr. *Green* ſhould miſtake the crucifixion, which is a *faſt*, for a *feſtival!*

XX. *Jenny's Whim*; or a Sure Guide to the Nobility, Gentry, and other eminent Perſons in this Metropolis; being a genuine Account of their Town-Reſidence, very different from the romantic Pocket-Companions, Court and City Kalendars, &c. Books that only ſerve to lead Strangers aſtray. 4to. 6d. *Kinnerſley.*

The reader will readily perceive, that the piece to which the above title belongs, is of the jocoſe kind. It is a whimſical liſt of eminent perſons, to whom the author has ſatirically aſſigned lodgings in ſtreets, ſquares, *&c.* having names ſuitable to ſome characteriſtic, or known circumſtance of note, belonging to, or ſuppoſed of, each perſon. Thus Lord *Anſon* lives at the *World's End*; Lord *Macclesfield*, at *Turnſtyle*; Dr. *Hill*, at *Hungerford*; Lord Mayor, behind the *Compter*:---theſe are conundrums of a new ſtamp; but not much wiſer than thoſe with which the public were ſo delightfully *bepuzzled* ſome years ago.

XXI. *The Dancers damn'd*; or the Devil to pay at the old Houſe. 8vo. 6d. *Griffiths.*

A ſlight attempt in vindication of Mr. *Garrick*, with relation to his introducing *French* dancers on the ſtage, at a time when the whole nation were become *Antigallicans*. The author repreſents the party who ſo violently oppoſed the appearance of the foreigners, in the entertainment called the *Chineſe Feſtival*, as a blind, ignorant, and taſteleſs mob, deaf to the voice of reaſon, and determined on the riots they raiſed, rather for the ſake of *rioting*, than from a laudable principle of public ſpirit, or generous reſentment againſt the enemies of their country.

XXII. *An Epiſtle from Mr.* Theo. Cibber, *to* David Garrick, *Eſq*; to which are prefixed, ſome occaſional Verſes, Petitions, &c. 8vo. 6d. *Griffiths.*

Mr. *Cibber* accuſes Mr. *Garrick* of having ungeneroufly obſtructed the continuation of that permiſſion which Mr. *Cibber* had ſome time ago obtained, for exhibiting theatrical entertainments at the little theatre, in the *Hay-market*. The verſes, *&c.* prefixed, are addreſſes to the Duke of *Grafton*, as licenſer of the ſtage.

XXIII. *The Country Coquet*; or Miſs in her Breeches: A Ballad Opera, as it *may be* acted at the *Theatre-Royal* in *Drury-Lane*. By a young Lady. 1s. *Reeve, &c.*

As it may not *be acted at the theatre-royal in* Drury-lane, we judge, would be the true reading of the above title-page. Were we aſſured, that this opera was really wrote by a lady, yet in her teens, (as we are told, in a line ſucceeding a very indecent one, of the prologue) we ſhould be leſs ſtrict in our examen of it; as allowance may be made for youth, and a limitted edu-

cation: but the generality of title pages deſerve little credit. Without any regard, therefore, to the author's pretended ſex or age, we think ourſelves obliged to intimate, that in this piece every eſſential beauty of a dramatic poem is wanting; the poetry is poor, and the language inelegant: but, what was leaſt to be expected from a young lady, even decency of expreſſion is ſo little regarded, that one would be apt to imagine our miſs, in dropping her petticoats, had alſo laid by her modeſty, the chief ornament of her ſex.

XXIV. *The Devil upon Crutches in England: Or, Night Scenes in London.* A ſatirical Work. Written upon the Plan of the celebrated *Diable Boiteux* of Monſieur *Le Sage.* By a Gentleman of *Oxford.* 8vo. 1s. 6d. *Phil. Hodges.*

This pamphlet attacks the vices of the age, in a manner which, if it had been our *Oxford*-gentleman's invention, would have done ſome honour to his genius; but here the claim of the *French* writer mentioned in the title-page being allowed, this copyiſt muſt expect no praiſe on that ſcore. His performance is divided into nine chapters. The firſt is an introduction. The ſecond, third, and fourth, are intended to give us an idea of the ridiculous pleaſures of people of quality. Tho' we own that there is but too much ground given for this kind of ſatire, yet the author ſeems rather to have taken his deſcriptions from report, than from perſonal obſervation. The fifth chapter contains a view of the theatres, wherein the author glances at Mr. *Garrick* as ſacrificing too much to *gain*: a charge which has no other foundation, as we conceive, than what ariſes from this inimitable actor's being a better *manager*, in every ſenſe of the word, than thoſe of his profeſſion generally are.

In the ſixth chapter, we are, not diſagreeably, entertained in *Weſtminſter-Abbey.*

The ſeventh preſents us with a view of *Newgate*; from whence, in the eighth, we are conducted to *Bedlam.* The ninth and laſt, is a ſurvey of the city, whores, pickpockets, and authors.

Upon the whole, the book is not unentertaining, nor the language altogether deſpicable.

XXV. *The Utility and Advantages of broad high Wheels demonſtrated rationally and mathematically, ſo as to be underſtood by the meaneſt Capacity.* Humbly inſcribed to the Commiſſioners and Truſtees of the ſeveral Turnpike-Roads, and Surveyors of the High-Ways in *Great-Britain.* By *Moſes Wickham*, of *Hatfield* in the County of *Hertford.* 8vo. 1s. *Scott.*

The theory of wheel-carriages, and the advantages of high wheels, have been conſidered and demonſtrated by various authors;

thors; but in too abſtruſe a manner to be underſtood by the generality of thoſe who are more immediately concerned in machines of this kind. Mr. *Wickham* has treated the ſubject in a very different manner, ſo that every one may be convinced of the utility of having broad high wheels, without the neceſſity of being previouſly acquainted with moſt parts of the mathematics. Perſons, indeed, who have made thoſe ſciences their ſtudy, will, perhaps, think his reaſoning tedious, and his circumlocutions tireſome; but it ſhould be remembered, that the piece is principally intended for thoſe who make uſe of wheel-carriages; and in order to convince the generality of ſuch, that broad high wheels are preferable to low narrow ones, a writer cannot make uſe of methods too plain, nor render his reaſons and proofs too conſpicuous. And we are perſuaded, that if our honeſt countrymen would attentively peruſe this ſmall work, they would be cured of their prejudice againſt broad high wheels; and be thoroughly ſatisfied of their utility.

Our author, however, ſeems to carry his obſervations too far, with regard to the heighth of wheels; for tho' it be true, that wheels move more eaſily in proportion to their height; that they ſink leſs into the dirt, preſs down an obſtacle more readily, and, at the ſame time, have leſs friction; yet when their radii are higher than the breaſt of the horſe, they are attended with great inconveniencies; for the cattle cannot then apply their whole ſtrength; and beſides, by drawing the load directly againſt the plane, its weight will be increaſed, and, conſequently, the difficulty of drawing it will be increaſed too. Hence it follows, that where the radii of the fore-wheels of a carriage are equal to the height of the horſe's breaſt, or traces, the load will be moved with the leaſt poſſible force; becauſe then the force is applied in a direction parallel to the plane on which the carriage moves.

XXVI. *Introduction to a Treatiſe of Conic Sections.* By *Alexander Campbell*, Author of *The Chain of Philoſophical Reaſoning*. *Nourſe*, *Dodſley*, *&c.*

This introduction is delivered as a ſpecimen of an intended treatiſe on conic ſections, propoſals for the printing of which accompany this publication.

As we muſt give an account of the *treatiſe* when it appears, it will now be neceſſary only to obſerve, that in this introduction, the author has traced the progreſs of geometry from its origin, enumerated its defects and deſiderata, and briefly hinted how far the propoſed work has a tendency to ſupply ſome of its eſſential defects.

Among theſe defects the author mentions that of ſquaring the circle, and ſays, that 'in the following treatiſe, the reader 'will find an attempt to meaſure the area of a circle, with 'the ſame certainty we do that of a parabola, or any other

'curve.'—And presently adds, 'and I have with great free-'dom given my opinion of the possibility of squaring, not only 'oval and elliptical figures, but the circle itself, in contradic-'tion to that of those two famous mathematicians, Sir *Isaac* '*Newton*, and Dr. *Barrow*.'

The squaring of the circle is a rock on which mathematicians have often split. Whether our author will add any thing that may tend to remove the obstruction, time must discover.

XXVII. *An English Exercise Book to translate into* French, comprising all the Rules of the *French* Grammar. And other necessary Observations; ascending gradually from the meaneſt to the highest Capacities. With a Collection of forty diverting Tales, fifty Letters upon different Subjects, twelve Dialogues, and an Index. By *J. Daubichon*, Professor of the *French* Tongue in *Dublin*, and Author of a new *French* Grammar. *Dublin* printed; *London* reprinted, 12mo. 1s. 6d. *Hodges*.

Mr. *Daubichon*'s grammatical instructions are familiar and easily intelligible; but he has been very unfortunate in the choice of his collection of tales, &c. and his index would have been more properly entitled a vocabulary, tho' a very imperfect one.

XXVIII. *The Critical Spelling-Book*. An Introduction to reading and writing readily and correctly. In a Manner more commodious than any, and more comprehensive than all the Spelling-Books that ever were published. *Designd for* a Standard of the Language, and contrivd by a proper Gradation of Instructions, disposd in a picturesque Manner, for the easy and expeditious *attaining to* a rational Knowledge of it. 12mo. 2s. 6d. *Henry* and *Cave*.

The author of this new spelling-book is said to be the late Mr. *Solomon Lowe*, whose former endeavours of this sort were well received by the public. With regard to this his last work, we shall, in some measure, enable our readers to judge how far it is equal to the character given of it in its title, by laying before them his plan; in which he differs from most, indeed all, other orthographical writers; upon whom he has bestowed some just strictures.

'Spelling-books,' says our author, 'should be *modeld* on two 'principles, and *distinguisht* * into two parts.—The former for 'initiating, should be as plain and easy as possible, and there-'fore, (1) it ought to contain only such words as are sounded ac-'cording to the powers of the letters *establisht* in the alphabet

* We have, in the title and extracts, kept strictly to our author's manner of spelling, and where there is any thing peculiar, have distinguished them in *Italics*.

'and

'and ſyllable-pages; which I beg leave to call the primer-'powers; and (2) words of *more-than-one-ſyllable* ſhould be 'ſorted according to, or (at leaſt) *marks* with the accents.—'The ſecond part for *training-up* to the difficulties and accu-'racies of the art, ſhould conſiſt of ſuch words as are ſounded 'differently from the fixt powers of the letters, as laid down 'in the alphabet and *ſyllable-pages*. And theſe ſhould be *diſ-'tinguiſht* into two liſts, (1) ſuch whoſe ſound may be ſettled 'by one ſingle rule or obſervation, and (2) ſuch as require 'more than one rule or direction, to aſcertain their ſound: 'which I conceive may beſt be learnt and *remembered* by being 'thrown into ſhort familiar ſentences.'

In ſome explanatory notes ſubjoined to the above-quoted ſection, our author takes notice, and we think very juſtly, of the abſurdity of 'making liſts of words of various ſounds with 'the ſame letters, many of which ſounds differ greatly from 'thoſe of the alphabet and ſyllable-pages.'—Thus it is common to ſee in ſpelling-books, among the words deſigned for the earlieſt leſſons for children, ſuch as theſe arranged together: *leaf, heart, head, bear, leap, ſheath, &c.* To remedy this inconvenience, whereby the trouble of the teacher is increaſed, as well as the memory of the young learner extraordinarily burthened, the dipthong *ea* being more frequently pronounced as in *leaf*, Mr. *Lowe* has firſt placed ſuch words as retain that ſound, and in a ſubſequent part, entitled, Exceptions from the *ſpelling-book ſounds*, particularized the ſeveral variations.—For inſtance, *ea*, in the words *hearth, ſwear*, ſounds like *a*; in *bread, deaf, earl, head*, like *e*; in *bead-ſtead, inſtead*, like *i*; in *appear, fear, near, cleave*, like *ee*: which diſtinctions he would have the child taught, after having been made perfect in the more common ſounds.

As our author ſeems ambitious of introducing a new mode of orthography, or rather, as the title expreſſes it, of having the credit of *fixing the ſtandard of our language*, it may not be amiſs to take ſome notice of what he propoſes to this effect. 'In ſpelling,' ſays he, 'I have diſcarded all the varieties 'which ſome have affected even to plead for; in order to 'eſtabliſh what appeared to be the beſt: which I will venture 'to ſay, is that which comes neareſt to the ſound, and to the 'original.—As to the preferables * in ſpelling—I have (prin-'cipally) founded my peculiarities on a conſideration very 'reaſonable in itſelf, and much to the credit of our language, 'viz. the giving a quick birth to our conceptions, or the ſaving 'of time and breath to the uttering of our thoughts. This Mr. '*Addiſon* (*Spect.* 135) conſidered as ſo great an excellence in

* A particular part of this performance is appropriated to diſtinguiſh what our author judges the beſt method of ſpelling, and is entitled, *Preferables*.

'our language, that on account thereof he is pleaſed to ſay 'he *eſteemd* it a peculiar bleſſing that he was born an *Engliſhman*. To verify this obſervation, he takes notice, that 'we abound in monoſyllables which gives us an opportunity 'of delivering our thoughts in few ſounds; and that where 'they are not monoſyllables, we often make them ſo, as 'much as lies in our power, (1) either by the rapidity of pronunciation, as in *orat'r*, for *orâtor*; (2) or by apoſtrophations, as *drown'd*, &c. for *drowned*; (3) or by abreviations, as *drowns*, &c. for *drowneth*.—All theſe alterations, therefore, on his own principles, one would have thought he ſhould have *approvd of*; but it ſeems he *looks* upon them as liberties 'that tend to the ſpoiling of the language, inſomuch as (1) by 'the firſt, we loſe the grave and ſolemn air of the *Latin*; (2) 'by the ſecond, we turn a tenth part of our ſmootheſt words 'into ſo many cluſters of conſonants; and (3) by the third, 'we multiply a letter (s) which was before too frequent in the '*Engliſh* tongue, and add to that hiſſing in our language, 'which is ſo much taken-notice-of by foreigners.—However, 'tho' I revere the authority of that excellent critic, and am 'captivated with the beautiful manner of his reaſoning; I 'cannot help thinking (notwithſtanding what he has ſaid) and 'I believe I may appeal to every unprejudiced ear, that (1) '*drator* is more ſpiritful and ſtriking than *orâtor*; (2) *drowned* 'more ſtrong and ſonorous than *drowned*; (3) and *drowns* 'more ſoft and eaſy than *drowneth*: and conſequently that 'theſe modern innovations, in all like caſes, are to be *looks* 'upon as improvements rather than blemiſhes: ſince beſides 'the diſpatch in the conveyance of our thoughts, they have 'ſuperior beauties in other reſpects alſo.'

In conſequence of this way of thinking, our author has made ſome bold mutilations, and revived ſome exuberances, in the method of ſpelling he would recommend; with regard to the latter, he ſeems to have had a particular view to etymology: the former he appears to have regulated according to the pronunciation, ſome inſtances of which are to be ſeen in the quotations we have given, nor have we room to be more particular.

Such as do not concur with our author's deciſions, are invited to communicate their objections to the editor. Now, tho' we do not intend to enter the liſts with the latter as diſputants, it is hoped we may be allowed to obſerve, that neither is he the firſt who has attempted to adapt ſpelling to ſound, nor Mr. *Addiſon* the only writer who has diſapproved this ſcheme of ſhortening our words, by retrenching the vowels. *Swift* looked upon it as having a tendency to relapſe into the barbarity of thoſe northern nations from whence we are deſcended, and whoſe languages all labour under the ſame defect. Learned foreigners are almoſt unanimous in condemning this practice,

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as thereby the *Engliſh* tongue is rendered leſs acceſſible to them, from its increaſed harſhneſs: and, as a modern critic has remarked, that 'thoſe are the moſt elegant ſpeakers who deviate leaſt from the written words;' might it not better anſwer the purpoſe of fixing our language, to attempt an accommodation of pronunciation to orthography, rather than making orthography ſubſervient to pronunciation; which, as Mr. *Johnſon* * judiciouſly takes notice, 'is to meaſure by a ſhadow; to 'take that for a model or ſtandard, which is changing while 'it is applied.'

To conclude, tho' this work ſhould not be thought adequate to every thing intended by it, yet we venture to agree with its author, in pronouncing it an '*incomparably better* ſpelling-'book than any that have yet been offered to the nation:' *i. e.* for the inſtruction of children.

* In the grammar prefixed to his dictionary.

PAMPHLETS *on the late* EARTHQUAKE *at* LISBON.

XXIX. *A Letter from a* Portugueſe *Officer to a Friend in* Paris. Giving an Account of the late dreadful Earthquake by which the City of *Lisbon* was deſtroyed. Tranſlated from the *Portugueſe*. 8vo. 6d. *Cooper*.

This ſeems to be gather'd merely from the news-papers.

XXX. *A particular Account of the late dreadful Earthquake at* Lisbon: With the Damage ſuſtained by that fatal Accident. In a Letter from a Gentleman of undoubted Veracity, reſiding in *Liſbon*, to a Merchant in *London*, who publiſhes this early Account from a Principle of Benevolence, to ſatisfy the Curioſity of the Public. To which is added, an Account of the terrible Earthquake at *Port-Royal* in *Jamaica*, in the Year 1692. By a Miniſter then reſident on the Spot. As alſo ſome Thoughts on Earthquakes, conſidered both in a philoſophical and religious View, &c. &c. 8vo. 1s. *T. Legg*.

It is obvious that this letter is alſo the produce of our home-manufactory.

XXXI. *The old Remedy new revived:* Or, an infallible Method to prevent this City from ſharing the Calamities of *Liſbon*. By a Citizen. 8vo. 6d. *Cooke*.

Tho' this be not, like the two foregoing articles, an author's or bookſeller's jobb, it has not, however, any better claim to our recommendation; as the reader will readily conclude, from the ill-judged title-page, which is quite of a piece with the reſt of the work. The author ſeems to be a pious, but, we hope, miſtaken man; for, according to his repreſentation of things, the world we live in, our own country in particular, is a mere hell; and its inhabitants no better than a race of infernals, full

full ripe for deſtruction, by the avenging hand of an angry Deity. Repentance, and conſequent forgiveneſs, is what he means by the familiar expreſſion of, *Old remedy, &c.* Such extravagant declaimers, and preſumptuous diſpenſers of God's judgments, do not take the right way to mend the lives and manners of wicked people: their paſſionate denunciations againſt *all*, are ſeldom known to reform *any*. However, we would by no means be thought to inſinuate, that our citizen is not, fundamentally, right, in his theory of divine, exemplary puniſhments; in ſupport of which the ſacred ſcriptures themſelves may be cited: but with what caution, what humble deference to the inſcrutable deſigns and diſpenſations of heaven, ought we not to expreſs ourſelves, on ſuch ſerious, ſuch awful ſubjects? *We*, who profeſs to be guided by the merciful, the meek and charitable ſpirit of *Chriſtianity*!

XXXIII. *An Addreſs to the Inhabitants of* Great-Britain; occaſioned by the late Earthquake at *Liſbon*. 8vo. 6d. *Buckland.*

The author of this addreſs, likewiſe, conſiders the calamity which has ſo ſeverely befallen the kingdom of *Portugal*, as the awful viſitation of an indignant God, for the wickedneſs of the inhabitants; and pathetically warns the people of theſe kingdoms to depart from their ſins, leſt the like judgments befall them. He concludes with a warm application to the merchants, *&c.* to ſhew their benevolence towards the unhappy ſurviving ſufferers in the dreadful deſtruction at *Liſbon*.

XXXIII. *Serious Thoughts* occaſioned by the late Earthquake, &c. 8vo. 6d. *Robinſon.*

Theſe thoughts are conceived in the ſame ſpirit, and publiſhed with the ſame view with the preceding article: may the well meant endeavours of both be attended with ſome degree of public utility! which we may the more reaſonably hope for, as the authors have avoided the common-place rant that we could not but diſapprove in the *Old remedy, &c.* aforementioned.

XXXIV. *A Letter from a Clergyman at* London *to the remaining diſconſolate Inhabitants of* Lisbon. 8vo. 6d. *Griffiths.*

This letter-writer alſo looks upon the calamity which gave occaſion to his epiſtle, as a puniſhment from heaven, deſervedly inflicted on a ſinful people; and enumerates the enormities peculiar to the late flouriſhing capital of *Portugal*. Among other topics, that horrid tribunal the *Inquiſition* is the object of his ſevereſt animadverſion; and it muſt be confeſſed, he has not unſeaſonably *endeavoured* to rouſe the poor blinded *Portugueſe*, and animate them totally to aboliſh that pretended *holy office* as the unchriſtian wretches who preſide therein impiouſly dare to ſtile it: but alas! what can ſuch *endeavours* avail? How will

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the worthy author cauſe his performance to be read in a popiſh country?

XXXV. *An Account of the late dreadful Earthquake and Fire which deſtroyed the City of* Liſbon. In a Letter from a Merchant reſident there, to his Friend in *Liſbon*. 8vo. 6d. *Payne*.

This bears the appearance of authenticity, and contains ſome particulars not previouſly mentioned in the news-papers. It is dated at *Marvilla, Nov.* 20, 1755; but the writer's name is not publiſhed.

XXXVI. *A Philoſophical Diſcourſe upon Earthquakes*, their Cauſes and Conſequences, &c. 8vo. 1s. *Cooper*.

This was firſt publiſhed in 1750, on occaſion of the two earthquakes felt in *London*, in that and the preceding year. The author hath now prefixed a preliminary diſſertation relating to the earthquake at *Liſbon, Nov.* 1. 1755; but it affords nothing remarkable.

XXXVII. *A genuine Letter to Mr.* Joſeph Fowke, *from his brother, near* Liſbon, *dated* Nov. 17, 1755. In which is given a very minute and ſtriking deſcription of the late earthquake. Folio. 4d. *Collyer*.

Of this article it will be ſufficient to ſay, that it is undoubtedly genuine.

RELIGIOUS and CONTROVERSIAL.

XXXVIII. *Chriſtian Piety freed from the many deluſions of modern enthuſiaſts of all denominations.* By *Philalethes*. 8vo. 3d. *Oliver*.

The prefixing ſuch a title to ſuch a piece, is like hanging out a ſplendid ſign to catch the eye of the traveller, and entice him to make trial of the entertainment the place affords. As to the goodneſs of the houſe, we, who have made the trial, have only to ſay, we met with ſuch wretched entertainment within, that we cannot honeſtly recommend it to our fellow-travellers: in a word, it is the very reverſe of what the ſign promiſes.

XXXIX. *A Letter to a Kept-Miſtreſs and her Keeper*. 8vo. 3d. *Carpenter*.

A religious, but ill-judg'd, declamation againſt lewdneſs.

XL. *An Eſſay on Inſpiration:* or, an Attempt to ſhew that the Pretences of the ancient and modern Zamzummim, to that Ray of Divinity, were, and are, Deceptions. Wherein the fundamental Principles of *Barclay*, in his Apology for the Quakers, are refuted; the Neceſſity of an external Revelation proved, and the Fiction of an internal one exploded. With a Hue and Cry after the Enthuſiaſt; his Perſon

ſon deſcribed, and his Frenzies delineated. By *John Dove*. 8vo. 2s. 6d. *Baldwin, &c.*

To ſay, that this is the performance of the author of the *Creed founded on truth and common ſenſe, &c.* ſee *Review*, Vol. II. p. 345, is ſaying enough for the preſent occaſion.

XLI. *Three Letters* concerning Syſtematic Taſte, exemplified in the *Centaur* not fabulous; *Laicus*'s Letter of June 7, 1755. *London Evening Poſt*—; and the Biſhop of *London*'s ſecond Volume of Diſcourſes. 8vo. 1s. *Henderſon.*

By ſyſtematic taſte this anonymous writer means, a bigotted attachment to myſteries, or modes of faith, enjoined by church authority; or, in his own words, *churchiſm, prieſtcraft, &c.* of which he warmly accuſes the author of the *Centaur*; a writer in the *London Evening Poſt*; and the Biſhop of *London*. The particular charge here brought againſt the firſt, is, his too great zeal for hidden myſteries, his violent declamations againſt the uſe of reaſon in religion, and his inculcating an implicit obedience to eccleſiaſtic authority. 'This writer,' ſays he, 'would 'do well to review his addreſs to infidels; he ſhould, as *Pope* 'ſaid of *Young*, reverſe his *Night-thoughts*; for theſe are not 'likely lines to draw the wanderer from his diſtance, and re-'cover him to his duty. Much, I fear, of the offence at '*Chriſtianity*, is from the antic church-dreſs; the very quaint 'features, which ſquint a thouſand ways, here delineated as 'the *eye of faith*.—Will not the infidel aſk,—"What! has the "great and good God put my ſalvation into the hands of any "man, and made it depend on an implicit belief in him? "What notion muſt I have of divine wiſdom, what of di-"vine benignity and goodneſs, in the delegation of ſuch ſpi-"ritual power in fallible men? Surely it is impoſſible.—"When the Deity is all reaſon in his nature, conduct, and "commands."—'Prune then, in the name of truth, prune 'theſe exuberances, lop off theſe excreſcences from the *Cen-'taur not fabulous!* and reſtore to your lucubrations the pri-'mitive features of faith and religion. In the zeal of your 'heart for God, *lie not for him.* In the zeal of your heart 'for the reformation of the world, lay aſide the rooted preju-'dice that warps your ſcheme, and ſpoils all its conſiſtency. 'In other words, *correct your ſyſtematic* TASTE.'

As to *Laicus*, our author ſays, in his preface, 'little more 'needs be ſaid of him, than that of his having caught the col-'lege infection, or his being educated in the art of railing at 'the *unity* of God, and reviling the *unitarian*;'—yet he beſtows upon him ſixteen pages, wherein Mr. *Laicus* is heartily mauled for his myſticiſm, and railing at the *Socinians*. Our author concludes this ſecond letter, with the following remark: 'There is no longer any ſecret in the great averſion that church-'men have to *Socinianiſm*. For what *Hobbs* ſaid of ſome men,

'viz.

'*viz.* "they are againſt reaſon, becauſe reaſon is againſt "them," may be ſaid in the caſe before us. "The cry is "loud and paſſionate againſt the *Socinian*, only becauſe his te-"nets are ſo irreconcileable to myſtery and church ſyſtems." Our author further aſſerts, that it is not becauſe of the abſurdity of this hereſy, that theſe ſyſtematics quarrel with it, but becauſe 'it will not mingle with creeds, with litanies, with ar-'ticles of eſtabliſhed, current orthodoxy; and is an enemy to 'all ſpiritual power and tyranny.'

In his third letter, the author falls upon the Biſhop of *London*, for not having always written with perſpicuity, or conſiſtency; and pitches upon a remarkable point of doctrine, in which he aſſerts, that '*this churchman* has very preſumptu-'ouſly ſhut his eyes, waded out of his depth, and ſadly plung-'ed in obſcurity and contradiction: I mean *that of the opera-'tions and influences of the ſpirit*, Vol. II. Diſc. 2.'---In order to ſhew this inconſiſtency, he places the Biſhop and Dr. *Sherlock* in oppoſite columns, by diſtinct citations from the ſame volume.---But for theſe we refer the curious reader to the pamphlet itſelf; in which he will find many a ſmart obſervation, mingled with many a proof of the author's zeal for *free enquiry*; from the exceſs of which we ſhould have been led to ſuſpect him of having carried matters too far, and of having fallen into infidelity, were it not that he has ſo ſolemnly avow-ed the contrary, (p. 16.) that we cannot in charity but be-lieve him.——We may be miſtaken in appearances, but cer-tainly this gentleman looks very like the author of *Memoirs of ſeveral Ladies*.

XLII. *The Validity of Lay-Baptiſm examined:* And the Arguments for and againſt it, fairly ſtated. In a Letter to a Friend; occaſioned by ſome Paſſages in a Book, lately pub-liſhed, entitled, *The Rubric in the Book of Common-Prayer, and the Canons of the Church of* England *conſidered*. By *James Moody*, Rector of *Dunton* in *Bucks*. 8vo. 1s. *Withers*.

What Mr. *Moody* principally aims at in this ſhort piece, is to ſhew the invalidity of lay-baptiſm. He firſt enquires, briefly, how the caſe in diſpute ſtood with regard to antiquity, and en-deavours to prove, that it is not favourable to the validity of lay-baptiſm. After this he conſiders the arguments for the va-lidity of it, drawn from the ſenſe of our own church, in her articles and rubrics; and here he obſerves, that tho' our church does not, in ſo many words, declare the nullity of lay-bap-tiſm, yet this is not ſufficient of itſelf to prove, that ſhe ad-mits lay-baptiſm to be valid; which ſhould be proved to be the direct conſequence of her *ſilence* by thoſe who would make that *ſilence* an argument and proof of the validity of lay-baptiſm. By declaring the miniſtration of baptiſm by lay-hands to be unlawful, with regard to the adminiſtrator, as our church does by

by her twenty-third article, ſhe muſt be underſtood, he ſays, to mean to declare, that it is alſo null and invalid as to the recipient.

To ſhew that the prieſt is not *eſſential* to the adminiſtration of baptiſm, an argument has been drawn from the rubric in private baptiſm, where the *matter* and *form* are called *ſome things eſſential to the ſacrament*, and alſo *eſſential parts*, as in the rubric at the latter end of this office. In regard to this Mr. *Moody* obſerves, that had the church declared the *water* and the *words* to be the *only eſſentials* of baptiſm, then the argument would have been good; but calling them *ſome things* eſſential, or *eſſential parts*, does by no means make them *eſſential wholes*, or exclude the prieſt from being alſo an eſſential *part*. He obſerves further, that the ſcripture no where makes the *water* and the *words* eſſentials in excluſion of the adminiſtrator; from whence he concludes, that no one can be a valid adminiſtrator, but he who has received this ſacred commiſſion lawfully derived to him by a ſucceſſive ordination from the apoſtles.---How far this is ſatisfactory, we leave the reader to judge for himſelf.

XLIII. *The Duty of Miniſters and People*, Repreſented in a Charge, the Subſtance of which was delivered at the Ordination of the Rev. Mr. *Hewſon*, the Rev. Mr. *Thomas Hirons*, and the Rev. Mr. *White*; at *Hinckley* in *Leiceſterſhire*, *October* 15, 1755. By *Hugh Worthington*, M. A. 8vo. 6d. *Griffiths*.

In this charge there are ſome proper directions to thoſe who take upon them the ſacred office, both in regard to their private ſtudies, and their public performances. The whole is written not only in a ſenſible, but in a candid and moderate manner, without any traces of a narrow attachment to party-notions and diſtinctions.

XLIV. *Letters* which paſſed between the Right Reverend *Robert* Lord Biſhop of *Corke*, now Lord Biſhop of *Clogher*; and Mr. *William Penn*, concerning Baptiſm. 8vo. 1*s*. *Baldwin*.

The queſtion debated in theſe letters is this; What is the baptiſm of *Chriſt*, and wherein does it conſiſt? Mr. *Penn* urges the arguments of Mr. *Barclay*, author of the Apology for the Quakers, to ſhew that the baptiſm of the *Spirit* is the ſame with the true *Chriſtian* baptiſm commanded by our Saviour, *Matt.* xxviii. 19. His lordſhip of *Clogher* ſhews, that the three texts of ſcripture, *viz. Matt.* iii. 11. *Acts* i. 4, 5. and *Acts* xi. 16. quoted by Mr. *Barclay* to prove his point, are not ſufficient for the purpoſe; becauſe they entirely refer to the viſible manifeſtation of the Holy Ghoſt, which Mr. *Barclay* himſelf allows, was not to ſubſiſt to the end of the world, whereas

whereas the true *Chriſtian* baptiſm was. His lordſhip offers ſeveral conſiderations to prove that the baptiſm of the *Holy Ghoſt* and *of fire* cannot be the true *Chriſtian* baptiſm; and this conſideration, in particular, that the true *Chriſtian* baptiſm is to continue to the end of the world, whereas the baptiſm of the Holy Ghoſt has not continued, but ceaſed with the ceaſing of miracles.

POLITICAL.

XLV. *The Neceſſity of a War*, and confining it to a Naval War. 8vo. 6d. *Hunt.*

The chief deſign of this very ſmall tract, is to ſhew the inexpediency, and inefficacy, of employing foreign mercenary land-forces. The author thinks we ſhould leave *Hanover* to take its chance, and if the people of that electorate ſhould happen to fall a prey to the common enemy, we may eaſily make them amends for the misfortune, out of the advantages we ſhall gain by our fleets. This argument reminds us of a ſomewhat ſimilar one made uſe of by a certain party-writer; who having finiſhed a piece a little too *highly*, in the opinion of his printer, the cautious typographer objected, the danger of midwiving it into the world. 'I ſhall be hanged,' ſaid he, 'if I print it.'—'Aye!' 'aye!' replies the pamphleteer, 'let them, if they dare: I 'want to bring the dogs to that: if they do hang you, by 'G—! i'll write your caſe, and ſee what the mob will ſay 'to it!'

LVII. *A Letter to a Friend in the Country upon the News of the Town.* 8vo. 1s. *Raymond.*

This pamphlet does not read like the production of any little mercenary pen: it is wrote in a maſterly ſtile, and the obſervations it contains are lively and poignant; tho', at the ſame time, they carry ſome ſeeming indications, that diſappointment, or reſentment, had a ſhare in dictating them. Our author (to whoſe abilities we would wiſh to do juſtice, let his principles be what they will) endeavours to ſhew, that the meaſures hitherto purſued, in order to bring our profeſſed enemies to reaſon, are not the reſult of well-concerted councils; and that the ſucceſs we have met with, is rather the conſequence of chance than good conduct. This, indeed, is only the leaſt part of his ſcheme; his principal aim is, to prove, that ſubſidiary treaties are not only unneceſſary, but that, under our preſent circumſtances, they muſt be even miſchievous to the intereſts of theſe kingdoms. He affects to believe, that no ſuch treaties are now ſubſiſting; 'nevertheleſs,' ſays he, 'it is too true, my friend, 'that the moſt improbable, and the leaſt deſirable, event will 'ſometimes take place. If this ſhould be the caſe at preſent, 'I muſt convert my arguments into ſuch bitter lamentations, 'as a heart ſwelling with grief will be impatient to vent.—

'I ſhall conſider myſelf in the caſe of a paſſenger in a veſſel, 'of which the pilot was ſelf-will'd, over-bearing, negligent, 'ſometimes raſh, ſometimes timorous, ſeldom in the right, 'but moſt obſtinate when moſt in the wrong; feared, but ridi- 'culed, diſtruſted, and diſturbed by the majority of the crew.

'A mutiny was every moment expected; but a boatſwain, 'who, by lively parts, an ingenious way of talking, and by 'affecting an irreconcileable hatred towards the pilot, had ob- 'tained, or aſſumed, weight enough to take upon himſelf the 'conduct of the men, with great difficulty preſerved the peace 'for ſome time. . . . . .

'It was obſerved at laſt, by a ſkilful mariner, that the head- 'ſtrong pilot was ſteering directly towards a rock. The boat- 'ſwain was called upon to expoſtulate with him; and, by 'convincing him of the danger, to reſcue his friends from 'certain deſtruction.

'But, to the ſurprize of the whole ſhip's company, the 'boatſwain, who, till that moment, had judiciouſly concealed 'his opinion, now declared boldly, in the very face of the 'rock, that the conduct of the pilot was judicious, that him- 'ſelf was reſolved to defend it, and if he heard any complaints, 'he ſhould report them to the captain, who would know how 'to quell this mutinous ſpirit.

'The paſſenger was a melancholy witneſs to what paſſed, 'and retired to his cabin in tears. He ſaw the power of the 'pilot, and the effrontery of the boatſwain. Nothing remain- 'ed for him, but to lament his hard fate, to be ſacrificed to 'the *folly* and *obſtinacy* of one man, and the *avowed profligacy* 'of another. He was under the unhappy neceſſity of reſigning 'himſelf, but neither religion nor philoſophy could move him 'to a chearful reſignation, when he ſaw the rock before him, 'and himſelf involved in a calamity, wilfully incurred by 'others.'

Our author has left his friend, to whom he writes, to apply the ſtory as he pleaſes; our readers are welcome to do the ſame.

XLVI. *The Oppoſition*; to be continued occaſionally. 8vo. 6d. *Cooper.*

This writer ſets out with ſhewing, that oppoſition, when rightly directed, is the index of liberty. He then proceeds to conſider the ſtate of the preſent oppoſition to the meaſures of the crown, which he treats as the conſequence, not of real patriotiſm, but of inſtability in the gentleman who is ſuppoſed to be at the head of this oppoſition. Much perſonal and keen ſatire is here levelled againſt that gentleman; but the author, contrary to the practice of moſt of our dealers in invective, expreſſes himſelf with decency and elegance, as well as poignancy and ſpirit.

AN APPENDIX TO THE MONTHLY REVIEW.

VOLUME the THIRTEENTH.

ART. LVII. *Several Diſcourſes preached at the* Temple *church. By* Thomas Sherlock, *D. D. late Maſter of the* Temple. *Now Lord Biſhop of* London. *Vol.* III. 8vo. 5s. Whiſton, Owen, &c.

THE character of this able and admired author is ſo well known, and his works are ſo univerſally read, that we may very well ſpare ourſelves the trouble of ſaying any thing concerning either his abilities or manner of writing, by way of introduction to our account of theſe diſcourſes; we ſhall therefore proceed directly to lay before our readers a ſhort view of each of them.

In the firſt diſcourſe his lordſhip points out the ſeveral temptations which men lie under, to liſten to thoſe who ſet up for teachers of infidelity and irreligion; who ſpend their cooleſt hours, and their calmeſt thoughts, in this ſervice; are maliciouſly diligent to pervert men from the acknowlegement of the truth; and, by the very arms of heaven, reaſon, and underſtanding, to enlarge the bounds of the kingdom of darkneſs.

Wicked and profligate men, he obſerves, are under ſome temptation, from ſelf-intereſt, to wiſh well to the cauſe of infidelity, in oppoſition to both natural and revealed religion;

becauſe it ſets them free from the fears of futurity, and delivers them from the many uneaſy thoughts that attend them in all their vicious pleaſures and enjoyments. 'To live at once,' ſays he, 'under the dominion of our paſſions, and the rebuke 'of our minds, to be perpetually doing what we are perpetually condemning, is of all others the moſt wretched 'condition: and it is no wonder that any man ſhould ſtrive 'to be delivered from it, or that thoſe who reſolve to enjoy 'the pleaſure of ſin here, ſhould wiſh to be delivered from the 'fear of puniſhment hereafter. This, then, is a very great 'temptation to men to hope, that all their fears are falſe and 'ill-grounded; and that religion, from whence they flow, is 'nothing but the cunning of wiſe men, and the ſimplicity of 'weak ones. Since therefore the fears and apprehenſions of 'guilt are ſuch ſtrong motives to infidelity, the innocence of 'the heart is abſolutely neceſſary to preſerve the freedom of 'the mind: which, if duly weighed, is a good reaſon why 'a man, as long as he finds himſelf ſwayed by appetite and 'the pleaſures of vice, ſhould ſuſpect his own judgment in a 'matter where his reaſon is ſo abſolutely chained down by 'paſſion and intereſt, and diſabled from exerting itſelf to do 'its proper work and office. — —

'Conſider too; in the moſt unhappy circumſtances of ſin 'and guilt, religion opens to us a much ſafer and more certain retreat, than infidelity can poſſibly afford; and will 'more effectually extinguiſh the fears and torments we labour 'under, and reſtore the long-forgotten peace and tranquility 'of the mind: for, after all the pains we can take with ourſelves to cloſe up our minds, and to ſhut out the belief of a 'ſuperior over-ruling power, and of a future ſtate of rewards 'and puniſhments, we cannot be ſecure of enjoying long even 'the comfort we propoſe to ourſelves from it in this life. 'We may not always have ſtrength enough to ſubdue natural 'ſenſe and reaſon. Any ſudden ſhock, either in our health 'or in our fortune, will diſperſe our animal ſpirits, and all 'the gay imaginations which attend them, and give us up 'once again to the cruel torments of cool thought and reflection. Then will our fears rally their forces, and return upon 'us with double ſtrength: hell and damnation will conſtantly 'play before our eyes, and not ſuffer the leaſt glimpſe of comfort to enter, nor leave us courage to repent of our ſins, or 'to fly to our laſt and only hope, the mercy of God.'

But as all who profeſs themſelves unbelievers are not to be charged with uncommon degrees of wickedneſs, his lordſhip obſerves farther, that there is another temptation to infidelity,

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to which many daily sacrifice the innocence and integrity of their minds, namely, an affectation of being thought wiser and more knowing than the rest of mankind; a strong desire of recommending themselves to the world, as persons of nice discernment, and more than ordinary penetration. And indeed every man's experience may furnish him with instances that bear witness to the truth of this observation: it is this sort of vanity undoubtedly, which has furnished the world with sceptics in every science, and in religion above all others. Other sciences are the attainments of but a small part of mankind; and to triumph over their errors is but a limited glory: whereas, religion being the general persuasion of the world, to conquer in this cause, as our author well expresses it, looks like universal monarchy, and seems to be the very empire of wisdom and knowlege, rising out of the ruins of universal ignorance and superstition. And thus it comes to pass, that weak and vain men often make profession of greater infidelity than in truth they are guilty of, and are content to give the lie to their own reason, as well as that of all mankind, rather than to lose the credit of differing from the rest of the world.

There is one sort of temptation more, which his lordship briefly mentions: it is a kind of false shame, which often, in young people especially, prevails over the fear of God, and the sense of religion. When they find what honour is often done to unbelievers, and how well they are received, whilst religion suffers under the hard names of ignorance and superstition, they grow ashamed of their profession; and, if not really, yet affectedly, they put on the fashionable air of disregard to every thing that is serious. By degrees they harden, till, from being ashamed to own God, they grow bold enough to deny him, encouraged by example and precept to brave his utmost vengeance.

After pointing out the most common temptations which betray men into the company and friendship of unbelievers, those instructors, *which*, in the words of his text, *cause to err from the words of knowlege*, he goes on to consider the danger there is in listning to them. And here he only addresses himself to such as have not yet made shipwreck of reason and conscience; for, tho' the hardened unbelievers are in the greatest danger, they are yet farthest removed from the power of conviction. As for those who have not yet renounced their God and their Redeemer; those especially, whose easy fortunes, or flourishing years, expose them to the temptations of crafty sinners, he expostulates the case with them, with all the seriousness

neſs the ſubject requires, and concludes his excellent diſcourſe in the following pathetic manner.

'Could I repreſent to you,' ſays he, 'the different ſtates of 'good and bad men: could I give you the proſpect which 'the bleſſed martyr St. *Stephen* had, and ſhew you the bleſſed 'Jeſus at the right hand of God, ſurrounded with angels, 'and *the ſpirits of juſt men made perfect*: could I open your 'ears to hear the never-ceaſing hymns of praiſe, which the 'bleſſed above *ſing to him that was, and is, and is to come; to 'the lamb that was ſlain, but liveth for ever:* could I lead you 'through the unbounded regions of eternal day, and ſhew the 'mutual and ever-blooming joys of ſaints, who are at reſt 'from their labour, and live for ever in the preſence of God! 'Or, could I change the ſcene, and unbar the iron gates of 'hell, and carry you through ſolid darkneſs, to *the fire that 'never goes out*, and to *the worm that never dies*: could I ſhew 'you the apoſtate angels faſt bound in eternal chains, or the 'ſouls of wicked men overwhelmed with torment and deſpair: 'could I open your ears to hear the deep itſelf groan with 'the continual cries of miſery; cries which can never reach 'the throne of mercy, but return in ſad echoes, and add even 'to the very horrors of hell! Could I thus ſet before you the 'different ends of religion and infidelity, you would want no 'other proof to convince you, that nothing can recompenſe 'the hazard men run of being for ever miſerable through un-'belief. But, tho' neither the tongues of men nor of angels 'can expreſs the joys of heaven, or deſcribe the pains of hell, 'yet, if there be any truth in religion, theſe things are certain, 'and near at hand.

'Conſider, therefore, with yourſelves, that when you judge 'of religion, ſomething more depends upon your choice than 'the credit of your judgment, or the opinion of the world. 'For God's ſake! think religion at leaſt ſo ſerious a thing, 'as to deſerve your cooleſt thoughts, and not fit to be de-'termined in your hours of gaity and leiſure, or in the acci-'dental converſation of public places. Truſt yourſelf with 'yourſelf; retreat from the influence of diſſolute companions; 'and take the advice of the holy pſalmiſt, *Stand in awe, and 'ſin not; commune with your own heart, and in your chamber, 'and be ſtill.*'

In the ſecond diſcourſe his lordſhip ſhews the reaſon of what our Saviour ſays, *Luke* xvi. 31. *If they hear not Moſes and the prophets, &c.* from the following conſiderations. Firſt, if the evidence of revelation be in itſelf greater, and more convincing, than the evidence given by one from the dead can poſ-

ſibly be, then there is no reaſon to expect that he who rejects the greater ſhould ſubmit to the leſs authority. Secondly, if the objections which the unbeliever makes uſe of againſt the authority of revelation, lie ſtronger againſt the authority of one coming from the dead, it is not to be ſuppoſed, that he will paſs over that in one caſe, which he ſo mightily ſtumbles at in the other. Or, thirdly, if unbelief be the effect of a vitiated and corrupted mind, which hates to be reformed; which rejects the evidence, becauſe it will not admit the doctrine; not the doctrine, becauſe it cannot admit the evidence; in this caſe all proofs will be alike, and it will be loſt labour to ply ſuch a man with reaſon or new evidence, ſince it is not want of reaſon or evidence that makes him an unbeliever. It is upon this laſt caſe chiefly, we are told, that our Saviour grounds his judgment in the text.

In the third diſcourſe he takes occaſion to ſhew, from theſe words of the pſalmiſt, *Who can underſtand his errors, &c.* that the ſecurity and efficacy of repentance do not depend upon a particular recollection of all our errors; and that for ſuch errors as we cannot recollect, a general confeſſion and repentance are full and ſufficient. In the fourth diſcourſe he conſiders what kind of words they are, which our Saviour tells us we muſt give an account of at the day of judgment. And firſt, *idle words*, he ſays, may denote words which proceed either from the vanity or the deceitfulneſs of men's minds; and this ſenſe will take in all the empty boaſtings and great pretences of vanity and pride, and all the ſly inſinuations of craft and hypocriſy. Secondly, *idle words* may comprehend the reports which proceed oftentimes from mere curioſity, and a deſire of hearing and telling news, by which our neighbour ſuffers in his credit and reputation. Thirdly, they may imply ſuch words as are the impure conceptions of a polluted mind; which often paſs for wit and entertainment among thoſe who have learned *to make a mock of ſin*. Laſtly, they may ſignify uſeleſs and inſignificant words. 'This ſenſe,' ſays he, 'will 'comprehend a great part of the converſation of the world, 'which aims at nothing but preſent amuſements; as if it were 'the buſineſs of a rational creature to divert his mind from 'thought and reflection. How far words of this kind, when 'attended with no other evil, may expoſe a man to guilt, is 'not eaſily diſcerned; tho' I think it is evident at leaſt, that 'a man may ſpend ſo much of his time in *idle* or *unprofitable* 'words, as to render himſelf obnoxious to an account for the 'miſuſe and miſapplication of the reaſon and ſpeech with 'which his maker has endowed him.'

This fourth discourse is divided into two parts; in the first of which his lordship discusses the three first heads already mentioned; and in the second part he considers the fourth. In order to discover whether unbelief, tho' innocent, conversation, comes within the judgment of his text, he considers the following particulars, *viz.* the scope of our Saviour's argument, the end and design of speech, the nature of man in general, and the different degrees of sense and understanding that different men are endowed with.

His lordship discourses next from these words of the apostle, *Let him that stole, steal no more, &c.* After giving a general view of the sense and reasoning of the text, he goes on to consider it more particularly, according to the distinct parts of which it consists; and those parts are four: first, a prohibition, *Let him that stole, steal no more.* Secondly, in consequence of that, an injunction, *But rather let him labour.* Thirdly, a limitation of this duty of labouring to things honest and lawful, expressed in these words, *Working with his hands the thing which is good.* Fourthly, the rule and measure of this duty, *That he may have to give to him that needeth.*

In the sixth discourse he confines himself to these two enquiries; first, what that *fervent charity* is, which the apostle, 1 *Peter*, iv. 8. so earnestly recommends; and secondly, what is the true meaning of the apostle's affirmation concerning this charity, *that it shall cover the multitude of sins.* As to the first enquiry, he observes that the apostle does not recommend any particular duty, much less any particular acts of duty, but the principle of charity, or a general beneficence of mind towards one another; a beneficence which arises from a contemplation of the world, from a knowlege of the great Creator, and the relation we bear to him and to our fellow-creatures. As the same sort of actions materially considered, do oftentimes proceed from very different principles, he takes occasion to consider, under this head of enquiry, by what means we may certainly distinguish the principles from which our actions are derived, without which we can have no well-grounded confidence towards God, how specious soever the appearance may be which we make in the eyes of the world. And here he tells us, that it seems to him a very distracting method, to put people upon enquiring into the motives of all their particular actions; and still more unreasonable, to exclude sincerity from all actions that are not immediately influenced by a special consideration of the proper motives of religion; because, in this case, the more naturally and habitually men do good, the more reason they will have to doubt of their sincerity.

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He lays it down, if not as a certain rule, at least as a very reasonable presumption, that we act upon a true principle of charity, when we seek the ease and satisfaction, and comfort of others, without being conscious to ourselves of any selfish views to our own interest, in what we do. 'But to 'prevent mistakes,' says he, 'I would not be understood, by 'laying down this rule, to condemn men always in the good 'they do to others, with a view to themselves: for surely, it 'is as reasonable to exchange good offices, as other less valuable conveniences of life; and, indeed, the happiness of 'civil life consists in this mutual exchange of good offices: 'and therefore, where men serve others in an honest way, 'expecting only honest returns, this justice must at least be 'done them, to own that they are fair traders, and deal in a 'good commodity.'

But the surest way to know whether we are influenced as we ought to be by a principle of charity, he tells us, is to consider not this or that particular action; for very bad men may sometimes do very good things; nor yet to consider our behaviour with respect to particular persons; for the worst of men are capable of very strong passions of love for particular relatives and acquaintance; but to reflect upon our carriage towards all in general, and in all instances: for if the principle of charity be in us, it will discover itself in an uniformity of all our actions; as the principle of self-preservation makes men seek their own good, not at one time more than another, or in one instance more than another, but at all times, and in all instances equally.

If therefore we find, that our sentiments of tenderness and humanity are confined to certain persons, to our relations or particular friends, to the men of our own sect or party, we may be sure that such sentiments are the product of some partial and narrow views, and not the genuine offspring of true charity, which is in its nature extensive and universal, and reaches as far, nay much beyond the power we have of doing good: or, if we find, that in some instances we are apt enough to deal justly and mercifully with our neighbours, but that in others we are regardless of mercy and justice, and value not the credit, or reputation, or contentment of our brethren, but are ready to sacrifice them all to our own passions and corrupt inclinations; our being vile in some instances is a certain indication, that our being good in others is not owing to a principle of charity, but to something else, which we may call by any other name rather than virtue.

He proceeds now to conſider in what ſenſe the apoſtle's aſſertion is to be underſtood. *That charity ſhall cover the multitude of ſins,* 'To *cover ſins,*' ſays he, 'ſignifies to excuſe 'them, to exempt them from wrath and puniſhment: in any 'other ſenſe it is impoſſible for ſins to be *covered* in the ſight 'of God, who cannot be deceived or impoſed on, or ſo over 'delighted with the good we do, as not to ſee and note our 'evil actions. With reſpect to the judgment of men, this 'expreſſion will bear a ſtronger expoſition: for, whether we 'conſider the charitable perſon judging of other men's ſins, it 'may very well be, that his charity may incline him to think 'much better of ſinners than they deſerve; or, whether we 'conſider others judging of the charitable perſon's offences, it 'is natural enough for men to be charmed with the goodneſs 'and excellency of charity, and not to ſee, or not to attend 'to, the defects which appear in ſo good company.

'Which of theſe two expoſitions ought to prevail, depends 'upon a farther enquiry; namely, whether the apoſtle in his 'aſſertion, that *charity ſhall cover the multitude of ſins,* had re'ſpect to the judgment of God, or the judgment of men. Nor 'is this the only enquiry neceſſary, in order to fix the deter'minate meaning of the text: for we muſt conſider alſo, 'of whoſe ſins the apoſtle ſpeaks; and whether he means to 'affirm, that charity ſhall cover the charitable perſon's offen'ces, or the offences of other people. There are probable 'reaſons to be given for the ſupport of each of theſe inter'pretations: and it will be proper to examine theſe reaſons, 'and to conſider how far each interpretation may be admitted 'within the limits of reaſon and ſcripture.

'Firſt, there are good reaſons to be aſſigned for limiting 'the apoſtle's aſſertion concerning charity, to the judgment 'of men. *Hatred,* ſays the wiſe king of *Iſrael, ſtirreth up 'ſtrifes, but love covereth all ſins:* where *covering of ſins* be'ing oppoſed to *ſtirring up ſtrifes,* the meaning needs muſt 'be, that as hatred perpetually begets complaints, animoſi'ties, and reſentments, ſo love allays theſe intemperate heats, 'and diſpoſes to peace and friendſhip, and inclines men to 'overlook and to forgive the offences of each other. In this 'place therefore it is evident, that *love* is ſaid to *cover all ſins,* 'with regard to the judgment that men make of each other's 'offences. And the expreſſion in St. *Peter* is ſo much the 'ſame with this in *Solomon,* that it is very probable the apoſtle 'borrowed it from hence, and applied the ſaying of the wiſe 'king in ſupport of his general precept, *have fervent charity 'among yourſelves.*

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'In this view then the apoſtle recommends mutual charity, 'as the only thing that can render life comfortable and ſup-'portable to us, and deliver us from perpetual vexations, and 'put the mind in a proper poſture to conſider and prepare for 'the great change at hand: for thus his reaſoning ſtands, '*The end of all things is at hand; be ye therefore ſober, and* '*watch unto prayer; and above all things have fervent charity* '*among yourſelves.* A man drunk with paſſion, and engaged 'in perpetual ſtrifes, is no more capable of making a due 'preparation for the great change which is near, than one in-'toxicated with wine.'

If it ſhould be thought, that the text, according to this interpretation, holds forth no great comfort or encouragement to charity, ſince the benefit accrues to others, whoſe offences are covered by charity, and not to the charitable perſon, who grows rather indolent than happy through an exceſs of goodneſs; it muſt, his lordſhip obſerves, be conſidered, on the other hand, how bleſſed a ſtate it is to enjoy a calm, whilſt the world around us is ſailing in a ſtorm; to ſit free from the torments of anger and revenge, whilſt others burn with reſentment and indignation; to have the mind at liberty to look into itſelf, and to look up with pleaſure to its great Creator, whilſt others ſacrifice both their reaſon and their religion to the tranſports of paſſion.

He goes on, ſecondly, to ſhew, that there may be reaſons for expounding the text of the judgment of God, and yet the apoſtle's aſſertion may ſtill relate to the ſins of others, and not to the ſins of the charitable perſons: in the third place he enquires what encouragement we have from reaſon and ſcripture to expect, that by charity we may cover our ſins.

In the ſeventh diſcourſe he enquires, what reaſon or authority we have to aſſert the interpoſition of Providence in the private affairs of men, with a view of proportioning to their virtue or vice, proper rewards and puniſhments; and ſhews, that reaſon, experience, and ſcripture, all conſent to teach us not to look for the reward of our labour in this world, but to wait with patience God's appointed time, when the great judge of the world will do righteouſly, and recompenſe to every man the things which he has done.

He introduces his eighth diſcourſe with pointing out briefly the true meaning of our Saviour's parable concerning the *tares*; and then endeavours to juſtify the divine wiſdom and goodneſs in delaying the puniſhment of the wicked. The words of his text are theſe—*But he ſaid, nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.* Theſe words

words he conſiders, firſt, as regarding the particular caſe in view, *viz.* a vindication of the divine conduct in delaying the puniſhment of incorrigible offenders; and, ſecondly, as furniſhing us with a principle of reaſon and equity applicable to many other caſes. This diſcourſe is divided into two parts, and contains many juſt and pertinent reflections.

In the ninth diſcourſe his lordſhip conſiders what is the ſcripture ſenſe of infirmities; and what ſort of ſins they are which will admit of an excuſe, becauſe of the infirmity from which they proceed. In the tenth he ſhews, firſt, the wiſdom and goodneſs of God, in determining to ſend his ſon into the world, in a ſtate of poverty and affliction; ſecondly, he points out the evidence of prophecy, that he ſhould ſo appear in the fulneſs of time; and thirdly, conſiders the hiſtorical evidence, that he did ſo appear, and that in him the prophecies had their completion.

The eleventh diſcourſe is a very ſhort one, and is taken up in illuſtrating the notion of the different ſtates and conditions of man, of the death of the old man, and of a new creature in *Chriſt*, that runs through the precepts, exhortations, and doctrines of the goſpel, which cannot be underſtood, we are told, but by analogy to this notion. The twelfth diſcourſe treats briefly of the aſſiſtance beſtowed by the ſpirit of God on all who undertake the conditions of the goſpel, to enable them to perform them, to render a ſervice worthy of the goſpel, and acceptable to our God and Saviour.

In the thirteenth diſcourſe our author explains the following precept, *Be ye therefore perfect, even as your Father, &c.* This precept, he obſerves, ſtands applied to the particular caſe of charity and mercy. Had it been otherwiſe, had our Saviour intended, in every inſtance of our duty, to refer us to the perfection of God, as the proper rule and meaſure of our obedience, this precept, it is ſaid, ſhould have ſtood at the cloſe of his ſermon, which might have given it a reference to all that had gone before, and not been confined in the middle of his diſcourſe to a particular duty. It is farther obſerved, that the inſtance of duty to which this precept is annexed, is illuſtrated by a particular mention of God's dealing with men in like caſes. We are bid to love our enemies, and are told how merciful and compaſſionate God is to the evil and unjuſt; the natural application of the example lies in the exhortation of the text, that we ſhould aim at that perfection of mercy and goodneſs, which we may every day ſee exerciſed by God towards all. In other inſtances of duty mentioned in this ſermon, his lordſhip tells us, the example of God is not

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proposed; and, considering the connection between the example and the application, there can be no reason to carry the application to other cases, in which the same example is not proposed.

But supposing that this example is confined to the exercise of love and mercy; can we pretend to be as good and as merciful as God is, or does our Saviour require it of us? If not, where is the limitation to be placed? It must be placed undoubtedly, our author says, where it was placed by our Saviour himself, who tells us how imperfect the old doctrine was, because it required of us only to love our friends, and permitted us to hate our enemies: but God, says he, loves and does good to his enemies, as well to as his friends. This is perfect love, not restrained by partialities. When therefore it follows, *Be ye perfect, as your Father*; the precise meaning is, let your love be universal, unconfined by partialities, and, with respect to its objects, as large as God's is: not that our love, either to enemies or friends, can be supposed in other respects, and as to the effects of it, to bear any proportion to the divine love.

As the exhortation to imitate the divine perfections cannot reach to all parts of our duty, there can be no reason, his lordship observes, and with great justice, to extend it to any upon the authority of our Saviour, to which he himself has not extended it; and as the use of it is peculiarly reserved in holy writ to the case of mercy and forgiveness, it ought by no means to be drawn into a general precept, to the perplexing as well the understandings, as the consciences, of the weak. In the further prosecution of the subject, our author considers upon what foundation the imitation of God stands in natural religion, and how we may apply this principle for our direction in particular cases.

In the fourteenth discourse it is shewn, that the gospel of *Christ* being recommended to us, as founded in the express revelation of God, carries with it such an authority, as cannot with safety to ourselves be despised or neglected; that it is not an indifferent matter whether we receive it or not; since if the gospel be truly what it is said to be, whether we receive it or reject it, we shall most certainly be judged by the tenor of it.

'No man,' says his lordship, 'is at liberty to chuse whether he will be governed by the laws of the realm; and it 'would be to little purpose to plead to an indictment, that 'you never intended to be governed by the law, but chuse

'to

'to act by other rules; and therefore deſire that the law may 'have no place in the judgment, but that you may be tried 'by thoſe rules by which you chuſe to live. The authority 'of the lawgiver cuts off ſuch pleas; and ſince you owed ſub-'miſſion to ſuch authority, your refuſing to pay it will be 'juſtly taken as the aggravation, not as the excuſe of your 'crime. If this be the caſe in human laws, it is much more 'ſo in thoſe of divine original: for the greater the authority 'of the lawgiver is, the more abſolute muſt our obedience 'and ſubmiſſion be. And if this be juſt reaſoning, it may 'appear, perhaps, that the pretence for deiſm, which at pre-'ſent ſeems the moſt plauſible, will, in the end, be its greateſt 'aggravation. For tho', when men diſcard the goſpel, out of 'a zeal to preſcribe the moral law of reaſon and nature, they 'may ſeem to act with great regard to virtue and holineſs, 'yet do they manifeſtly reject the authority of God, and de-'liberately refuſe that obedience, which reaſon teaches to be 'due to the great lawgiver of the world. But theſe pre-'tences, conſidered in themſelves, will be found to have 'little weight; ſince the goſpel being the trueſt light to direct 'us, men can have no reaſon to forſake it, but this only, 'which is aſſigned in the text, *becauſe their deeds are evil.*'

In the fifteenth diſcourſe his lordſhip takes occaſion from *John* v. 44. *How can ye believe, which receive honour one of another, &c.* to enquire, firſt, in what ſenſe *the receiving honour from men* is condemned in the text; ſecondly, what is meant by *ſeeking the honour which cometh from God only*; and, thirdly, what are the marks by which men may try themſelves upon theſe articles. In the ſixteenth he enquires into the nature of the crime *of being aſhamed of Chriſt, and of his words*, and into the ſeveral temptations that lead to it.

He introduces his laſt diſcourſe with pointing out briefly the ground of our natural expectation of a life after this, and then conſiders how this fundamental article of religion now ſtands upon the foot of revelation. The goſpel, he obſerves, has added to the doctrine of a future ſtate, and communicated to us the knowlege of ſome circumſtances, which were not diſcoverable but by the means of revelation; and they are principally theſe, that there ſhall be a reſurrection of the body; that *Chriſt* ſhall be judge of the world; that the rewards and puniſhments in another life ſhall be in proportion to our behaviour in this. To each of theſe particulars he ſpeaks briefly, and ſhews for what purpoſe they were revealed.

The reader will eaſily perceive, from the view we have given of the diſcourſes contained in this volume, that they are chiefly

chiefly practical; and whoever is at the pains to give them an attentive perusal, will find himself sufficiently rewarded; there being not only a great deal of just reasoning in them, but many useful maxims for the conduct of human life.

To the AUTHORS *of the* MONTHLY REVIEW.

Gentlemen,

AS I am an entire stranger to any of you, it is necessary to begin my letter with some account of myself: which shall be comprised in a few words.

Having spent some years in rambling upon the continent, I am become tolerably acquainted with several of the living languages; and, that I may not forget them, I have taken measures by which I am furnished with most of the foreign books of note, as they are published, in different parts of the world. Please to understand also, that I have accustomed myself to read with a pen in my hand, with no other design than to supply the defects of an indifferent memory: but having lately been told, that my excerpta *might be of some use to many of my countrymen, who, in general, are but little acquainted with foreign literature; and knowing no vehicle so proper for the conveyance of my remarks to the world as your* Review, *if you chuse to enlarge your plan, by inserting my letters, they shall be entirely at your service; and you may expect to hear from me as often as any thing occurs worth communicating.*

By the following pages you may judge of the manner in which I propose to proceed. If they meet with your approbation, you will honour them with a place in your next number, or as soon as you can make room for them; in consequence of which it will not be long before you hear from me again. Mean time I have the honour to &c.

Gentlemen,

London, Nov. 15, 1755. Your humble Servant,

B——.

I have now before me,

L'Orphelin de la Chine: Trajedie, representée pour la premiere fois a Paris, le 20 *Aout* 1755 *.

* The Orphan of *China*, a tragedy, &c. An edition, in the original *French*, has been printed in *London*, 12mo. 1s. 6d. *Nourse.*

BEFORE I proceed to the poem itſelf, it may not be amiſs to give you ſome account of an epiſtle prefixed to it; which is addreſſed to the Duke *de Richlieu*. Its contents inform us, that the author is the celebrated Monſ. *Voltaire*; who is certainly a great genius, and a delightful poet: yet his proſe writings, how pleaſingly ſoever they may read, are, upon a ſecond peruſal, found to be ſometimes a little ſuperficial. But this preface does him leſs honour than any thing that he has publiſhed beſide. His ſtile and manner fall ſo greatly ſhort of that elegance which is ſo peculiarly Mr. *Voltaire*'s talent, that I am convinced he muſt have wrote it in a hurry, and, poſſibly, committed it to the preſs without giving it a previous reading.

I firſt, ſays our author, conceived the idea of this tragedy upon reading the Orphan of *Tchao* in *du Halde*. This dramatic performance was wrote in the fourteenth century, under the dynaſty of *Gengis-Kan*; and is a freſh proof, that the conquering *Tartars* did not change the manners of the nation conquered; they protected the arts already eſtabliſhed in *China*, and adopted their laws: what a ſtriking inſtance, ſays he, is this of the natural ſuperiority of reaſon and genius, over blind barbarian power! Our author proceeds to give us a long account of this Orphan of *Tchao*; which, at laſt, he tells us, he has imitated in nothing but the name. Among the reſt of his obſervations, he compares it with the *Engliſh* and *Spaniſh* tragedies of the laſt century. 'The time of action,' ſays he, 'of this *Chineſe* dramatic poem, continues twenty-five years, 'as in the monſtrous farces of *Shakeſpear*, and *Lope de Vega*, 'called tragedies.'—

I am ſorry, for Mr. *Voltaire*'s reputation, to hear him talk ſo much at random. *Ariſtotle* ſays, that the time of action of a dramatic poem, ſhould continue about as-long as whilſt the ſun is moving once round the earth. In compliance with this rule a *French* tragedy is ſtrictly confined to twenty-four hours: but why juſt twenty-four hours? Why, becauſe *Ariſtotle* choſe to fix that time. *Ariſtotle* talks too of the ſun moving round the earth. I wonder the *French* do not maintain the ſame thing, ſince they have his authority for it.

That this ſtated time hath no foundation in nature is ſelf-evident. Nature would, with more propriety, tell us, that the time of action ought to continue no longer than while the play is acting; but if we muſt needs have recourſe to ſuppoſition,

poſition, we may as well ſuppoſe a whole day, as five hours, between each act.

Surely Mr. *Voltaire* is but little acquainted with *Shakeſpear*, or, he who has ſo much taſte for poetry, would have mentioned the greateſt genius that any nation ever produced with a little more reſpect. By their own *Ariſtotle*'s rules, neither the epic nor dramatic poet are confined to hiſtorical truth. They are at liberty to ſelect any part or parts of hiſtory, and to unite events which really happened at diſtant periods of time; provided they be ſo united as to preſerve *probability*: I mean as *Shakeſpear* hath done, in ſome of his hiſtorical plays, wherein he has connected the remarkable events of a whole reign; all of which might have been tranſacted in much leſs time: conſidered in this light, the time of action in *Shakeſpear*'s tragedies ſeldom continues more than a few days. I wonder that Mr. *Voltaire* ſhould miſtake the hiſtorical for the fabulous time *.

But to return to Mr. *Voltaire*'s preface. 'The moſt intereſting adventures,' ſays he, 'are nothing, if they do not paint manners: yet even that, which is one of the grand ſecrets of the poet's art, is a mere frivolous amuſement, if it does not tend to inſpire virtue. From the *Henriade* to this *Chineſe* tragedy, I dare affirm, that I have ever wrote upon this principle; and that in my *Siécle de Louis* XIV. I have celebrated my king and country without flattery. Thus have I been employed, during the whole courſe of forty years.'

You may, perhaps, Gentlemen, think that a man of Mr. *Voltaire*'s eſtabliſhed character, was under no neceſſity to affirm this of himſelf: and that his principles and morals are ſufficiently known, without the help of *ſuch* a vindication: we are none of us ignorant, how, and where, he has been employed—True; but how would you have known that this tragedy came from the pen of ſo great a man, if he had not talked of his *Henriade*?

* It is no new thing with this gentleman to be a little unfortunate in his criticiſms upon theatrical ſubjects, eſpecially with reſpect to our *Shakeſpear*; whom he does not always underſtand. I remember, in one of his former prefaces, he ſays, ſpeaking of *Hamlet*, that the hero of this play kills *Polonius*, taking him for a rat: would one think ſuch a blunder poſſible, with ſo great a genius?

I ſhall now proceed to give ſome idea of the tragedy itſelf. And, as all your readers may not underſtand *French*, I have attempted a tranſlation of the extracts; which I deſire you will not too ſcrupulouſly examine, as I ſhall give myſelf no further trouble in this reſpect, than is conſiſtent with the intention of mere amuſement. The ſcene is in a palace of the *Mandarins*, adjoining to that of the emperor, in the city of *Cambalu*, now *Pekin*: which ſcene continues throughout the whole *.

Dramatis Perſonæ.

Gengis-Kan		Emperor of *Tartary*.
Octar	}	His generals.
Oſman	}	
Zamti		A learned *Mandarin*.
Idamé		Wife to *Zamti*.
Aſſeli		Her companion.
Etan		*Zamti*'s friend.

Our author, in imitation of the epic poets, opens at once in the midſt of his ſubject. The firſt ſcene is between *Idamé* and her companion, who are both in the utmoſt terror imaginable; we learn by their converſation, that the city is become a prey to the inhumanity of a *Barbarian* conqueror; that horror and devaſtation are at that very inſtant raging in every part.

* This unity of place is a maxim from which the *French* dramatic writers ſeldom or never depart; for, ſay they, it is abſurd to ſuppoſe ourſelves tranſported from one place to another, whilſt we actually remain in the ſame houſe.—Very true; but the nature of the theatre is ſuch, that whilſt we are endeavouring to avoid one abſurdity, we certainly fall into another. The *French* poet, in compliance with this rule, is frequently obliged to introduce his perſonages under very diſadvantageous circumſtances. If he lays his ſcene in the ſtreet, his fine full-dreſſed ladies are obliged to hold long converſations in the open air. If, on the contrary, we are all the while to ſuppoſe ourſelves ſpectators of what paſſes in a particular apartment, as it is impoſſible that every neceſſary thing ſhould be tranſacted there, he is obliged to have recourſe to deſcription of events, the *ſight* of which would have given us much more pleaſure. I confeſs, that in general, our dramatic poets abuſe the privilege of changing their ſcenes: by too frequently hurrying us out of one room into another, they are apt to create confuſion in our ideas. I think they ought to let us remain in one town, and to content themſelves with diverſifying the ſcene, if occaſion required, at the beginning of each act.

(*a*) Qui

(*a*) Qui de nous *(says Asseli)* vers le ciel n'élève pas ſes cris
Pour les jours d'un époux, ou d'un pére, ou d'un fils!

I cannot help thinking that in this ſcene the poet has employed too many lines (not leſs than a ſcore) in telling us, that

Cette ville, autrefois ſouveraine du monde
Nage de tous côtés dans le ſang qui l'inonde.

Except there had been a leſs frequent repetition of the ſame ideas.—*Idamé*, after being a little recovered from her fright, tells her companion, that this *Gengis-Kan*, whoſe arms have thus laid waſte the kingdom, is the ſame *Témugin* who formerly a fugitive in their city, demanded her (*Idamé*) in marriage. She alſo confeſſes, that ſhe did not look on him with indifference.

(*b*) Il m'aimait; et mon cœur s'en applaudit peut-être.

Scene II.

Zamti enters, and gives the two ladies a minute deſcription of what he has ſeen; that the conquerors have entered the palace; that the king expected his death with magnanimity; that the queen ſwooned away in his arms; that after his majeſty was in chains, he called him (*Zamti*) to him, and bad him at leaſt preſerve the life of his infant-ſon.

Conſerve au moins le jour au dernier de mes fils.

Scene III. *Enter* Etan.

Idamé propoſes to fly for ſafety, but *Etan* tells her it is impoſſible; that they are too well guarded:

(*c*) Les vainqueurs ont parlé. L'eſclavage en ſilence
Obéit à leurs voix dans cette ville immenſe.
Chacun reſte immobile et de crainte et d'horreur,
Depuis que ſous le glaive eſt tombé l'empereur.

(*a*) O! is there one amongſt us, that e'en now
Implores not heav'n t'avert th' uplifted blade,
And ſave her huſband, father, ſon!

(*b*) He lov'd me; and my ſympathiſing heart,
Perhaps, approv'd his paſſion.
But, adds ſhe,
Another Hymen, a more ſacred band,
Has join'd me to the virtuous *Zamti*.

(*c*) The conqu'ror ſpake, and ſilent ſlavery
Obey'd his voice. Our hapleſs emperor
No ſooner died, than fear and horror ſeiz'd
His people, and all flood aghaſt.

After the exclamations of his hearers, as uſual with tragic writers on ſuch occaſions, he proceeds in this pathetic manner, ſpeaking of the king and queen.

(*d*) Que vous dirai je, hélas? Leurs têtes, expoſées
Du vainqueur inſolent, excitent les riſées;
Tandis que leurs ſujets tremblans de murmurer
Baiſſent des yeux mouraus qui craignent de pleurer.

SCENE IV. *To the former, enter* Oſtar *and guard.*

(*e*) *Oſtar.* Eſclaves, écoutez; que votre obeiſſance
Soit l'unique réponſe aux ordres de ma voix.
Il reſte encore un fils du dernier de vos rois;
C'eſt vous qui l'élevez: votre ſoin téméraire
Naurit un ennemi, dont il faut ſe defaire.
Je vous ordonne, au nom du vainqueur des humains,
De mettre ſans tarder cet enfant dans mes mains.

The fifth ſcene is between *Zamti* and *Idamé*. He tells her, that having ſworn to preſerve the life of the young prince, he is reſolved, at all events, not to violate his oath.

The next ſcene, between *Zamti* and *Etan*, opens to us the whole plot. The laſt ſtruggles between the natural affection of a parent to his child, and the filial duty of a ſubject to his prince, are very pathetically painted. *Zamti*, after having ſworn his friend to ſecrecy and obedience, orders him to conceal the royal orphan in the tomb of its anceſtors. *Etan* then aſks him what anſwer he will make to the tyrant.

(*f*) *Zamti.* J'ai de quoi ſatisfaire a ſa férocité.
Etan. Vous, Seigneur?
Z. O nature! ô devoir tyrannique!

(*d*) O heaven! how ſhall I ſpeak—their ſacred heads
Expos'd—profan'd, inſulted, mock'd, abus'd,
By theſe barbarians!—The trembling people—
Fear ſeal'd their lips; they dar'd not ev'n be heard
To moan; but ſtood and caſt their ſick'ning eyes
To earth, fearing to weep.
(*e*) Slaves! hear my voice: and let obedience be
Your ſole reply. Of your laſt monarch's blood
There yet remains one hated drop unſpilt,
An infant boy. Your raſh officious care
Conceals the brat. I charge ye, in the name
Of him that now commands the world, obey,—
And on the inſtant bring the ſuckling forth.
(*f*) *Zamti.* The tyrant ſhall be ſatisfied.
Etan. My Lord?
Z. O nature! O tyrannic duty!

E. Eh bien!
Z. Dans ſon berceau frappe mon fils unique.
E. Votre fils!
Z. Songe au roi que tu dois conſerver.
Prens mon fils—que ſon ſang—je ne puis achever.
E. Ah! que m'ordonnez-vous?
Z. Reſpecte ma tendreſſe,
Reſpecte mon malheur, et ſurtout ma faibleſſe.
N'oppoſe aucun obſtacle à cet ordre ſacré;
Et remplis ton devoir après l'avoir juré.
E. J'admire avec horreur ce deſſein généreux;
Mais ſi mon amitié——
Z. C'en eſt trop, je le veux.
Je ſuis père; et ce cœur, qu'un tel arrêt déchire,
S'en eſt dit cent fois plus que tu ne peux m'en dire.
J'ai fait taire le ſang; fais taire l'amitié.
Pars.

ACT II.

I ſhall paſs over the two firſt ſcenes of this act, ſince we learn nothing from them, except that *Etan* has done as he was ordered. The third is of much more conſequence. *Idamé* having fortunately met thoſe that were carrying her child to be ſacrificed, and reſcued him from death, comes with all the pious rage of a mother in ſuch a ſituation, to upbraid her huſband with his cruelty. She pleads the cauſe of nature with great energy, and bids him dread the effects of her deſpair; but finding him inflexible, ſhe at laſt has recourſe to that kind of female eloquence, which few men that have the leaſt ſhare of ſenſibility are able to withſtand.

E. Sir?
Z. Go, *Etan*, ſeize my infant-ſon—
E. Your ſon?
Z. Think on thy king, whom thou art bound to ſave;
Then take my only child——and let his blood——
Thou know'ſt my thoughts——go—go——
E. Forbid it heaven!
Z. I prithee go. Reſpect my tenderneſs,
My fate, my poor weak heart. Do not oppoſe
The ſacred will of heav'n——Haſt thou not ſworn?
E. With horror I admire your generous aim;
But if the voice of friendſhip——
Z. No—'tis fixt.
Think'ſt thou that my paternal bleeding heart
Hath not already pleaded for my boy,
Waſting all ſtrength of argument? But virtuous duty
Hath her harſh finger ſixt on nature's lips,
Impoſing ſilence; then let friendſhip hold
Her feeble tongue. Go, *Etan*, go——

(*g*) Je ne ménace plus: je tombe à tes genoux.
O père infortuné, cher et cruel époux,
Pour qui j'ai mépriſé, tu t'en ſouviens peut-être,
Ce mortel qu'aujourdhui le ſort a fait ton maître;
Accorde-moi mon fils, accorde-moi ce ſang
Que le plus pur amour a formé dans mon ſein:

Cher epoux; ſi tu veux, au vainqueur ſanguinaire,
A la place du fils, ſacrifier la mere,
Je ſuis prête: Idamé ne ſe plaindra de rien.

Octar, in great rage, breaks in upon their converſation, delivers them to his guards, with orders to fetch the victim, and lay it at the feet of their emperor; who now makes his firſt entry on the ſtage. Leſt you ſhould miſtake him for a worſe tyrant than he really is, I ſhall give you a few of the firſt lines of his ſpeech, which will enable you to form ſome idea of his character.

SCENE V. *Gengis, Octar, Guards.*

(*h*) *Gen.* On a pouſſé trop loin le droit de la conquête.
Que le glaive ſe caſſe, et que la mort s'arrête.
Le mort du fils des rois ſuffit à ma vengeance.

Gengis being left alone with *Octar*, acquaints him with his former paſſion for a virgin of this place, whoſe name was *Idamé*, but that ſhe refuſed his hand becauſe he was a *Sythian*. He declares it to be the only inſult offered to him in his ebb of fortune, which he cannot forget: he owns it to be a revenge below his dignity, yet that he would have her ſee the grandeur of which ſhe might have been a ſharer *,

(*g*) No more with threatning ſpeech will I offend
Thine ear: but O my dear, my cruel, huſband!
For thee (thou haſt not yet forgot) I ſpurn'd
The *Sythian*, whom the fates have this day made
Thy lord. O ſpare my child! the darling fruit
Of our ill fated love. Perchance thou may'ſt
Perſuade the tyrant-chief to take my life,
And ſpare thy ſon. Believe me, my lov'd lord,
Thy *Idamé* will die without a tear.—
(*h*) Our victory already much too far
Exceeds all bounds. Let ev'ry blade be ſheath'd,
And let deſtruction ceaſe. This infant-relict
Shall ſatisfy our vengeance.—

* Qu'à l'eſpect des grandeurs qu'elle eût pû partager
Son deſeſpoir ſecret ſervit à me venger.

Acte

After reflecting a while on his present situation, he grows ashamed of having ever been in love, and forbids *Odar* to make any enquiry about her. Here

Osman enters, and gives the emperor a long description of a scene, which I should much rather have beheld: and am the more surprised that the poet did not favour us with it, as it might, with as much probability, have been exhibited in the hall of this palace, as any where else.—*Osman* tells us, that as they were preparing to put the child to death, a woman, all in tears, and half distracted, came, and bad them stop their hands; affirming, that they were imposed on; that it was not the young prince, but her son, they were going to sacrifice. But, continues *Osman*, her husband approached, and contradicted all she had said; which threw them into such consternation, that they had suspended the blow till farther orders.—Now, if the guards had obeyed the orders they received from *Odar* in the fourth scene of this act, *viz.* to bring the victim, and lay it at their master's feet, we should have been spectators of this fine scene. But, says Mr. *Voltaire*, in his defence, how was it possible to bring an infant from the cradle, upon the stage? To which I reply, that, without the least alteration in his plan, he might have made his orphan five, eight, or twelve years old, as well as twelve months.

ACT III.

In the first scene of this act, *Osman* informs *Gengis*, that, with regard to the orphan, they are yet no wiser than they were; but that his pretended mother begs leave to see the emperor. *Idamé* is accordingly introduced, and *Gengis*, at the sight of her, expresses his surprize in the usual exclamations, as— O heavens! what do I see? Is it a dream? 'Tis *Idamé*, 'tis she.—

In this scene, *Idamé* naturally implores his mercy for her son; and, in the following one, in the presence of her husband, she gives the emperor a long account of the artifices intended to deceive him: all which amounts to no more than what we already knew; and therefore, how much soever it may claim the attention of *Gengis*, must seem tedious to the audience.—The sight of *Idamé* having rekindled his former flame, he now gives her to understand, that no way remains to expiate her crime, in having refused him once, but by sacrificing her husband.—After she is gone, thus *Gengis*.

(*i*) D'où vient que je gémis? d'où vient que je balance?
Quel Dieu parlait en elle & prenait sa défense?
Est-il dans les vertus, est-il dans la beauté
Un pouvoir au-dessus de mon autorité?

Whether *Gengis* himself may know it or not, it is very plain, that he is violently enamoured: his doubts, however, continue for some time, till at last he resolves, at all events, to indulge his passion.

Gengis begins the fourth act, by dismissing his retinue, now naturally grown troublesome to a man in his situation of mind.

There is nothing remarkably interesting till we come to the fourth scene of this act; wherein *Gengis*, in an interview with *Idamé*, confesses his passion for her; hints to her, that a divorce is consistent with the laws of his country; that the interest of the state, and of her fellow-citizens require it: in short, he uses many powerful arguments to persuade her to a compliance. To all which she replies.

(*k*) A tant de changemens tour à tour condamnée,
Je ne le cèlle point, vous m'avez étonnée.
Je vais, si je le peux, reprendre mes éspris;
Et quand je réprendrai, vous serez plus surpris.
Il vous souvient du tems, et de la vie obscure,
Où le ciel enfermait votre grandeur future.
L'effroi des nations n'etait que Témugin:
L'univers n'etait pas, seigneur, en votre mains:
Aprenez qu'en ce tems je l'aurais acceptée.
Geng. Ciel! que m'avez-vous dit? O ciel! vous m'aimeriez!
Vous!

Idam.

(*l*) What means this tremor? Why this doubt, this fear?
What potent god speaks from her lips, and pleads
Her cause against me? Is there then a power
In virtue, and in beauty, that surpasseth mine?
(*k*) Your words, I own, have much surpriz'd my soul,
Tost'd like a labouring bark, from wave to wave;
But, what I may, I will reform my powers
Of reason, whilst my lips unfold a truth
That much will strike you with astonishment.
You have not yet forgot the veil obscure
In which your future glories all were wrapt,
The dread of nations now, was then no more
Than *Témugin*. The universal world
Confess'd not you her lord---yet then my heart---
Geng. O heav'n! what do I hear? You could have lov'd---
(*l*) O

Idamé. J'ai dit que ces vœux que vous me préſentiez,
N'auraient point révolté mon ame aſſujettie,
Si les ſages mortels, à qui j'ai dû la vie,
N'avaient fait à mon cœur un contraire devoir.

This confeſſion of her having loved him, naturally augments his diſtreſs, and conſequently our pity. But ſhe proceeds to tell him, that this very circumſtance ought to convince him, that he has now nothing to expect from her but an abſolute refuſal.

(*l*) Mon Hymen eſt un nœud formé par le ciel même:
Mon époux m'eſt ſacré; je dirai plus, je l'aime.
Je le préfére à vous, au trône, à vos grandeurs.

Nothing can be better calculated to raiſe a ſtorm of warring paſſions in his breaſt; love, envy, pride, revenge, admiration, all combine to torture him at once. He reminds her of her huſband's cruelty in delivering up her ſon: to which ſhe, with great magnanimity replies,

(*m*) Il penſait en héros, je n'agiſſais qu'en mere.

This ſcene is in every reſpect ſo excellent, that with great pleaſure I could tranſcribe the whole; but leſt I ſhould be thought to treſpaſs too far upon your paper, I will haſten to the cataſtrophe of the play, and the end of my epiſtle.

ACT V.

SCENE IV. *Gengis* and *Idamé.*

He, in the ſame agitation of mind as before, comes to try the effect of another interview. She begs that his vengeance may fall only upon her. He ſooths and threatens her by turns. Reminds her, that the royal infant, her ſon, her huſband, her life, and even his own fate, are all in her power. But, ſays he, remember, that this confeſſion of my paſſion is a very dangerous one.

Id. O yes---my vanquiſh'd ſoul had ne'er repuls'd
Your ſuit, had not the venerable pair
That gave me life, oppos'd a thwarting duty.
(*l*) Our marriage-band was ty'd by heav'n itſelf.
I hold my huſband ſacred,---and yet more,
Do love him from my ſoul, nay much prefer
My wedded lord to thrones, or pomp, or thee.
(*m*) In him, 'twas glorious; what I did, no more
Than every common mother muſt have done.

(*n*) Tremblez de mon amour ; tremblez de mes bienfaits.
Mon ame à la vengence eſt trop accoutumée ;
Et je vous punirais de vous avoir aimée.
Pardonnez : je ménace encore en ſoupirant.
Achevez d'adoucir le courroux qui ſe rend.
Vous ſerez d'un ſeul mot le ſort de cet empire.

Idamé perſiſts in her refuſal ; then *Gengis* turns,

(*o*) Eh bien, vous le voulez ; vous choiſiſſez ma haine,
Vous l'aurez ; et déja je la retiens à peine.
Je ne vous nommais plus ; et mon juſte courroux,
Me rend la cruauté que j'oubliais pour vous.

She then begs, as a laſt favour, that ſhe may ſee her huſband once more : to which the emperor, in hopes that ſhe may perſuade him to accept of a divorce, rather than death, conſents. *Zamti* enters, and is left alone with *Idamé*, who thus receives him.

(*p*) O toi, qui me tiens lieu de ce ciel que j'implore,
Mortel plus reſpectable, et plus grand à mes yeux
Que tous ces conquérans dont l'homme a fait des dieux :
L'horreur de nos deſtins ne t'eſt que trop connue ;
La meſure eſt comblée, & notre heure eſt venue.

She, like a true heroine, to diſappoint the tyrant, gives a poniard to her huſband, and deſires he will put an end to both their lives ; which is executed, pretty near, in the ſame manner as in our *Oroonoko*.—I mean, *would have been executed*, had not *Gengis* appeared, in the critical moment, to ſtop the blow. The impending horrors of this ſcene make ſo deep an

(*n*) Tremble, for that I love thee, O Ingrate!
Tremble for that I have been merciful.
For O! my vengeance, wedded ſoul but ill,
Doth brook diſdain. Yes, I have lov'd, and thence
Will puniſh thee.——O my deluded ſoul!--
But you muſt pardon me——my ſighing heart
Belies my angry tongue——O *Idamé!*
Purſue your conqueſt o'er my yielding rage :
One ſingle word will fix this empire's fate.
(*o*) Well---'tis your pleaſure---hatred is your choice ;
Yes, you ſhall have it ſo---thus all my love
I mingle with the wind---I know thee not--!
Ariſe black vengeance! &c.
(*p*) O thou that art to me that perfect heaven
Which I implore! far greater in my eyes
Than thoſe proud conqu'rors whom the world adores--
Our horrid deſtiny too well thou know'ſt.
Our meaſure's full : the laſt great hour is come.

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impreſſion on the conqueror, that, to the great ſatisfaction of the audience, he is changed, as it were, inſtantaneouſly; and, from a cruel tyrant, becomes a miracle of clemency. I doubt not, but ſome critics will pronounce this ſudden metamorphoſis to be ſomewhat unnatural in a *Scythian*: but we muſt not forget, that he had part of his education in this poliſhed city; and that, from his firſt appearance, there ſeems in his diſpoſition a latent ſpark of virtue, which ſo violent a ſhock as this might, poſſibly, ſtrike out, and kindle into a flame.

Were it reaſonable to ſuppoſe, that Mr. *Voltaire* would ſtoop to borrow from any author whatſoever, I ſhould be apt to think he had juſt been reading *l'Andromaque* and *l'Athalie* of *Racine*, before he ſat down to draw the plan of this Orphan. Certain it is, that from theſe two tragedies, with very little addition, it would be eaſy to form a dramatic poem that would greatly reſemble *L'Orphelin de la Chine*.

MONTHLY CATALOGUE

For DECEMBER, 1755, *continued.*

POLITICAL.

I. *THE Nature and Uſe of ſubſidiary Forces fully conſidered.* In anſwer to a pamphlet entitled, 'A ſecond letter to 'the people of *England*.' 8vo. 1s. *Robinſon.*

The deſign of this pamphlet is to ſhew, that the writer of the above mentioned letter is defective in every particular that can characteriſe the gentleman, the ſcholar, the patriot, or the politician; and in the courſe of his work he gives many inſtances to make good his charge. But as the tranſcribing theſe paſſages would be copying the greateſt part of the pamphlet into our work, our readers will excuſe us from entering into a farther detail of ſuch matters. And we are perſuaded, they will do this the rather, as the letter itſelf, which cauſed ſuch a ſpirited and maſterly anſwer, is one of that political ſort of fireworks, which, after having hiſſed, and crackled, and bounced about for a few moments, then ends in a ſmoke of its own raiſing, and is never heard of more.

II. *An Anſwer* to a pamphlet, called, 'A ſecond letter to 'the people of *England*,' in which the ſubſidiary ſyſtem is fairly ſtated, and amply conſidered. 8vo. 1s. *Cooper.*

The deſign of this pamphlet is the ſame with the former: only the author intermixes a good deal of wit and humour with his reaſoning, bantering his antagoniſt while he confutes him. In regard to hiſtory he is particularly ſevere upon him, but ſtill

in the jocular way; proving, that he is as ignorant of the hiſtorical facts which he pretends to quote, as he is defective in argument, and illiterate in reſpect to grammar.

III. *Reflections* upon the preſent ſtate of affairs at home and abroad, particularly with regard to ſubſidies, and the difference between *Great Britain* and *France*. In a letter from a member of parliament to a conſtituent. 8vo. 1s. *Payne*.

The public hath aſcribed this piece, how juſtly we will not pretend to ſay, to a real, not an imaginary member of parliament, and a perſon of diſtinction. It ſeems there was a time, when this author oppoſed thoſe meaſures in *public*, which he now defends, and which even at that juncture he approved in *private*. The following are his own words. 'When I firſt 'entered into parliament, foreign meaſures were ſometimes 'mentioned, but ſeldom debated. This was owing to the 'power of the miniſter, which I thought alarming; and there'fore I liſted myſelf into the oppoſition to ALL his meaſures; 'I ſay, to ALL his meaſures. For one of our firſt principles 'was, to *keep him from the credit of doing even what was right*, 'as well as to *load him with the blame of whatever was* 'wrong.'

This is a very frank confeſſion, and may ſerve at leaſt to give us a true idea, and proper eſtimation of the worth of *modern patriotiſm*. Moreover, it ſerves alſo to explain a certain aphoriſm, ſaid to be frequently in the mouth of the late Sir *R. W.* which, without ſuch a comment, would have appeared very unintelligible, *viz.* 'My enemies do me wrong to ſay, 'that I give money to men to vote *againſt* their conſciences: 'and they themſelves know full well that it is *falſe*: but if I 'give any money, it is not to make them vote *againſt* their 'conſciences, but *according to their conſciences, and real con*'*viction*.' The author then undertakes to prove the neceſſity of making ſubſidiary treaties, for preſerving the balance of power on the continent, and aſſerts, 'that the engagements 'we have now entered into, would have been wiſe and ne'ceſſary, tho' his Majeſty had not poſſeſſed one foot of ter'ritory upon the continent.' Towards the cloſe, he makes uſeful remarks on that part of the civil law which is ſtiled the law of nations; and obſerves very juſtly, that a ſet of rules and maxims derived from the *Romans*, and calculated for ſettling territorial diſputes between ſtates in *Europe*, where the boundaries of each are exactly marked out, can be no precedent for ſettling territorial diſputes in *America*. But why can they not? For this plain reaſon, *viz.* Becauſe neither the *French* nor *Engliſh*, (being new-comers) nor the ſeveral tribes of *Indians*, (the original inhabitants) have ever yet marked out their limits reſpecting each other, with that exactneſs and regularity which obtain in all *European* countries. Conſequently, all that can be done in ſuch circumſtances, is to proceed upon equita-

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ble conſtructions, and the beſt evidence that can be given. And *Great Britain* has done this: 'but *France* takes ſubterfuge in ſcientifical principles, arbitrarily laid down, and magiſterially purſued. She hath chriſtened whole nations by 'other names than they had always born, and hath put conſtructions on the words of treaties, that were never dreamed 'of before.'

So far may be very true for any thing we know to the contrary. But the misfortune is, that this eminent writer hath left the grand point untouched, which it was moſt for his cauſe to clear up, *viz.* Whether it is the intereſt of the mother-country to ſettle colonies ſo far back in the interior parts of *North-America*, as the river *Ohio*, the great lake, and the fall of *Niagara*? If we conquer theſe countries from the *French*, the *Engliſh* will certainly ſettle them ſooner or later; for it will be impoſſible to prevent them.—The only queſtion therefore worth a debate, is properly this, Whether it will be more advantageous for *Great Britain* to permit thoſe countries to remain in the hands of the *French*, or to conquer them, in order to have future ſettlements two, three, four, or five hundred miles diſtant from the ſea?

IV. *A Letter to the King of* ****. By an *Engliſhman*, not a Member of the Houſe of Commons. 8vo. 1s. *Corbet.*

His majeſty of *France* is the king to whom this epiſtle is addreſſed. Its deſign is to inform the moſt chriſtian king (if he will but read it) that we are the happieſt people, and governed by the worthieſt prince, under the ſun: and, therefore, that if he the ſaid chriſtian king has formed ſchemes againſt us, through any idea of our being a divided nation, living in diſtruſt of, and at variance with, our government, he will find himſelf miſtaken, and that to his great coſt. In ſhort, the deſign of this pamphlet ſeems to be quite the reverſe of that of the author of the Two Letters to the People of *England*: See our *Catalogues* for *September* and *November*.

V. *Secret Hiſtory*, relating to the times. Particularly the rumour of an invaſion. An eſſay tending to quiet the minds of the people. 8vo. 6d. *Kinnerſley.*

Silly affected banter. We hardly know how to ſpeak more characteriſtically of this pamphlet; which, indeed, as Mr. *Pope* ſaid of the ladies, (perhaps with leſs juſtice) has *no character at all*. But if, by *quieting* the minds of the people, the author hints at the ſoporific quality of his performance, we may venture to ſay, from *experience*, that nothing can more effectually anſwer the intention, of compoſing the reader to reſt.

VI. *The French Encroachments expoſed:* or, *Britain's* original right to all that part of the *American* continent claimed by *France*, fully aſſerted: wherein it appears, that the honour and

and intereſt of *Great Britain* are equally concerned, from the conduct of the *French*, for more than a century paſt, to vindicate her rights; the practicability of which, at this juncture, is manifeſtly proved. In two letters from a merchant retired from buſineſs, to his friend in *London*. *Recommended* to the peruſal of every honeſt *Briton*. 8vo. 1s. *Keith*.

Tho' we cannot diſpute any author's right to *recommend* his own works, for which he may have very ſubſtantial reaſons; yet as thoſe reaſons will not in the leaſt affect us, we do not think ourſelves obliged always to concur with ſuch recommendations. With reſpect to the pamphlet now before us: we perceive nothing in it, but what has been taken notice of again and again, by ſeveral of the many, who have aſſumed the diſcuſſion of this, at preſent, popular ſubject. Could a few vollies of hard words reconcile the differences between the two kingdoms, and reinſtate *Great Britain* in her juſt poſſeſſions, it is poſſible our author might be thought no inadequate champion for ſuch a purpoſe; his zeal for his country is expreſſed in furious declamations againſt its enemies, and in theſe declamations his merit, as a writer, ſeems chiefly to conſiſt.

MISCELLANEOUS.

VII. *An Account of the Trial of* Francis Delap, *Eſq*; late provoſt-marſhal-general, upon an information for a miſdemeanour; at a ſupreme court of judicature, held in the town of *Kingſton*, in the iſland of *Jamaica*, *June* 18, 1755. 8vo. 1s. *Kinnerſley*.

The information brought *March* 11th, 1755, ſets forth, 'that a writ was iſſued under the great ſeal, directed to *Francis* 'Delap, provoſt*, &c. for an election of repreſentatives for 'the pariſh of *Port-royal*, in the enſuing general aſſembly; 'that on the 2d of *October*, the governor, before the teſte and 'return of that writ, did, by virtue of an inſtrument of writ'ing under his hand of that date, directed and delivered to the 'ſaid *Delap*, ſuſpend him from being provoſt-marſhal; and 'that the governor did appoint and impower *Samuel Johnſon* 'to be provoſt-marſhal in his ſtead. That the ſaid *Johnſon* 'was ſworn on the 3d of *October*, and gave ſecurity to the 'ſaid *Delap*, and in every reſpect was legally qualified.' And then charges, 'That the ſaid *Delap*, malicioufly contriving, 'deſigning, and intending, to ſubvert the government, and 'diſturb the peace and tranquility of the iſland, and to pre'vent the due execution of the writ, did, on the 3d of *October*, 'ſecrete and detain the ſaid writ, and refuſe to deliver it to 'the ſaid *Johnſon*, then provoſt marſhal; and that the ſaid

* The office of provoſt marſhal, in that part of the world, ſeems to be analogous to the office of ſheriff here.

'*Delap*

'*Delap* did not, on the 4th of *October*, deliver up the said 'writ to the said *Johnson*, tho' often required by the said '*Johnson*, and altho' *Delap* knew him to be provoſt-marſhal 'at the time of ſuch refuſal.'—Of this miſdemenor Mr. *Delap* was convicted, and ſentenced to pay a fine of 500 *l.* and to be impriſoned a year and a day.—This pamphlet ſeems to have been publiſhed by the friends of Mr. *Delap*, (with the pleadings of his council in his defence) in order to repreſent the proſecution as a *party-buſineſs*, carried on in a deſpotic and cruel manner; but the account here given does not look with a very impartial aſpect.

VIII. *The Chain of Fate*; or public ſpirit preferred to private intereſt: being an hiſtory of the adventures and ſufferings of a *North-Briton*, who was ruined by ſerving the public, but retrieved himſelf by induſtry. 8vo. 1s. *Gibſon*.

One *J. Brewſter*, ſome of whoſe publications have been noticed in former *Reviews**, in this pamphlet relates his own hiſtory: he tells us, that after having, from a principle of public ſpirit, concerted, and, in a great meaſure, effected, the eſtabliſhment of a corn-market at *Perth*, he was not only diſappointed of the profits that might naturally be expected from ſo uſeful a ſcheme, but was alſo ruined by the contrivances of thoſe who thought themſelves intereſted in oppoſing it. In conſequence of this diſappointment, he found himſelf under a neceſſity of leaving his native-country, [*Scotland*] and repairing to *London*; where he, at laſt, under the favour of a humane gentleman, joined to his own induſtry, was enabled to diſentangle himſelf from all incumbrances, and diſcharge his former obligations.—The narrative is ſimple, and its author appears to be a thorough honeſt man, culpable, we imagine, in nothing more than an over-fondneſs for appearing in print, however diſqualified for it in point of literature.

* See *Reviews*, Vol. IX. p. 315. and Vol. X. p. 313.

IX. *The Wife*. By *Mira*, one of the authors of the *Female Spectator*, and *Epiſtles for Ladies*. 12mo. 3s. *Gardner*.

The title of this work may, perhaps, have induced ſome to imagine it of the novel-kind; it is, however, wholly perceptive, and intended to direct the conduct of wives; who are here adviſed to diſcard thoſe faſhionable follies, and ſubdue thoſe dangerous paſſions, that too often contribute to render the married ſtate of all others the moſt unhappy. Mrs. *Mira*, tho' not a very ſpirited writer, in general, has painted ſome of the foibles of her ſex in ſtriking colours; but to anticipate the reſentment ſhe ſeems to apprehend from the freedoms ſhe has ſo taken, ſhe concludes this volume with 'promiſing, that if 'any of them ſhall think her admonitions too ſtrongly en-'forced, they will have their full revenge, when they read 'the duties ſhe has enjoined a huſband.'—Theſe laſt are to be the ſubject of another publication, ſaid to be now in the preſs.

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X. *A brief History of the Kings of England*, particularly those of the royal house of *Stuart*, of *bleſſed memory*. 8vo. 1s. *M. Hunt.*

'It hath been a cuſtom,' ſays the author, 'among our flattering prieſts, upon mention of deceaſed princes, to uſe the 'expreſſion of *bleſſed memory*; and ſo, I believe, have uſed it 'ſince *William* the baſtard of *Normandy* over ran this kingdom.' This, he adds, prompted him to ſearch the lives of all our kings ſince the ſaid baſtard, to find if any of them had *deſerved* that 'reverend remembrance.' The reſult of his enquiry is, that all our kings, except *Edward* V. and *Edward* VI. * have indeed left behind them BLESSED MEMORIES in an *ironical* ſenſe only. He is particularly ſevere on the *Stuarts*.—By the obſolete ſtyle, we have been led to ſuſpect this to be an old tract reprinted: tho', poſſibly, this may be only a ſtudied diſguiſe.

* Theſe two princes are ſpared on account of their infancy.

XI. *Two Letters* to a friend on the preſent critical conjuncture of affairs in *North-America*. 8vo. 1s. *Jeffery.* Reprinted from the *New England* editions.

The firſt of theſe letters gives an account of *Braddock*'s defeat, and is only a new edition of the 23d article in our Catalogue for *October* laſt; the ſecond letter repreſents the laſt importance of the repulſe of the *French* army at *Lake-George*; and includes a circumſtantial detail of that action, with ſome particulars not mentioned in our news-papers.

NOVELS.

XII. *Memoirs of an Oxford Scholar*. Written by himſelf. 12mo. 3s. *Reeve.* See below.

XIII. *The Hiſtory of Charlotte Villars*. A narrative founded on truth. 12mo. 3s. *Crowder.* See below.

XIV. *The accompliſhed Rake*; or, modern fine gentleman. 12mo. 3s. *Noble.* See below.

XV. *The Hiſtory of Barbaroſſa and Polyana*. 12mo. 3s. *Crowder.*

In *October Review* we took notice of the earlier novels produced this ſeaſon. We could not greatly praiſe what we then taſted, and of this ſecond crop, we have only to ſay, that we admire it as little as we did the firſt.

XVI. *The Tell-tale*: or, anecdotes, &c. collected from the beſt authors and beſt companions, for the improvement of youth in converſation. 12mo. 2 vols. 4s. *Baldwin.*

A new collection of old jeſts and ſtories, ſerious and comic; with the addition of a conſiderable number of new ones; ſeveral of which may do ſome credit to the editor.

XVII. *An earneſt Expoſition* of that important and intereſting portion of the revelations of St. *John*, (eſpecially to the preſent age) concerning the prophecy, death, reſurrection, and aſcenſion of the witneſſes. Shewing that theſe kingdoms of *Great Britain* and *Ireland* ſhall never more fall into the hands of papiſts. By *Allen Groſby*. 4to. 6d. *Lewis.*

This

This gentleman, it ſeems, is a *prophet*. Reader, do not imagine we are joking: we have Mr. *Allen Croſby*'s ſolemn word for it. 'This choſen veſſel,' quoth he, 'I can with 'humble CONFIDENCE ſay, I believe to be myſelf; for this 'work the Lord hath been preparing me ſome years. This 'is not the firſt piece of the prophetic kind that I have pub-'liſhed; my pamphlet which hath been expoſed to public 'view ever ſince *July* laſt, maintains nothing contrary, but 'rather perfectly agreeing with the public tranſactions, which 'have been done in theſe and the neighbouring kingdoms 'ſince the publication thereof, and the reſt is in as fair a way 'as can be for its fulfilling, according to the preſent view of 'things.'—This *other* piece of prophecy is a little thing entitled, *The ſurprizing Yorkſhire prophecy farther opened*, &c. The chief intention of which, as well as of the *Earneſt Expoſition*, appears to be the ſtrengthening the methodiſt-party, by preſſing not only Mother *Shipton*, and *Nixon*, the *Cheſhire* prophet, but even St. *John* himſelf into their ſervice. Indeed, Mr. *Croſby*, whom we do not look upon as a f—, may be right enough in ſome things; for it ſeems probable, that the *Yorkſhire matron* had this very *Expoſitor* himſelf, and ſome other ſuch *choſen veſſels* in view, when ſhe ſays,

The *fox* ſhall ride the *gooſe*, the *gooſe* the *aſs*.

XVIII. *Conſiderations on the Theory of Religion.* In three parts. To which are added, two diſcourſes; the former on the life and character of *Chriſt*; the latter, on the benefit procured for us by his death. With an appendix, concerning the uſe of the word *ſoul* in holy ſcripture, and the ſtate of *death* there deſcribed. By *Edmund Law*, D. D. Archdeacon of *Carliſle*, and Maſter of St. *Peter*'s college, in *Cambridge*. 8vo. 6s. *Davis*.

Beſides a large dedication to the Biſhop of *Litchfield* and *Coventry*, (who was formerly a pupil to our author) and a preface, moſtly new, this edition contains many notes and obſervations, chiefly made on authors that have appeared ſince the firſt impreſſion in 1745, in order to a more complete illuſtration of the plan of Divine Providence, as to the ſeveral revelations given in times paſt to mankind, and a vindication of ſuch articles and paſſages in the Bible, as have been miſrepreſented by modern infidels, and antiſcripturiſts. Theſe obſervations are reduced to a ſmall compaſs; and ſo ſupply what may be neceſſary to a more comprehenſive view of each point, all ſuch writers are particularly referred to, as have treated it in the beſt and cleareſt manner: and, upon examining the whole, tho' ſome few things may be objected to, we can aſſure the reader, that we have met with no book of this kind, which, in ſo little room, contains a greater variety of uſeful ſentiments, delivered in the moſt candid manner, yet with due freedom, and

and ſtrict impartiality. And we imagine, that a careful peruſal of it will prove of general benefit, eſpecially to the younger ſtudents in divinity, by not only helping to open their minds, and put them on a true freedom of enquiry, and ſetting them right on ſo many ſubjects, as are here diſcuſſed profeſſedly; but alſo by furniſhing them with proper hints, how to proceed farther in the ſame ſpirit, and ſupplying them with a competent ſtore of materials, for carrying on the like laudable enquiries with ſucceſs and ſatisfaction. But let us ſee what the learned, judicious, and ingenious author himſelf ſays of it, Preface, p. 19. 'The notes are chiefly calculated for a common-'place, or index, to direct the induſtrious reader to ſuch au-'thors, more eſpecially among the moderns, as might furniſh 'him with as juſt and proper obſervations on each head, as I 'could think myſelf capable of producing, what character ſo-'ever ſome of them may bear among the learned. And in-'deed, provided the notions were but good and ſeaſonable, 'I have not been very ſolicitous under whoſe name, or in 'what place and manner they appeared. It muſt be confeſſed, 'that even ſome of the loweſt claſs ſometimes have ſeveral 'uſeful things, not elſewhere to be met with, tho' few would 'think it worth their while to ſeek there for them, which tends '(according to the obſervation of an eminent writer *) to ſhew 'the *benefit of general reading*: neither would it be quite fair 'to borrow any thing from ſuch without a due acknowlege-'ment; nor can we be underſtood to anſwer for any of them 'farther than the point reaches for which they were expreſly 'cited, or referred to. Where any thing ſeemed neceſſary to 'be added or ſupplied, it will be found either introducing theſe, 'or intermixed among them, as occaſion offered: and in pur-'ſuance of this humble plan, the inſerting all new writers as 'they came forth, or fell in my way ſince the firſt impreſſion, 'muſt occaſion moſt of thoſe alterations and additions that have 'hitherto been made, but which will hardly be continued.'

The diſcourſe upon the life and character of *Chriſt*, or, as the author terms it, a few looſe *traites*, or general reflections on that inexhauſtible ſubject, is alſo enriched with new obſervations, both in the text and notes, as well of a ſpeculative as practical nature.

The ſecond diſcourſe, which is now firſt publiſhed, is in the ſame taſte, and ſerves to introduce a long neglected ſcripture-doctrine, of no ſmall conſequence to the credit and deſign of *Chriſtianity*, which is farther opened in the Appendix; but the full diſcuſſion of it is, we underſtand, reſerved till the ſentiments of the public may appear on what has been already intimated.

To the whole is now added, a large Index, which was very neceſſary in ſuch a multiplicity of matter, and ſo great a multitude of authors as are cited upon ſeveral occaſions.

* Note to *Pope*'s *Eſſay on Criticiſm*, v. 267.

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